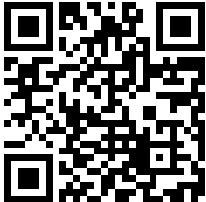

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>



THE LIBRARY



Periodical Collection

CLASS

BOOK

THE LIBRARY



Periodical Collection

CLASS

BOOK

THE
Old Testament
STUDENT.

WILLIAM B. HARPER, Ph. D., Editor.

VOLUME IV.

SEPTEMBER, 1884—JUNE, 1885.

CHICAGO:

The American Publication Society of Hebrew,

P. O. ADDRESS, MORGAN PARK, ILL.

TO THE
ACADEMY
OF

TABLE OF CONTENTS.

SEPTEMBER.

I.	A RECENT THEORY OF THE GARDEN OF EDEN, <i>Prof. Francis Brown, D.D.</i>	1-12
II.	THE BLESSING OF JAEI, <i>Prof. Edward L. Curtis</i>	12-18
III.	STUDIES IN ARCHEOLOGY AND COMPARATIVE RELIGION, IV., <i>Rev. J. A. Smith, D.D.</i>	19-25
IV.	NOTES FROM ABROAD, <i>R. F. Harper</i>	25-27
V.	CONTRIBUTED NOTES.....	28-32
VI.	GENERAL NOTES.....	32-34
VII.	EDITORIAL NOTES.....	35-37
VIII.	BOOK NOTICES.....	37-46
IX.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	46-48

OCTOBER.

I.	THE WORK OF THE PROPHETS, <i>Prof. F. B. Dento</i>	49-59
II.	STUDIES IN ARCHEOLOGY AND COMPARATIVE RELIGION, V., <i>Rev. J. A. Smith, D.D.</i>	59-66
III.	THE FULFILLMENT OF PROPHECY IN THE NEW COVENANT, <i>C. Von Orelli</i>	66-71
IV.	THE NAME LUCIFER, <i>Rev. Maurice G. Hansen</i>	71-73
V.	RECENT ADVANCES IN BIBLICAL CRITICISM IN THEIR RELATION TO THE CHRISTIAN FAITH, <i>Rev. T. K. Cheyne, D.D.</i>	73-78
VI.	BIBLIOGRAPHICAL NOTES, <i>Rev. J. W. Haley</i>	78-79
VII.	GENERAL NOTES.....	79-83
VIII.	CONTRIBUTED NOTES.....	83-87
IX.	EDITORIAL NOTES.....	88-90
X.	BOOK NOTICES.....	91-94
XI.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	95-96

NOVEMBER.

I.	THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR, I., <i>Prof. S. Burnham</i>	97-103
II.	GENESIS XVII., 6-8 AND GALATIANS III., 16, <i>Rev. James Scott</i>	103-105
III.	STUDIES IN ARCHEOLOGY AND COMPARATIVE RELIGION, VI., <i>Rev. J. A. Smith, D.D.</i>	105-113
IV.	BIBLE INTERPRETATION: HOW AND HOW NOT, <i>B. Felsenthal, Ph.D.</i>	114-119
V.	BIBLIOGRAPHICAL NOTES, II., <i>Rev. J. W. Haley</i>	119-122
VI.	THE COVENANT AND THE EARLY PROPHETS, <i>C. J. Bredenkamp</i>	123-127
VII.	NOTES FROM ABROAD, <i>R. F. Harper</i>	128-129
VIII.	GENERAL NOTES.....	129-131
IX.	CONTRIBUTED NOTES.....	131-134
X.	EDITORIAL NOTES.....	134-138
XI.	BOOK NOTICES.....	138-142
XII.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	142-144

DECEMBER.

I.	MATTER—ETERNAL OR CREATED? <i>Prof. J. P. Landis, D.D.</i>	145-151
II.	THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR, II., <i>Prof. S. Burnham</i>	151-156
III.	GAINS AND LOSSES OF MODERN BIBLICAL CRITICISM, <i>Rev. A. A. Pfanstiehl</i>	157-161
IV.	STUDIES IN ARCHEOLOGY AND COMPARATIVE RELIGION, VII., <i>Rev. J. A. Smith, D.D.</i>	162-169
V.	SEMITIC AND INDO-EUROPEAN CULTURE.....	170-171
VI.	THE EXPLANATION OF NUMERICAL DIFFICULTIES, <i>Prof. T. J. Dodd, D.D.</i>	171-174
VII.	GENERAL NOTES.....	174-181
VIII.	CONTRIBUTED NOTES.....	181-185
IX.	EDITORIAL NOTES.....	185-187
X.	BOOK NOTICES.....	188-191
XI.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	191-192

JANUARY.

I.	THE BOOK OF HOSEA, <i>Prof. Charles Elliott, D.D.</i>	193-202
II.	STUDIES IN OLD TESTAMENT HERMENEUTICS, <i>Prof. M. S. Terry, S. T. D.</i>	202-205
III.	UNIVERSALITY OF SERPENT-WORSHIP, <i>Prof. W. G. Moorehead, D.D.</i>	205-210
IV.	THE TRANSLATION OF PROPER NAMES, <i>F. J. Gurney</i>	210-212
V.	STUDIES IN ARCHEOLOGY AND COMPARATIVE RELIGION, VIII., <i>Rev. J. A. Smith, D.D.</i>	212-221
VI.	CONTRIBUTED NOTES.....	222-225
VII.	GENERAL NOTES.....	224-229
VIII.	EDITORIAL NOTES.....	230-233
IX.	BOOK NOTICES.....	234-239
X.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	240

FEBRUARY.

I.	THE CENTRAL PROBLEM OF OLD TESTAMENT DISCUSSION, <i>Prof. G. H. Schodde, Ph.D.</i>	241-245
II.	STUDIES IN OLD TESTAMENT HERMENEUTICS, II., <i>Prof. M. S. Terry, S. T. D.</i>	245-251
III.	THE CORRELATION OF THE OLD AND NEW COVENANTS, <i>Rev. James Scott, D.D.</i>	252-257
IV.	THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR, III., <i>Prof. S. Burnham</i>	257-261
V.	THE BOOK OF JOEL, <i>Prof. Charles Elliott, D.D.</i>	261-267
VI.	THE DOGMA OF THE RESURRECTION AMONG THE ANCIENT EGYPTIANS, <i>Prof. Howard Osgood, D.D.</i>	267-275
VII.	NOTES FROM ABROAD, <i>Ira M. Price, M. A.</i>	276-278
VIII.	CONTRIBUTED NOTES.....	279-281
IX.	EDITORIAL NOTES.....	282-284
X.	BOOK NOTICES.....	285-286
XI.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	287-288

MARCH.

I.	OLD TESTAMENT STUDY FOR HOMILETIC USE, <i>Rev. R. S. MacArthur, D.D.</i>	290-294
II.	HERMENEUTICS AND THE HIGHER CRITICISM, <i>Prof. M. S. Terry, S. T. D.</i>	294-299
III.	THE OLD TESTAMENT IN THE SUNDAY SCHOOL: A SYMPOSIUM, <i>E. C. Bissell, D.D., W. Henry Green, D.D., Herrick Johnson, D.D., J. H. Vincent, D.D., G. H. Schodde, Ph.D., E. F. Williams, D.D., E. V. Gerhart, D.D., Rev. W. F. Crafts, C. R. Blackall, M.D., M. S. Terry, S. T. D., H. Clay Trumbull, D.D., W. J. Beecher, D.D., Howard Crosby, D.D.</i>	299-309
IV.	"I AM THAT I AM," <i>Prof. S. T. Anderson, D.D.</i>	310-313
V.	CONTRIBUTED NOTES.....	314-319
VI.	GENERAL NOTES.....	320-325
VII.	EDITORIAL NOTES.....	325-328
VIII.	BOOK NOTICES.....	329-334
IX.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	335-336

APRIL.

I.	TEXTUAL CRITICISM IN THE OLD TESTAMENT, <i>Prof. H. P. Smith, D.D.</i>	337-344
II.	ANALYSIS OF RABBINICAL JUDAISM, <i>Rev. James Scott, D.D.</i>	345-352
III.	GOD'S COVENANT IN THE PROPHETS, <i>Prof. C. J. Breckenkamp</i>	352-357
IV.	SOME ASTRONOMY IN THE BOOK OF JOB, <i>Prof. R. V. Foster, D.D.</i>	358-363
V.	NOTES FROM ABROAD, <i>Ira M. Price, M. A.</i>	364-367
VI.	CONTRIBUTED NOTES.....	368-373
VII.	GENERAL NOTES.....	374-377
VIII.	EDITORIAL NOTES.....	378-379
IX.	BOOK NOTICES.....	380-382
X.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	383-384

MAY.

I.	THE STORY OF BALAAM, <i>Rev. R. P. Stebbins, D. D.</i>	385-395
II.	ANALYSIS OF RABBINICAL JUDAISM, II., <i>Rev. James Scott, D. D.</i>	396-401
III.	TEXTUAL CRITICISM IN THE OLD TESTAMENT, II., <i>Prof. H. P. Smith, D. D.</i>	402-408
IV.	SOME SUGGESTIONS AS TO BIBLE INTERPRETATION, <i>E. R. Pope, B. D.</i>	409-412
V.	THE PREACHER A PROPHET, <i>Rev. L. D. Temple, B. D.</i>	413-416
VI.	THE LAND OF UZ, <i>Prof. Friedr. Delitzsch, D. D.</i>	417-420
VII.	JEWISH INTERPRETATION OF PROPHECY, <i>Rev. T. K. Cheyne, D. D.</i>	421-424
VIII.	EDITORIAL NOTES.....	425-427
IX.	BOOK NOTICES.....	428-430
X.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	431-432

JUNE.

I.	THE OLD TESTAMENT DOCTRINE OF THE SPIRIT OF GOD, <i>Rev. P. A. Nordell</i>	433-444
II.	THE SUNDAY SCHOOL LESSONS FOR THE THIRD QUARTER, 1885, <i>Prof. Willis J. Beecher, D.D.</i>	445-454
III.	NOTES FROM ABROAD, <i>Ira M. Price, M. A.</i>	454-456
IV.	THE AUTHORIZED VERSION AND THE REVISED VERSION. SOME OF THE MORE IMPORTANT OLD TESTAMENT TEXTS COMPARED.....	457-474
V.	SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....	475-476
VI.	GENERAL INDEX TO VOL. IV.....	477-480

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. IV.

SEPTEMBER, 1884.

NO. I.

A RECENT THEORY OF THE GARDEN OF EDEN.*

BY PROF. FRANCIS BROWN,

Union Theological Seminary, New York City.

It is not the purpose of this article to give, even in outline, an account of the various hypotheses in regard to the position of Eden and its garden which have found champions at different periods in the history of exegetical studies.† But since a degree of new life has been awakened in the discussion since the beginning of the present decade, it seems worth the while to review one of its most striking phases with the purpose of determining, if possible, the net result.

The immediate and most effective cause of revived interest in a debate which had been long-continued and somewhat fruitless was the appearance, soon after the middle of 1881, of the monograph, *Wo Lag das Paradies*, by the brilliant Assyriologist of Leipzig. His views had been propounded some three or four years earlier in a paper read before the Leipzig *Verein fuer Erdkunde*, but were now published in a much more extended form, and fortified by great learning and ingenious argument. The essential mark of his theory was the location of Eden in Northern Babylonia, and the identification of the various features of the Biblical account (Gen. II., 8-14) with the aid of Babylonian topography and the products of Babylonian soil. This striking hypothesis, so vigorously presented, called forth a wide expression of opinion. Most of the notices which appeared in English and American publications were of a favorable nature,—some, indeed, with considerable reservations,—but, unfortunately for their scientific value, there was in several prominent cases a lack of discrimination, and an indication of prepossession, which diminished their real importance.

* Friedrich Delitzsch, *Wo Lag das Paradies*, Leipzig, 1881. Cf. S. I. Curtiss, in *Symposium on the Antediluvian Narratives*,—Lenormant, Delitzsch, Haupt, Dillmann;—*Bib. Sacra*, July, 1883.

† This field has often been surveyed: *vid.* Winer, *Real-Woerterbuch*; Schenkel, *Bibel-Lexicon*; Schaff-Horzog, *Encyclopædia of Religious Knowledge*; Dillmann, *Genesis*; Friedr. Delitzsch, *op. cit.*, etc.

There were two influences, especially, which seemed to incline the reviewers to over-haste in accepting the new hypothesis; (1), an excessive confidence, based, indeed, on very remarkable and well-established data, in the power of Assyriology to solve all historical problems upon which it could be brought to bear; (2), the supposed confirmation of the literal, historic accuracy of Gen. II. which the new opinion afforded.*

The scholars of the Continent of Europe were far less complaisant. The new theory was everywhere discussed, and almost everywhere condemned. Assyriologists and Non-Assyriologists joined hands in assailing it. Only a few voices were heard in its favor, and those less in the way of careful defense, than in allusions and expressions of personal opinion.† In spite, however, of the strong objections brought against his theory, Professor Delitzsch is understood to maintain his ground, and this adds a further zest to the examination upon which we are about to enter. But before beginning it, it is important to distinguish three possible forms of fundamental inquiry: (1). Where was the Garden of Eden, *i. e.*, as a matter of fact and of history? (2). Where did the author of Gen. II., 8-14 think it was? (3). What has been the history of belief in regard to it, among ancient peoples? It is not meant that these questions do not have an intimate connection, and a direct bearing upon each other, but only that for purposes of scientific study a distinction must be made between them. In the present case it is the second form of the inquiry which is adopted,—that form which underlies Professor Delitzsch's work, in spite of his title, which points rather to (1)—and any light upon (1) or (3) which may be gained will be incidental and undesigned.

We are now ready to look at Delitzsch's hypothesis, which it will be convenient to state in the form of successive propositions:

* The former was illustrated by A. H. Sayce, *Academy*, Nov. 5, 1881; the latter by C. H. H. Wright, *Nineteenth Century*, Oct., 1882.—C. H. Toy, *Proceedings of Am. Oriental Soc.*, Oct., 1881, was much more cautious, and perceived the weak points of the hypothesis; my own notice in the *Presbyterian Review*, Jan., 1882, may be referred to, since its attitude is considerably modified in the following pages.—It should be said that (2), above, received no direct countenance from Professor Delitzsch himself.

† Among the more important criticisms were: In Germany, Th. Noeldeke, *Z. D. M. G.*, xxxvi., (1882) pp. 173-184; Fr. Philippi, *Theol. Lit.-Zeit.*, Apr. 8, 1882, Col. 147 sq.; J. Oppert, *Goettingsche Gel. Anzeig.*, June 28, July 5, 1882, pp. 801-831.—France, J. Halevy, *Revue Critique*, Dec. 12-19, 1882, pp. 457-463, 477-485; Fr. Lenormant, *Les Origines de l'Histoire*, II., 1., 1882, pp. 529-539.—Holland, C. P. Tiele, *Theologisch Tijdschrift*, Mar. 1882, pp. 258, sq.—Similarly, A. Dillmann, *Genesis*, 1882, pp. 57 sq., *Herkunft der Urgeschichtlichen Sagen der Hebraeer*, in *Sitzungsber. der Berl. Akad.*, Apr. 27, 1882, transl. in *Bib. Sacra*, July, 1883; cf. K. Budde, *Biblische Urgeschichte*, 1883, pp. 82, 270; E. Schrader, *KAT³*, 1883, pp. 26 sq., 40 sq.—F. Hommel, however, *Augsb. Allgem. Zeitung*, 1881, Beil. 229-231, devotes ten columns to a hearty endorsement of Delitzsch's position, without, at all points, helping the cause by perfectly judicious argument.

I. *The writer conceived of the territory where the garden was as in existence in his own time, supposed himself to know its locality, and desired to communicate to his readers such knowledge as he had.* Par. pp. 2, 3, 44. The first statement and the last are undoubtedly true, witness the various details of the description,*—mostly unimportant for his narrative, and of use only as means of identification. It might be that the second statement was true only in a limited sense, *i. e.*, the degree of precision attaching to his conceptions of the locality is a matter for special consideration.

II. *Various details indicate that Eden was conceived as having a southern, tropical climate* (pp. 7 sq.); (1), that God walks in the garden "in the cool of the day," (2), that fig-trees were available for girdles. To which may be added the fertility of the soil.—None of these, however, gives material for a definite conclusion as to locality. With the addition of irrigation, they would suit Arabia (Halevy) as well as Babylonia. Unfavorable to Babylonia,† if not conclusive against it,‡ is the use of fig-leaves, since the fig is rare in Babylonia.

III. *The analogy of other early narratives of Genesis, and favorable local conditions, point to Babylonia as the site of Eden* (pp. 45 sq.); *e. g.*, (1), the ark was doubtless built in the lowlands, and Babylonia is suitably near Eastern Armenia, where the ark rested; (2), the Land of Shinar was in Babylonia; (3), the names Tigris and Euphrates point to the same region; (4), the well-watered garden, and (5), the position of it "eastward" (*i. e.*, from Palestine.)§—No one could call these points conclusive. Granting (1) and (2), they prove nothing certainly to the point; (3) is adverse to Babylonia, since it is not in Babylonia that these rivers take their rise (see below); (4) and (5) suit Babylonia. Four of these particulars, then, may have

* It is not in conflict with this to say that the author is describing the region as it was in the earliest times. Vv. 8, 9 refer to the past; probably also אֶצֶל, v. 10 (So Del., Dillm., *Gen.*, *ad loc.*,—otherwise Gen.—Philippi, *loc. cit.*, etc. In that case פֶּרֶךְ, וְיָדִיר, also, would be historical Impfs.

† So Schrader, *KAT*, p. 38, Dillm. *Genesis*, on iii., 7.

‡ Not conclusive—because it is not certain that there *never* were more fig-trees there than at present, or than in Herodotus's time. (Herod. i., 193). See also Ritter, *Erkunde*, vii. 2, p. 541. (".....selbst noch Bagdad.....bringt keine guten Feigen."....."Das wahre Feigenland beginnt erst mit dem mittlern und obern Tigris-und Euphratlande, mit Mesopotamien..... vorzueglich ist es aber auch hier nicht die Flaechе, sondern das Huegelland, oder vielmehr noch der eigentliche Klippenboden, in welchem der Feigenbaum sich wohlgefuehlt." The paper of Solms, cited by Dillm. *Genesis*, p. 72, I have not been able to see.) And because, in any case, Delitzsch might be willing to modify his view so far as to suppose the Hebrew writer to transfer the tree of Palestine to the Garden of God.

§ This is the most likely interpretation of אֶצֶל, if it is genuine. See Dillm., who, however, cites Lagarde, *Genesis, graeco*, (1868) Pref., p. 23 f., according to which the word was once lacking in Heb. and Syr. text.

weight in connection with positive evidence ; one will have to be overcome by such evidence.

IV. *It is highly probable that the Babylonians had a legend of a Paradise, and of a Fall of Man, whose natural location would be Babylonia*; this is indicated by (1), the evidence of Babylonian accounts of Creation, Ten Patriarchs, and Flood, more or less distinctly parallel with the Hebrew accounts (pp. 84 sq.);* (2), a belief that Babylonia was the home of the first men (p. 92); (3), the "tree of life," constantly represented on Assyrian and Babylonian tablets, and probably, also, the "tree of the knowledge of good and evil" (p. 91); (4), the significant names *Kar* = (or *Gin* =) *Dunias*, for the district immediately about Babylon, and *Tintir*, for the city itself (pp. 64 sq., 136 sq.); (5), the Cherubim, believed to be known in Babylonia (pp. 92, 93, 150 sq.); (6), the consciousness of guilt among the Babylonians, and their attributing of suffering (in particular, the flood) to guilt, with the contrast between the excellence of the original creation, in which they believed, and the actual state of the world as they must have observed it (pp. 86, 145); (7), the activity of the dragon, or serpent, *Tiamat*, enemy of the gods, whom Merodach overcomes (pp. 87 sq., 147 sq.). —(1) affords a presumption, but nothing more, and the Flood-story is the only one of the three whose details can be satisfactorily compared with the corresponding Hebrew narrative; (2) is supported by the Babylonian localization of the Flood, and by the fact that Berossus makes Aloros, the first of the antediluvian kings, a Babylonian; (3) is admitted in its former statement, but the latter cannot be independently proved, since the only reason for holding to a Babylonian "tree of the knowledge of good and evil" is the peculiar form of the tree represented on the cylinder referred to below,—under (7)†; (4) the names "Enclosure of the god Duniash," and "Grove of Life" can give only general hints, no proof; (5) is possibly true, although the exact relation between the winged bulls (*Secdu* = *Kirubu*?) of Babylonia and Assyria, and the Hebrew conception of **כרובים** is still in dispute. But it was not the only office of the **כרובים** to guard the entrance to the lost Paradise, and their existence in Babylonia would not prove that they had this office there; (6) is a good argument, as far as it goes, but points less to a Paradise, i. e., a topographically defined garden of innocence and peace, than to the facts of consciousness; (7) is the most important of all, and must be carefully examined.

* See, however,—somewhat too skeptically adverse to any close connection between the Babylonian and the Hebrew stories,—Dillmann, *Urgeschichtliche Sagen der Hebraeer*.

†Dillm., *Gen.* 4 p. 49, maintains that this tree is peculiar to the Hebrew narrative; so K. Budde, *Biblische Urgeschichte*, p. 79. There is certainly no positive evidence as yet to the contrary.

This is clear, that, while the Babylonians, like the Hebrews, and other peoples, attached no necessarily bad idea to the notion of a serpent, but rather the contrary,* yet the representation of Tiamat (Chaos), who is commonly a dragon, when personified at all, is also sometimes a serpent, called by that name (*Par.* p. 89), and even so figured.† Delitzsch compares (p. 89), not without reason, *Rev.*, XII., 7-9, XX., 2 sq., and the *שר על-התהו* of the Kabbala. On the same page we have also a mention of the mutilated tablets which seem to connect Mero-dach's battle against Tiamat with the exhortations to men to fulfil their duties toward the gods. No certain conclusion, however, can at present be drawn from this. But Delitzsch lays the chief stress (p. 90), upon the famous little cylinder which bears a rude tree, with fruit hanging at each side, and two sitting figures, with long garments; the one at the right has horns on the head, the other a cap or turban, while behind him (her?) a serpent appears standing on its tail. The right hand of one figure and the left of the other are extended toward the tree, which rises between them.‡ That this naturally reminds the beholder of Gen. III. (so Baudissin, p. 291) can hardly be denied; that there is really a connection is not thereby demonstrated. Nothing proves the different sex of the sitting figures;¶ their long robes are not primitive, neither is their head-gear; their outstretched hands have the palm turned upward, and the fruit hangs below them. There is no sufficient reason from the form of the tree to distinguish it from the familiar "tree of life,"—(see above). If we were sure of the existence of the legend in Babylonia, these difficulties might be overcome, and supposed to depend partly on the rudeness or carelessness of the engraving, and partly on the transference of later habits (*e. g.*, the robes) to primitive times, partly perhaps (as in the case of the head-gear), on some unknown symbolism. But, with our present light, this interesting and striking scene can hardly be admitted as a definite proof of a Babylonian story of the Fall.§

And it must be clearly kept in mind that such a story would not

* See *Del. Par.*, pp. 87, 88, 146 sq., and cf. *Num.* xxi., 5-9; 2 *Kgs.* xviii., 14; also *Dillm.* on *Genesis*, iii., 1.

† See W. H. Ward, *The Serpent Tempter in Oriental Mythology*, *Bib. Sacra*, Apr., 1881, p. 224. Dr. Ward discovered the cylinder, here depicted, in the possession of the late Dr. S. Wells Williams; it was first published, after his impression, by A. H. Sayce, in *Geo. Smith's Chaldean Genesis*, 2d ed. (1880), p. 90.

‡ See, further, W. H. Ward, *l. c.*; A. H. Sayce, *l. c.*, p. 88; W. Baudissin, *Studien zur Semitischen Religionsgeschichte*, I., p. 258 sq.

¶ That the difference in head-gear does so (*Del.*), is surely very doubtful. The distinction between bearded and beardless (*Ward, l. c.*) would be better, but I am not able to convince myself that there is this difference between these two faces.

§ See criticisms of it by Tiele, and Budde, *l. c.*; cf. Menant, *Empreintes de cylindres Assyro-Chaldeen*, p. 48; Halevy, *l. c.*

necessarily bring with it a "garden of Eden," and that such a garden is the very thing of which we are in search. It might very well be that the *fact* of the Fall, and the manner of it, quite outweighed for the Babylonian priests, who would probably transmit the legend, the *place* of the Fall, and that the garden, with its river, dividing into four, might be entirely strange to them.

V. *Eden* (עֵדֵן) (1) denoting a land distinct from other districts of similar name (עֵדֵן 2 Kgs. XIX., 12 = Is. XXXVII., 12, Ezek. XXVII., 23, Am. I., 5) (p. 3 sq.), (2) not an invented name (land of *delight*) (p. 5 sq.), (3) nor yet to be connected with *Gin Dunias* (or *Kardunias* = *Babylonia*), (p. 65 sq.), (4) may be explained by reference to *Akkadian edin*, *Assyr. edinu* = *Assyr. seru*, "*field*," "*plain*," "*desert*,"—originally "*lowland*," "*depression*," (p. 79 sq.), a name applicable to *Babylonia*.—(1) is at once admitted; (2) is, from the absence of אֵדֵן, in Gen. II., 8, and the apparent wish of the writer to define the locality, probably correct, at least to this extent, that whatever the meaning he attached to the word, he connected it with some particular part of the earth's surface; (3) is most likely, notwithstanding Sir Henry Rawlinson's high authority,—not so much on the ground proposed by Delitzsch, that *Kardunias* ("enclosure—garden?—of the God Duniash") would not explain אֵדֵן אֵרֵץ, since the "land" of Eden might result from a misapprehension,—but because *Gin-dun-i-sa* is a very late form (*Asurbanipal*, B. C. 668—), and still more because *Kardunias* itself is not traceable earlier than the *Cossacan* dominion (B. C. 1500+)—see below; (4) gives a very plausible etymology, but there are several missing links in the argument which destroy its stringency: *a.* it is not proved that *edinu* was ever applied to *Babylonia*, or any part of it, as a proper name; *b.* it is not proved that *edin* = *seru* in the sense "*depression*," "*lowland*," and not rather simply in the sense "*plain*;" in that case the comparison of *Zor*, "*depression*," an Arab. name of *Babylonia* (*Wetzstein*, in *Delitzsch Jes.* 3. *Ausg.* p. 701) is much less significant.* On the other hand, it is not clear that the name might not have been applied to some level country, and the fact that it is elsewhere employed in the phrase *sabc edini*, "*warriors of the steppe*" would not hinder the derivation of עֵדֵן from *edin* (against *Halevy*, *l. c.*). But מִקְרָם, "*eastward*," "*to or in the East*" is too general to point definitely to *Babylonia*, and it may well be questioned whether, if *Babylonia* had been in mind, the writer would not have used some better known designation, and, in any case, have omitted the phrase "*in the East*," which, by its very generality seems to imply a greater degree of igno-

* Against Delitzsch's comparison זֹר = דִּירָא (Dan. iii., 1), see *Halevy*, *l. c.*, p. 80.

rance (on the part of the writer or the readers,—one or both) than would have been possible in regard to Babylonia. That Babylonia was not north or west or south of them, the Hebrews surely knew. It needs no argument to show that there is a wide difference between using the term “East” with more or less definite application to a particular region, (*e. g.* ארץ קדם, Gen. XXV., 6, cf. XXIX., 1, Job I., 3, see *Par.* p. 46), and *adding* the same word, as a more particular definition to a proper name already expressed.*

VI. *The Pishon and Gihon were canals, or natural water-courses artificially enlarged*, (pp. 47 sq., 67 sq.); (1) *the Pishon = the Pallakopas*, which left the Euphrates to the west a little below Babylon, flowed into and through the “Chaldæan lakes,” past the ancient city of Ur (= Ur Kasdim, Gen. XI., 28, 31), and finally into the Persian Gulf; (2) the name Pishon (פִּישׁוֹן) might be connected with Assyr. *pisanu*, “water-holder,” (p. 77); (3) the Gihon = the *Shatt-en-Nil* (a comparatively modern name, ancient *Arahtu*) branching eastward from the Euphrates, at Babylon, flowing S.E., and returning after a hundred miles or so to the Euphrates again. The beds of these ancient streams are still traceable, for a considerable part of their extent; (4) the name Gihon (גִּיחוֹן) is explained by bilingual lists of Babylonian “canals” or streams, by the equivalents *Ka*-(or *Gu*)-*ga-an-de* = *Arahtu* (p. 75) on the supposition that *de* has here its meaning “flowing,” “irrigation,”—and is therefore a non-essential element, and that the stream *Ka*-(*Gu*)-*ga-an-na* which appears on another fragment, is the same with *Gugande*.—That these were once important streams is doubtless true, although we know too little of their course to speak with much certainty† of their value to the Babylonians, and the name Gihon is identified with some plausibility. That of Pishon = *pisanu* is guesswork.—But it must be reckoned an objection,—not perhaps insuperable—that while the rivers are enumerated presumably from a geographical standpoint, as first, second, etc., in the order Pishon, Gihon, Tigris, Euphrates, the proposed identifications would give Tigris,

* This argument falls the moment one adopts another interpretation for ארץ קדם,—as “in the eastern part” of Eden, or rejects the word altogether,—see above.

† *E. g.* Arrian (*Anab. Alex.* vii., 21) says that the Euphrates, swollen by snows, would often flood the surrounding country, if the surplus water were not drawn off through the Pallakopas into lakes and swamps. Is there any evidence that the Pallakopas reached the Persian Gulf? Halevy (*l. c.*) maintains that it did not. The Greek of Arrian is as follows: [The Euphrates] ἰπερβάλλει ἐς τὴν χώραν, εἰ μὴ τις ἀναστομώσας αὐτὸν κατὰ τὸν Παλλάκοπαν ἐς τὰ ἔλη τε ἐκτρέψει καὶ τὰς λίμνας, αἱ δὲ ἀρχόμεναι ἀπὸ ταύτης τῆς διώρυχος, ἐς τε ἐπὶ τὴν ξυνοχὴν τῆ Ἀράβων γῆ, καὶ ἐνθεν μὲν ἐς τέναγος ἐπὶ πολὺ, ἐκ δὲ τοῦ ἐς θάλασσαν κατὰ πολλὰ τε καὶ ἀσάνη στόματα ἐκδιδώσι.—But when the snow is gone, and the Euphrates has grown small, καὶ οὐδὲν μείον τὸ πολὺ αὐτοῦ κατὰ τὸν Παλλάκοπαν ἐκδιδοὶ ἐς τὰς λίμνας.—Further: ἐπὶ τε τὸν Παλλάκοπαν ἐπέειπε (i. e. Alexander), καὶ κατ’ αὐτὸν καταπλεῖ ἐς τὰς λίμνας, ὡς ἐπὶ τὴν Ἀράβων γῆν.

Gihon, Euphrates, Pishon; or Pishon, Euphrates, Gihon, Tigris.

VII. *The land Havilah, around which Pishon flows, is the eastern or northeastern part of the Syrian desert, west of the Euphrates and northwest of the Persian Gulf;* (pp. 57 sq.), favored by (1) the position of Havilah, Gen. x., 29, as last but one of the Joktanides, (2) Gen. xxv., 18, where it is the limit of the Ishmaelitic territory, see also 1 Sam. xv., 7; (3) the products attributed to Havilah, ch. II., 11, 12. —(1) and (2) are good reasons, especially (2);* (3) is disputed, but it is certain that Merodachbaladan, who ruled the shore of the Persian Gulf, is said to have sent as tribute, "gold, the dust of his land," that Pliny (Nat. Hist. XII., § 35, [XIX]) speaks of bdellium (*Par.* pp. 16, 60) as a product of Babylonia, and that the *santu*-stone belonged to the (Babylonian?) province Meluhha. There is no difficulty, then, in supposing either that gold, which was found in lower Babylonia, was also found in Havilah, across the Euphrates, or that Merodachbaladan actually ruled in Havilah, and that the gold he sent came from that region. Similarly it may be said of bdellium, that Havilah might be reckoned to Babylonia, as producing it, or that it is at all events not unlikely, that two closely adjoining territories had similar products. True, we do not *know* that כרלה (Gen. II., 12) is the *bdellium*, but our ignorance on this point cannot overcome the positive evidence as to the location of Havilah. In regard to שֶׁם, if, as seems natural, it is to be identified with the *samdu*, or *santu* (-*tu* = fem. ending) there is however the awkward circumstance that the *santu* is mentioned expressly as a product of Meluhha, which is identified with Akkad = Northern Babylonia,—while Havilah would lie nearer to Southern Babylonia,—so that a similarity of product is in this case less easily inferred. Two or three other considerations must be added: (a) Havilah has here (Gen. II., 11) the article (הַחַוִּילָה), which makes the identification with חַוִּילָה of Gen. x., 29, xxv., 18, 1 Sam. xv., 7 less certain; (b) there is no evidence that Babylonians or Hebrews looked upon the region bordering the Persian Gulf and west of the Euphrates, as the land of gold and precious stones *par excellence*;† (c) while סוּכַּךְ (Gen. II., 11, cf. 13) need not mean "encircling"‡ it is very doubtful whether it can mean "in leichtem Bogen durchfliessen" (*Del. Par.* p. 10), which would probably be necessary if the Pallakopas were the Pishon, and Havilah the territory here supposed; (d) this difficulty is greatly increased by the expression כָּל-אֶרֶץ הַחַוִּילָה, which is very emphatic and inclusive, so that, although the location of Havilah affords the most definite, posi-

* Cf. also Dillm., *Genesis*, p. 58.

† Matt. ii., 1, 11, which Delitzsch adduces, furnishes no proof.

‡ See Dillm., *ad loc.*

tive argument in behalf of Delitzsch's hypothesis that we have yet found, it is hampered by rather serious difficulties.

VIII. *Cush is not Ethiopia, but the land of Kassu in Babylonia, cf. Nimrod, son of Cush, Gen. x., 8 sq. (pp. 51 sq., 127 sq.);* (1) several of the descendants of Cush, in Gen. x., are not demonstrably the heads of African tribes, some of them certainly Asiatic; (2) the presence of Cushites in Babylonia is likely, from the mention of Nimrod; (3) the *Kassi*, Greek *Κάσσιοι, Κοσσάιοι*, whose ancient home was in the mountains on the border of Media and Elam, had in early times a permanent settlement in Babylonia; (4) the name *Kaldu* applied by Asurnasirpal (9th cent. B. C.) to Babylonia,—being doubtless the Assyrian pronunciation of Babylonian *Kasdu*. (Heb. כִּשְׂרִים) is probably the same name, *Kassu*, with the ending *-du (-da)* "border," "territory." —We have here a very difficult problem, not as yet susceptible of perfect solution.* As to (1), it may be agreed that, whether or not there is sufficient evidence of ethnological relationship between Asiatic tribes and the African Cush,† certain Asiatic tribes were, for some reason or other, associated with Cush; this would, however, be entirely compatible with the view that both Asiatic and African Cush are here included under the one name; (2) points on the face of it, to some, as yet obscure, connection of Nimrod with the Cushites elsewhere mentioned in the Bible, which nowhere else alludes to a Babylonian branch of Cush; (3) calls for several remarks: (a) Assyrian *Kusu*, (Bab. *Kusu*) is always applied to Ethiopia. Even if *Meluhha* denoted both Ethiopia and a Babylonian district, it would not, without evidence, follow that *Kusu* could be so employed. But any proof that the Hebrews located Eden in Babylonia would increase the unlikelihood of their using Cush in a non-Babylonian sense; (b) to meet this objection it is suggested‡ that כּוּשׁ, Gen. II., 13, x., 8, results from a misunderstanding of the narrator or editor, and that *Kas* (כִּשׁ) was the original form,—i. e. the Gihon skirted the land Kash, and Nimrod was a Kassite;¶ a possibility, especially in view of the probably late date of the *matres lectionis*, but possibility is not proof. In the present case there are grave objections to its reality. It is shown by Delitzsch (cf. Kossaeer, p. 62) that there were Kassites in Babylonia as early as 1525 B. C., when the Kassite dynasty began; there is no evidence of their being there earlier. De-

* Friedr. Delitzsch's recent work, *Die Sprache der Kossaeer*, Leipzig, 1884, makes some important contributions to the discussion,—see below.

† C. H. Toy, *Proceedings of Am. Oriental Soc.*, May, 1882, denies such relationship.

‡ Schrad. *KAT*, p. 87; favored by Delitzsch, *Kossaeer*, p. 61, N. 1, and see particularly Paul Haupt, *Andover Review*, July, 1884, p. 89. Hommel, also, *Allg. Zeit.* 1881, *Beil.* 229, p. 3384, maintains that Cush here refers to the Kassites.

¶ Haupt even calls his article, just cited, *The Language of Nimrod, the Kashite*.

litzsch distinctly abandons the idea that Hammurabi, a more ancient king of Babylon, was a Kassite (cf. Kossaeer, pp. 64, sq.). Was Nimrod not conceived of as earlier than this,—a time when Babylon, and all the famous old cities of its neighborhood were long established,—when Assyria had already its own, independent kings? And if the Babylonians so conceived of him, must not the Hebrews also, undoubtedly dependent on Babylonian accounts for events like those of Gen. x., 8 sq., have been well-informed? At all events, as far as at present appears, if Nimrod was a Kassite, we must give up the favorite hypothesis that Nimrod was the same with Izdubar. That name, whatever it means, has no Kassite marks, and all the evidences of Akkadian literary advancement, and Assyro-Babylonian dependence upon the Akkadians for poem and legend, stand in the way of a sudden transference to the wild, mountain-bred Kassite of any part of that stock of tradition or myth which the bi-lingual and uni-lingual tablets have preserved to us.* But if it is hard to suppose that Nimrod was, or was believed to have been, a Kassite, the argument is greatly weakened for the original reading **נִשְׂרֹד** in Gen. II., 13, as well; (c) there is little real evidence that Babylonia, and particularly the district south and southeast of Babylon was called *Kas*. Asurnasirpal, in his great inscription (I R. 23, Col. III. l. 17), in describing a Babylonian campaign, says that Sada-du, of the land of Zuhi, . . . trusted in the numerous forces of the land of the Kassite,† but its location is not further defined. Whether *Kasda* (II R. 53. 9a) refers to the land of the *Kassite* depends upon (4); under this head it is to be noticed that Asurnasirpal names the land *Kaldu*, in the same account (I R. 24. Col. III. 24) and the difference in form would, in the absence of other indications, point to a difference of meaning rather than to identity. Moreover, if Ur Kasdim was in Babylonia, then there are two fresh objections to Delitzsch's *Kas* = *Kasda* = **כַּשְׂרִים**, for, in the first place, there is every probability that the Hebrew emigration (Abraham) from Ur took place before the 16th cent., B. C., while there is no ground to doubt that **כַּשְׂרִים** belongs to the earliest form of the story, and further, since Ur = *Mugheir* is west of the Euphrates, *Kasda* would also be there, and not the Gihon, but the Pishon would flow through it.—Add, *mutatis mutandis*, what was said under VII. (c) and (d), and it will appear that there is at present

* Delitzsch thinks that he has proved that there is no linguistic relationship between Akkadians and Kassites (Kossaeer, pp. 40, 41). Certainly Haupt, (*loc. cit.* pp. 89—91, cf. Theoph. G. Pinches, *Journal R. A. Soc.*, Apr. 1884, p. 302), has not proved the contrary. His suggestion that Nimrod (נִשְׂרֹד) is derived from the name of a Kossaeon god *Maraddas*, (= Adar), god of the chase (?) is as yet hypothesis.

† *ana ummanati mat Kassite rapsati ttakalma.*

considerably less evidence in favor of Delitzsch's Cush, than for his Havilah.*

IX. *The river of Gen. II., 10, which divided into the four, was the Euphrates, at the part where, above Babylon, it approaches the Tigris, with its system of watercourses flowing toward the Tigris, and including the Tigris as the eastern limit* (pp. 66 sq.); the "isthmus" between the two rivers was so intersected by these watercourses, as to make the impression of one great stream, in various channels.—This is perhaps the most ingenious and the weakest point of the argument. For, granting that Arrian (*Anab. Alex. VII. 7*, cited by Del. p. 67) is right in saying that the direction of the current of these watercourses was from the Euphrates toward the Tigris, and not the reverse,† and that they still retained the general direction of the Euphrates sufficiently to be thought part of the river, and that the Tigris really was regarded as, at this part, nothing more than the left border of the Euphrates, yet no Babylonian, or Hebrew familiar with Babylonia could suppose that the Euphrates with its canal-system, † the Tigris, was one river, nor could it occur to him to so represent it. The brief part of their course in which their waters were thus intermingled could not induce a writer to forget or ignore their wide separation above, nor,—whatever might be possible in the case of the Pishon and Gihon,—to suppose that the Tigris and Euphrates proper began where that many-channeled river ceased. Whether the Asshur before, (or east of), which the Tigris is said to flow is the city or the empire is here immaterial. But that any writer, with even a vague knowledge of the geography of the region could in one breath speak of the Tigris as a "head," i. e. new stream-beginning, starting from a river of Babylonia, and in the next, of the same Tigris as flowing past Asshur, is utterly incredible. Quite as incredible is it that the Hebrews, who, as all agree, knew something of the middle Euphrates, should utterly ignore that, and speak or write as if the Euphrates began its existence a few miles from Babylon.

Of all the propositions, then, in which I have endeavored to

* When, therefore, he says, (*Kossaeer*, p. 81)...."ists verwunderlich, dass das hebraeische Volk, dessen Gesichtskreis, was Babylonien und Assyrien betrifft, nicht ueber das 16. Jahrhundert zurueckreicht, wie ja die alte Reichshauptstadt Assur den Hebraeern unbekannt ist, ists verwunderlich dass das hebraeische Volk die babylonische Staatenbildung ueberhaupt auf שׁוּר , dass es Nimrod, den Jaeger und Staedtegruender, zu einem Kuschiten oder besser Kossaeer macht? und gewinnt nicht die in meinem Werk ueber die Lage des Paradieses vorgetragene Ansicht, es moechte das שׁוּר der Paradieserzaehlung von Babylonien zu verstehen sein und der Name Kasdim selbst mit diesem Volk *Kassu* im Zusammenhang stehen, mehr und mehr an Gewicht!"—I must observe that in the preliminary sentence he draws too large a conclusion from his premises, and confess that his questions seem to call for answers the reverse of those which, by their form, they appear to look for.

† As Xenophon, *Anab. I. 7, 15*, says of the canals he saw.

formulate this brilliant, and at first sight attractive hypothesis, the only one which has any probative power is that relating to Havilah; that, however, is hampered by some difficulties of its own, and certainly cannot, in the presence of so much hypothetical and hostile evidence, bear the whole weight of the theory. The necessary conclusion is that Professor Delitzsch has not satisfactorily answered the question, Where did the conception of the Hebrew writer of Gen. II., 8-14 place Eden and its garden?

THE BLESSING OF JAEL.

BY PROF. EDWARD L. CURTIS,
Presbyterian Theological Seminary, Chicago.

“Blessed above women be Jael
The wife of Heber the Kenite.
Above women in the tent blessed.
Water he asked, milk she gave.
In a dish of the nobles she offered him curds.
Her hand she outstretched to the tent pin,
And her right hand to the hammer of the workmen
And hammered Sisera, and smote his head,
And beat and struck through his temples.
Between her feet he bowed, he fell he lay,
Between her feet he bowed, he fell;
Where he bowed there he fell down slaughtered.”

Judges v., 24-27.

That the death of Sisera by the hand of Jael should hold a leading place in the song of Deborah is most natural. A fulfillment of the previous prophecy,¹ it was a grand vindication of the divine commission of the prophetess. Its praise also was to the just humiliation of the men of Israel who had hesitated when bidden to go forward, and to whose leader Deborah had been forced to say: “The journey that thou takest shall not be for thine honor.” Woman had been stronger than man, and to woman belonged the praise.

But, from a moral standpoint, what of the blessing of Jael? At first glance it appears like the commendation of a base assassination, especially when one reads the prose narration.² Let us consider it somewhat carefully.

Is the blessing with or without divine sanction? If we take the latter view, that these words are simply Deborah's, that the inspiration of the Book of Judges guarantees nothing more than a correct

¹ Judg. iv., 9. ² Judg. iv., 18-21.

record of this song, with no endorsement of its contents, all difficulty vanishes. We have here then simply Deborah's sentiments, which we are at liberty to accept or reject. This view advanced by some¹ is untenable.

1. Because Deborah was a prophetess, and her words must be received of inspiration equal to those of any prophet. She was God's mouth-piece.

2. Because this blessing evidently depends upon a "thus saith the Lord." It is correlate to the curse of Meroz, equally an utterance of the Angel of Jehovah.

For these reasons also it cannot be regarded as the mere assertion of the fact² that Deborah was thus esteemed, nor yet as only an expression of gratitude.³ It embraces these and much more. It contains a direct divine element.

Regarding this blessing of God many⁴ have supposed that a special divine impulse or revelation was given Jael; that in good faith she received Sisera and pledged him protection, but afterwards, while she saw him sleeping, God moved her to break her word and slay him. The Lawgiver can override the law. The command of the former would annul obligation to the latter. This supposition acquits Jael of wrong, and prepares the way for the blessing. But does it not introduce another still greater difficulty? If without such a special revelation and command it would have been wrong for Jael to have slain Sisera, how was God's will communicated to her? How would she know that the impulse given her was not Satanic? Presumably it would be if it contradicted her moral nature, if it led to a violation of the moral law. And not even a miracle, Scripture teaches,⁵ would be sufficient to remove that presumption. Moreover can God be thought of as commanding one to violate the moral law, to do an act which without a special interposing order would be a base, treacherous murder. The numerous manifestations of God, his frequent communications at that time with his agents, might suggest that Jael received a divine communication, but to consider her act otherwise morally wrong and to use this as a ground of its justification, is impossible. Right and wrong are as fixed and eternal as God, for they are of God, and for him to make moral wrong right is to deny himself. He does what he wills with his creatures, but not capriciously against his will.

To treat Jael, however, with historic fairness, any motives or cir-

¹ Poole (in loco) in *Synopsis*, Dr. Hussey in *Moral Difficulties connected with the Bible*.

² Canon Farrar in *Smith's Bible Dict.* under Jael.

³ Hengstenberg, *Kingdom of God under O. T.* Vol. II., p. 31.

⁴ Augustine, Scott, Henry, Gill, Wordsworth.

⁵ Deut. xiii., 1-5 and Gal. i., 8. See also Mozley's *Ideas of Early Ages*, p. 34.

cumstances which can be reasonably presented in her favor must be alleged.¹ Of course the outrageous conjecture of the Rabbis that Sisera offered her violence is not worthy of a consideration. But it may be assumed that Jael was a true believer in Jehovah. Her act upon this occasion and the history of her people, whether we look backward or forward, justify this assumption. Her ancestor Jethro, the father-in-law of Moses, accepted the true faith.² His descendants seem to have retained it. They probably accompanied Israel into the promised land.³ They were befriended by Saul and David.⁴ Jehonadab, centuries later in the midst of a general apostasy, is conspicuous as a worshipper of Jehovah.⁵ And how gracious a divine benediction rested upon his children, the Rechabites.⁶ A child of Abraham,⁷ the cruel wrongs of captive Israel may have stirred Jael no less than Deborah. Her husband having wandered from the bulk of his people had settled near Kadesh and was allowed by Jabin to dwell in peace. No strict alliance appears to have existed between them, else why was not Heber summoned to join Sisera's host? With the cunning shrewdness of his race he seems to have held a neutral position. Or the peace may have been imposed by the conqueror upon the conquered—a peace to be broken when an opportunity should be given. The house of Heber may have had wrongs as deep as those of the house of Israel.⁸

Now we can understand why Jael slew Sisera. As a worshipper of Jehovah she felt herself obliged to. Had she been a man as a true believer she would have cut him down with the sword, as Samuel slew Agag,⁹ because he was an enemy of Jehovah, an outlaw, under the ban of the Almighty. As a nearest kinsman must avenge his fallen brother, so every child of Israel in a crisis like this was called upon to avenge the Lord's people. It was but fulfilling the old command to exterminate the Canaanite.¹⁰ Cursed was Meroz,¹¹ the city of Israel, because her people came not to the assistance of Jehovah. Blessed was Jael, the alien, the Kenite, because she did. The brave loyalty of the foreigner is conspicuous against the cowardly faithlessness of the home-born. There was a double reason also why Jael should slay Sisera. He was the leader, a host in himself, a man doubtless of tremendous energy and possibly of wickedness, especially doomed for destruction like the Canaanite leaders of the days of Joshua¹² To let him escape

¹ It is difficult to understand why Kitto (*Biblical Encyclopædia*, Jael) should impugn Jael's motives and regard the transaction as one of base, treacherous, crafty prudence. What circumstances he can he makes against her, and allows no room for justification. The mere record of the unqualified blessing in the Divine Word shows that the deed is of a higher quality.

² Exod. xviii., 11, 12. ³ Num. xxiv., 21, 22; Judg. i., 16. ⁴ 1 Sam. xv., 8; xxvii., 10; xxx., 9.

⁵ A fair inference from 2 Kgs. x., 15, 23. ⁶ Jer. xxxv., 18, 19. ⁷ The Kenites were Midianites.

⁸ See Thomson, *The Land and The Book*. Vol. ii., 147. ⁹ 1 Sam. xv., 23.

¹⁰ Deut. xx., 18. ¹¹ Judg. v., 23. ¹² Joshua x., 23-27.

was to lose half the victory. Jael could not slay him openly with the sword. She was a woman, and she took a woman's method. She detained him, and then lest perchance he might up and away before she could deliver him into safe hands, she slew him. Or she may have wished to keep her word and pledge, which evidently were given to the intent that she would not betray him into the hand of another. Sisera had no thought that he needed protection against her arm. If she betrayed him, she lied to him; if she protected him, she must lie to his pursuers. Placed in this dilemma, it was kindness, if Sisera must die, no less than fierceness and righteousness for her to slay him.

Jael's loyalty to Jehovah is her justification, and obtained for her the divine blessing. But her deed must not be judged according to Christian morals, nor regarded absolutely righteous. The blessing does not demand that. Great allowance must be given her. Not being an Israelite, not being of the chosen people, uninstructed doubtless, her ideas of right and wrong could only have been very crude and imperfect. She was a Bedouin, and among the Bedouins "artifice, treachery and assassination were lawful in avenging blood."¹ She lived also in a rough feudal time, "when there was no king in Israel, and every man did that which was right in his own eyes." The true religious spirit of that age also was: Thou shalt love thy neighbor and hate thy enemy.² The Psalmist hated his enemies with perfect hatred.³ And unquestionably in such a spirit he who had forfeited life was held to have forfeited truth. Thou shalt not bear false witness against *thy neighbor*. That it was wrong to deceive an enemy like Sisera, that a lawful avenger of blood should not by any means entice and entrap his foe, never, probably during the days of the Judges, entered the mind of a pious Israelite. The blessing of Jael, viewed from a mere historic standpoint, shows that to Deborah the murder of Sisera was commendable, and Deborah represents the highest piety and morality of the period. How the midwives in Egypt, how Rahab and Ehud lied, and yet God prospered them.⁴ We must not judge them and Jael by the light of our day, God did not, but of their day which was that of dim obscure early dawn. Under their circumstances, may we not believe, if influenced by a true and living faith they could not have done otherwise. The stress then was upon faithful obedience to God, upon a recognition of Jehovah. The idea that faithfulness to a fellow being might

¹ Michaelis, Bk. 3, Art. 4. Eng. Trans. London, 1814. Vol. II., p. 205. See also *The Land and The Book*, Vol. II., p. 147.

² Not personal enemies of the chosen people, but political, idolatrous enemies.

³ Ps. cxxxix., 22.

⁴ Exod. i., 15-21. Josh. ii., 4, 5. Judg. iii., 20.

be equally faithlessness to God, or that a wrong against man might be equally a wrong against God, was not then fully realized. The frequent deceptions of the patriarchs show this, and in bold relief is it presented in the story of the old prophet¹. Moreover to teach his people perfect righteousness, perfect justice, God was obliged, or else by a miracle change their human nature, to lead them by allowing imperfect justice and imperfect righteousness. Their hearts, as Christ said² were too hard to admit of other treatment. Sound reason now dictates the same principle. We do not exact of the street Arab, reared in ignorance and vice, the same high Christian feelings, the same delicate distinction between right and wrong that we do of one from a refined and cultured Christian home. Upon the newly converted savage we do not impose the highest laws of Christian conduct. And even in our day how much further have we advanced in morality than the Judges?³ Much of the detective system, against which we hear no protest, even from religious bodies, is carried on by the same means, call it treachery if you will, by which Jael ensnared and slew Sisera. And who will condemn the detective, who thus acting, was the means of bringing the murderous clan of the Molly Maguires to justice? It is true that he did not assassinate as Ehud and Jael did, but Ehud and Jael lived when the private avenger and not the government was the executor. Ehud and Jael lived also when individual life was not so sacred and independent as it is now. That idea in its modern form was unknown to the ancients.⁴ The son belonged to the father, the father to the state. No one had absolute proprietorship to himself, and to have spared, for example, Achan's children might have been to have violated the children of Israel's sense of complete and atoning justice. To give them also a true conception of the iniquity of the Canaanite, of the difference between the service of Jehovah and that of other Gods, it was necessary that they should be commanded to wage war to the knife. They were threatened with similar treatment in case of apostasy. It was terrible surgery, reminding one of the boiling oil once poured into gun-shot wounds, but it was the only surgery available at that time to rid the world of evil and preserve a true faith. Cromwell applied a little of a similar kind; the Indian mutiny made men desire more; and how recently the complete annihilation of the Bashi Bazouks, authors of the Bulgarian massacres, would not have been unwelcome to many Christians. Ancient war-

¹ 1 Kgs. xiii., 11-32.

² Matt. xix., 8.

³ See Paley's *Moral Philosophy*, Book 3, Chap. 15.

⁴ The Mosaic Code, however, more than any other ancient one was conducive to its development. For its later development on the spiritual side, see Ezek. xviii.

fare was accompanied with extermination, and it no more violated the moral sense of the ancient worshipper of Jehovah that innocent women and children should be slaughtered¹ than the making Germans of the people of Alsace and Lorraine does that of the Christian. They were innocent of the Franco-Prussian war; why should they be compelled to lose their nationality?

The safety of Israel, also, demanded the extermination of the Canaanites. Had they been left in the land they would have been their ruin. Indeed it was only as by fire that at last a remnant of Israel was saved from being engulfed and destroyed by the surrounding polytheism. It was necessary also that Israel's hand should do this work. They would only have been nurslings, a poor puny race of men, had Jehovah by famine, or pestilence, or earthquake, swept all their enemies from before them. Self-reliance, self-maintenance, as well as faith in the Almighty, were as essential then as now to the development of an earnest national and individual character. Without a fierce truculent energy how could they have ever held their ground, "wedged in, as they were, among the iron charioted millions of Amalek, Midian, Philistia, Assyria and Egypt?" Did not the Judge of all the earth do right then, when he said "Thou shalt shew no mercy unto them?" Mistaken is the notion that in a theocracy God must set up the laws of heaven. When Jehovah assumed the leadership of his people, it was as a perfect leader from an earthly and not from a heavenly standpoint, a perfect ruler for men and not for angels, for centuries before Christ and not centuries after. The Mosaic code for its purpose was perfect. It was a miracle, and, considered historically and politically, is a perpetual witness of the divine guidance of the Jewish lawgiver. The law was *divine*, but for a *human* race.

The position of Israel also was unique. They were the first and last earthly theocracy. As Sinai, the mount of God, towers with its granite cliffs sublimely stern in the Arabian desert, so Israel, the chosen of God, stands apart and separate from all other nations. They were instruments of divine judgments against the Canaanites, their enemies, because Jehovah's. They were directly under the command of God; and of all nations to them alone was such a command directly given. This is the key to their career. Take the direct divine element out of their history, treat it from a purely rationalistic stand-point, and it is a complete enigma. This divine element vindicates Israel's military ethics. Thus conscious of doing God's will by the sword, they were kept from being defiled by their bloody work, kept from being a mere robber horde like Attila and his hosts, a scourge of God and nothing more.

¹ Comp. Ps. cxxxvii., 9.

There should then be no difficulty in the bloody and deceitful deeds approved in the Old Testament. Critics are at fault when they judge them by the enlightened conscience and feelings of Christianity. Such a conscience, such feelings did not then exist, could not then exist, for the light of revelation had not been sufficient in intensity and duration to produce them. This is hard to realize. It is hard to go back 3000 years, to divest oneself of all that fineness of moral feeling which Christianity has given and to judge fairly from the standpoint of the Pentateuch. Yet even in the Old Testament is seen a progression in ethics. The Book of Job, as it presents the firm assurance of a future life, an intimate relation with God, and a new glimpse of God, and almost a new revelation of God's dealings with men, so also, as though based upon this doctrinal advancement, gives, in its description of the ideal upright man,¹ teachings which are far in advance of those presented in the older books.

A still greater advance was made when Christ fulfilled the law, when he said a new commandment I give unto you; yet the same *principle* underlies all—whole hearted service and love to God. And this service is none the less real in an age of little light than in the full noon-day blaze. None the less real in the bloody judge of Israel, in the witch-hanging puritan of New England, than in the Christian philanthropist of the nineteenth century. And wherever this service is found, as it was in Jael, the divine benediction rests upon it. But from a divine blessing or sanction one must not conclude that an act may not contain elements of wrong and unrighteousness, any more than that the lives of God's chosen ones, Abraham, Job, David and Peter, for example, were sinless. And however dark may now appear Old Testament teachings contrasted with Christian, can even the present Christian conception of practical morality be regarded as perfect? May not a deed which to-day we are prone to justify and regard worthy of divine approval appear in the fuller and purer light of the hereafter not less stained and spotted than now appear the deeds of Israel's heroes. They tested acts by the law thundered from Sinai. We test them by Christ's sermon on the Mount. The angels, by the light which proceeds from the throne of the Lamb. Each successive test is more refining than the previous, reveals dross unseen by the other. But if beneath the dross there is the pure metal, the righteous intention, is there not also divine approval? And thus was it not written:

“Blessed above women be Jael
The wife of Heber, the Kenite
Above women in the tent blessed.”

¹ Job xxxi. I assume that the Book of Job belongs to the Hochmah literature.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

By JUSTIN A. SMITH, D. D.,

Editor of *The Standard*, Chicago.

IV.

Tradition in its Relation to History; (2) To Inspired History.

I.

In examining, now, more by itself and more in detail, the relation of tradition to *inspired* history, and to inspiration in general, it seems best to begin with a few suggestions as to inspiration itself; though only so far as immediately concerns the present topic.

1. REVELATION AND ITS VEHICLE.

The Bible having been given to us in the two chief characters of a *literature* and a *revelation* it seems clear that the special function of inspiration with reference to these will, in a certain way, vary. It is, I suppose, with inspiration, as to its general sphere, much as when the Apostle Paul in describing the various operations of the Spirit in the church, shows how gifts of knowledge, of wisdom, of faith, of healings, of working of miracles, of prophecy, of discerning of spirits, tongues, interpretation of tongues, are distributed in the membership, and concludes all by saying, "But all these worketh that one and the same Spirit, dividing to each one severally, as he will." In so far as the Bible is revelation, the function of inspiration may be said to be the single and simple one of making known that truth for the knowledge of which men are dependent upon such a supernatural communication. When we come to consider the vehicle of the revelation, however, which is the Bible itself as a literature, we find in the Word something of that "diversity of operation" which Paul describes as seen in the Church.

It is necessary, indeed, that this literary vehicle of the revelation should be, in its own way, also inspired. A purely human instrument could not be relied upon to communicate and preserve a divine revelation. In fact, I am not sure but I may say that the vehicle of the revelation becomes inspired just in being *made* the vehicle of the revelation. If human thought or utterance, in the very act of expressing itself, finds, or seeks to find, a fit and just mode of expression, can it be different with the divine thought? Can you conceive such a thing as God speaking to men, even though it should be through human lips, in such imperfect ways as that—which sometimes happens with men themselves—the word spoken should either inadequately represent, or perhaps even *misrepresent* the thought? Of course, it is not forgotten that human modes of utterance are in their own nature imperfect. Language itself is an imperfect medium, while every form of literary expression is apt to be, in one way or other, faulty. So the vehicle of the revelation, being of human invention and characterized by human infirmity, can never be perfect in the same sense that the revelation is. Nevertheless, we must suppose that its whole operation is supervised and directed by the author of the revelation; that in fact, just in being made the vehicle of divine thought and divine communication it is brought as nearly to a perfect utterance as in its own nature it is capable of.

But since this vehicle is a literature, and a literature in many forms, the element of inspiration in it will to a certain extent manifest itself variously. One of its many "diversities of operation" will be seen in prophecy, another in psalm,

another in the maxims of a sententious philosophy, another in pastoral song, another in epic or drama, another in the statutes of divine legislation, another in history. It does not seem necessary to suppose that the subject of the inspiration is carried out of himself in every instance in just the same way or in the same degree. Nor does it seem necessary to hold that what is written as history is given to the historian in the same way as what is written as prophecy is given to the prophet. I cannot think that Ezra, or Nehemiah, in reciting incidents in which each had personally shared must have done so under the same kind of dictation as that under which Isaiah sketched his moving picture of the Man of Sorrows. History is written, in its secular form, in a use of *material*; where is the objection to supposing that the Bible histories were also written, in a certain way, more or less in the use of material? It is possible, therefore, that to some extent there may be truth in what Lenormant says in the opening sentence of the passage quoted in a former article: "That which we read in the first chapters of Genesis is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people;"—although it should seem that the account of the creation, alike of the world and of man, must have been so: for otherwise how could it have been known? Lenormant's remark may hold good so far as this, that the subsequent record was not, all of it, dictated, at least to Moses, in the same way as the Second Psalm to David, or the coming of Messiah the Prince to Daniel. I do not see that we hazard anything in allowing that, to some extent, the Bible histories were written like other histories, in a use of historical material, providentially preserved. The divine intervention would be in that preservation, and in prompting, guiding, *inspiring* the writer.

Now, it is at this point that the question of the relation of tradition to inspired history, and to inspiration itself, may be taken up. May we allow any place at all to tradition, in such a connection? if so, *what* place, and how conditioned?

2. SOURCES OF PRIMITIVE BIBLE HISTORY.

An important fact in this connection may be made the starting-point in our inquiry. This is the fact that if tradition be recognized as among the sources of Bible history (I limit myself for the time being to *primitive* Bible history), it is quite unnecessary in tracing it to go outside the line of Bible men themselves. When it was learned, a few years since, how a Chaldæan literature existed, perhaps earlier than any Hebrew literature, in which accounts are given of the same events narrated in the first chapters of Genesis, and in many particulars strikingly resembling them, many persons concluded at once, and there are those who still hold and teach, that here, in these ancient Chaldæan legends, must be the original source of primitive Bible history. Much seems to have been made of the fact of apparent priority of date in the Chaldæan legends. The date assigned to the oldest of these is about B. C. 2000, while that of Moses is, according to the usual chronology, some five hundred years later. This is clearly very inadequate ground to go upon, especially in view of considerations which I shall notice further on. But, in any case, it is offset by the fact that the Mosaic narratives have in them indications of at least the possibility of an origin, so far as material is concerned, back as far as the very creation of man.

That patriarchal line to which belonged, after Adam, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, and the fathers of the tribes, seems to have been

as signally providential as the priesthood and prophetic order of the Mosaic dispensation, and the apostleship of early Christianity. Indeed, it would appear that in antediluvian times there was a chosen people, called in the narrative "the Sons of God," and that these in their way answered to the antediluvian world the ends served in later ages by the chosen people Israel, and later still, and in our own times, by the Christian Church. Their high function was discharged, it is true, under circumstances peculiarly unfavorable. The revelation of God was as yet in its most rudimental form; restraining influences were weak as compared with what they have been in later ages; meanwhile the world's depravity ran riot, the race in its primitive energy, as yet unenervated by civilization, nor wasted by barbarism, rushing on in evil with a momentum unparalleled since. "The Sons of God" became, themselves, after a while mingled and nearly lost in the sinful mass—the Church absorbed by the world. "There were giants in those days"—giants in depravity, above all. Human forces had a tremendous vigor and were exercised in formidable ways of which perhaps the old classic traditions preserved a recollection in the myths of gods and heroes. It would seem that the piety and morality of the antediluvian age could not cope with forces of evil such as these, and there came a time when it was necessary that human history should have a new beginning, and knowledge, and virtue, and religion a new theatre. Yet the line of faithful men did not, up to the very time of the deluge, quite fail. In consequence, too, of the great length of human life, some of the world's first fathers lived on till nearly the moment of that mighty cataclysm. In whatever transmission of sacred tradition there may have been, there were but three steps from Adam to Noah. Adam was still living, at the birth of Enoch, and Methuselah, the son of Enoch, was still living at the birth of Noah. If we go by the accepted chronology of the antediluvian age, Methuselah, who must have seen Adam, did not die until the very year of the deluge, and Lamech, the father of Noah, only five years before that event. Following the deluge, the computation shows us that Shem was still alive at the birth of Abraham; immediately following whom came Isaac and Jacob, and those twelve sons of Jacob who became the fathers of tribes. Even if the accepted post-diluvian chronology must be revised, and the Semitic genealogy so computed as to allow a larger interval between the flood and Abraham, this view of the matter would not be seriously affected.

Now, so much as this is certain—that while the Chaldæan legends do not even intimate their original source, the narrative of Moses embodies facts which there can be no good ground for discrediting, even as simple history, and which enable us to see how, in a line of men who have been examples of faith and piety to every age, that history of the world's first period which Moses gives may have come down to him, either in oral or in written form. Indeed, where would be the necessary hazard in assuming that "the Sons of God," in antediluvian times, and that whole line of patriarchal men, were appointed, as one purpose of their setting apart, to the duty of preserving, in authentic form, under that same inspiration which prophets and apostles shared in later ages, so much of the world's primitive history as should be necessary to purposes of subsequent revelation, and as supplying to all subsequent time a reliable record of the first ages? So long as there is a fair measure of evidence that this even may have been so, where is the necessity for resorting to mere conjecture, and for saying, on a basis of conjecture, purely, that the Hebrew narrative is just a mere transcript of the Chal-

dæan one, only stripped of polytheistic accretions, and otherwise elevated in character and tone? The far more probable view would be, just in an examination of the documents themselves, that the two sets of narratives came down each in its own independent line, the one in that of mere tradition, the other in tradition possibly, yet tradition so originating and so preserved, as to be in fact *history?*

The question may, perhaps, be raised, Why, if such be the origin of the Mosaic narratives, or any portion of them, some express indication of the fact is not somewhere given, and so any mistake on this point anticipated and guarded against? To this the answer may be two-fold: In the first place, that it is not the manner of the Bible, anywhere, to go thus into detail on points anticipative of possible criticism; and in the second place, that the literature of the Bible is, to a wonderful extent, in the form and detail of it, such as was natural to the age in which it was produced. Now, questions such as the biblical criticism of this present time brings forward, belong, in their nature, to a cultivated and critical age. The literature of the Bible, especially the Old Testament, belongs to a period uncritical, and in a great measure uncultivated. The earliest books, above all, have accordingly a peculiarly primitive form and tone. The earlier half of Genesis, for example, reads as if written by men who had no dimmest conception of the difficulties some critical student in a critical age might find in the narrative. Suppose it had been different; suppose that all these critical questions were anticipated there, and the narrative written with as careful reference to scientific and otherwise learned scrutiny as if it had been written to-day;—how hard, in that case, to make men believe that this is really one of the oldest writings in all the world's literatures! It is, then, this primitive character of the earlier biblical literature that makes it so nearly silent on questions as to origin, date and authorship.

Taking it, however, just as we find it, we have in it indications of origin which relieve us, to say the very least, of all necessity to look for that original human source to any Chaldæan or other uninspired tradition. In the line of that patriarchal order to which his own family belonged, Moses could scarcely fail to find ample material for his narrative. So that, even if we recognize in the sources of his narrative more or less of the traditional, we can see how, as I have said, that tradition may have been so preserved as to become true history, and to simply need reproduction under inspired guidance.

3. THE MOSAIC HISTORY AND THE CHALDÆAN LEGENDS.

I go on, now, to remark that the Mosaic narrative and the Chaldæan legends differ so widely as to make the theory an impossible one that the latter are the originals of the former, while their resemblances simply go so far as to make the Chaldæan story a testimony to the truth of the Mosaic. For the present, I confine myself to these earliest chapters in the history and traditions of our race, because at this point the general question before us can best be tested. How what is found here bears upon what belongs to a later date will perhaps appear by and by.

Now, it will be remembered that in the passage quoted from Lenormant in an earlier article of this series, he distinctly admits the marked and radical differences in character and value between the accounts given by Moses in the first chapters of Genesis and legendary narratives of the same events in those libra-

ries made up of tablets of baked brick found on the site of ancient cities in the valley of the lower Euphrates. He is, indeed, as emphatic in characterizing these differences as any one of us might wish to be. What he says is therefore much more deserving of attention from us than what may be said by writers utterly regardless of these contrasts, and perhaps incapable of appreciating them. The nature of the differences in question is, throughout, very much like that which we found noticeable in the extract from the deluge tablets already given. The Chaldæan account everywhere bears upon its face evidence of its legendary character. It is besides thoroughly polytheistic, as much so as a Grecian or a Roman myth. The Mosaic conception of God, quite alone, would make a difference between the two accounts as vast as between Christianity itself and Heathenism. Now, how is all this to be accounted for, upon the theory that the Chaldæan is the original source of the Mosaic? How did the Hebrew Genesis come to be so immensely superior to the Babylonian one?

It will be remembered how Lenormant accounts for this difference. The Mosaic record, he tells us, compared with "the sacred books of Chaldæa," furnishes an example "of one of the most tremendous revolutions which have ever been effected in human beliefs." He terms it "a miracle." "Others," he adds, "may seek to explain this by the simple, natural progress of the conscience of humanity; for myself, I do not hesitate to find in it the effect of a supernatural intervention of divine Providence, and I bow before the God who inspired the Law and the Prophets."

We cannot but admire the manly and Christian frankness of this testimony, so much in contrast with the evasive methods of some other writers in dealing with the same matters. But, after all, is this the true way of accounting for the phenomena in question? Such a revolution as is here assumed is, no doubt, conceivable. We may imagine Abraham, as he went forth from the land of the Chaldees, so wrought upon by the Spirit of God, supernaturally so enlightened beyond all his contemporaries, as to become the originator of such a revolution in human belief as is here spoken of. But where is the evidence of it? Simply in the fact that in the line of the posterity of Abraham these higher conceptions of God are found, these rudimental forms of a true faith, expanded later into that true religion which now commands the allegiance of the best part of the race. But, as before shown, the narratives which in the line of Abraham's posterity have come down to us, imply nothing whatever of any such revolution. Their indications are, to the contrary, that Abraham represented, personally, and in his faith, a line of belief which is as distinctly marked before his time as after it. If we go by the documents, themselves, and leave mere theory apart, we shall say that a knowledge of the true God and of the history of his earlier dealings with the human race came to Abraham by inheritance: that the only revolution of which we have any indication was simply the gradual expansion of this knowledge of God, in the measure of it and in the number of those who had it, as the posterity of Abraham himself increased.

I do not know whether any special account ought to be made of the Hebrew elements entering into the name, first of Abram, and then of Abraham. Gesenius derives the second syllable of the former of these names from the Hebrew אֲרָם (râm), "to lift up oneself, to rise, to be lifted up;" and the whole name he gives as meaning "The father of altitude," as Abraham means "The father of a multitude." Considering how in primitive ages, and among all primitive peoples

names are significant, one may perhaps be justified in inferring that the name Abram was as providentially significant, as that of Abraham was declared to be by Jehovah himself when he said to the patriarch, "a father of many nations have I made thee." Other indications appear in what Paul says in the eleventh of Hebrews, where he puts Abraham in the line of believing men with Abel, Enoch and Noah, and tells us that when he "went out not knowing whither he went," it was "by faith." It looks as if Abraham, even amongst his own kindred—who evidently had become more or less idolatrous—and while still in Chaldæa, represented the faith of the faithful men of a former time—the faith of Seth, and Enoch and Noah, and Shem, and that in some way the very name originally borne by him was significant of this. He represented that upward tendency which still in a measure survived, even while the course of all other things was downward; he was "the father of that which was high;"—and in the call he had, became in due time "the father" of that "multitude" who in the ages and centuries to come were to share his faith. I cannot, for my own part, find at any rate in the narrative any indications of such a revolution as Lenormant assumes, even in Abraham himself, and do not see why we should make a conjecture to this effect the basis of our theory, when so many reasons appear why we should regard the faith of Abraham as simply the faith of those of his fathers who had not themselves lost the knowledge of the true God, nor ceased to believe in him.

Perhaps I ought to notice here the theory lately advocated by certain writers, that the accounts given in Genesis of the creation, the fall, the deluge, and indeed the whole of that primitive history was copied by Jews in Babylon, during the captivity, or reproduced by them from those Chaldæan books, remains of which have been found by Mr. George Smith, and others. Prof. Dillmann, of Berlin, in an article translated not long ago for an American quarterly, says of this, most truly and justly :

"As must be admitted the disposition of the Jews in Babylon towards their oppressors was such that it seems simply incredible that they should have appropriated whole sections out of the mythological writings or traditions of those same persons, and placed them at the very head of their statute-book. The national and religious antipathy was too strong in that period to admit of the formation of a mythological syncretism. There is, moreover, no example of adoption of Babylonian superstition or belief of that date, and even indifferent things, like the Babylonian names of the months, the Jews appropriated only slowly and after they had come into general use under the Persian dominion. Then, too, the Babylonian myths now under consideration, even in their oldest shape, accessible to us, that of the cuneiform writing (how much more so in the sixth century and later), were so overgrown with a polymorphous doctrine of the gods, and with grossly sensual views, that it would not have been possible for even an eminent religious faculty such as the Jews altogether failed to retain in those centuries, to reconstruct them, so to speak, according to a purer original form, to present them anew in the monotheistic simplicity, beauty, and truth in which they occur in the Bible."

There surely was never a wilder notion propounded by the wisdom of critics than this, that the Book of Genesis, characterized as it is, was written by some one or more of the captives in Babylon, and based upon the Babylonian myths. I think it fair to say that the evidence upon the whole subject, when sifted, points conclusively to this result; That the histories in Genesis and the Chaldæan and Babylonian legends, so far as any traditional element may be thought to exist in the former, had a common origin in the sense that the original source of both was the same—that original source being a knowledge of the beginning of things, transmitted from generation to generation through Noah and his sons, who had received it from antediluvian sources. But the two accounts differ immensely in this, that while what was written by Moses came down to him in a line of inspired

and faithful men, in whose hands it was, properly speaking, not tradition but history; that which has been found in the Chaldæan books, had the usual fate of tradition, and not only so, was corrupted and depraved in proportion as the people who preserved it became polytheistic, idolatrous and wicked. All this is *supposing* that Moses may have made any use at all of tradition, oral or written, as material. Even if he did so, the purity and absolute trustworthiness of his history, as history, is in the way I have pointed out made sure. Meantime the *resemblances* between the two accounts are just a testimony, from a source which cannot possibly be supposed an interested one, that other accounts of many of the same events recounted by Moses existed in the world at the time he wrote, and so far justifying faith in that which he wrote as a true history. This is the real, and so far as I can see, the only value of the Chaldæan legends, considered in relation to the history in Genesis.

The subject of tradition in its relation to inspired history will be resumed and concluded in another article.

NOTES FROM ABROAD.

BY ROBERT F. HARPER.

The Summer-Semester is fast drawing to an end. According to the Catalogué, this Semester should close on August 15th, but, in reality, it will close between August 1st and 5th. On August 1st, the students are granted the privilege of presenting their "*Anmeldungs-Buch*" to the Professors for their signature, and they generally take advantage of this privilege. Already the Lecture-halls have begun to wear a gloomy appearance. The students are rapidly leaving, and one meets only one-half the number at lectures as formerly.

The past Semester presented an unusual number of attractions to the student in Semitic. Here, as in America, the Lectures in this department, are generally delivered to very small audiences.

This is to be regretted. Where there are ten in Semitic philology, there should be fifty. Especially are the American students few in number. In fact, another gentleman, a brother of Dr. Toy, of Harvard, who is studying Egyptology, and myself have the honor of representing America in this department.

It may not be uninteresting to note some of the lectures delivered during the past Semester:

Schrader: 1) History of the Babylonians and Assyrians; 2) the Interpretation of selected Assyrian Inscriptions; 3) Ethiopic.

Sachau: 1) Exercises in Arnold's Arabic Chrestomathy; 2) Interpretation of the Arabic poems ascribed to Imrunkais; 3) Syriac Grammar, with an Introduction to the Aramaic Dialects; 4) Interpretation of selected chapters in Arabic History.

Barth: 1) Interpretation of Ibn Mâlik's "al-Alfija;" 2) Arabic Grammar.

Dieterici: 1) Interpretation of the Koran and Explanation of the Laws of Arabic Syntax; 2) Interpretation of the Arabic book, "Theology of Aristotle;" 3) Interpretation of selected Arabic Poems.

Jahn : Arabic Grammar compared with the other Semitic languages, especially the Hebrew.

Brugsch-Pascha : 1) History of Ancient Egypt; 2) Hieroglyphic Grammar; 3) Demotic Grammar.

Erman : 1) Interpretation of Egyptian Inscriptions; 2) Interpretation of the most recently discovered Hieroglyphic Inscriptions.

Lepsius : No lectures. (Died July 10th).

Dillmann : Interpretation of the Book of Genesis.

Strack : 1) Introduction to the Books of the Old Testament; 2) Interpretation of the Book of Isaiah.

The lectures on Introduction and Isaiah by Prof. Strack, although not coming strictly in the Philological department, were very interesting and suggestive, even when viewed from a linguistic stand-point. His examination of the "Critical Questions," his notes on Hebrew Poetry and his handling of proper and geographical names were especially valuable.

The Catalogue for the Winter Semester, which came from the University publishers to-day, exhibits the following courses of lectures, which are of special worth to the Semitic student :

Schrader : 1) Elements of the Assyrian Script and Language and Interpretation of the Cuneiform Inscriptions in the Royal Museum; 2) Interpretation of selected Assyrian Inscriptions; 3) Babylonian-Assyrian Antiquity; 4) Grammar of the Chaldee Language and Interpretation of the Aramaic portions of Daniel and Ezra.

Sachau : 1) Syriac Bible and Apocrypha; 2) Syriac Chronicle of Zecharia; 3) Lebîd, Dinan; 4) Geography of Assyria and Babylonia according to Elmu-kaddesi.

Barth : 1) Interpretation of a Mischna-Traktat with an Introduction to Neo-hebraic Literature; 2) Syriac Grammar and Explanation of Rödiger's Chrestomathy; 3) Arabic Syntax and Explanation of Arabic Exercises.

Dieterici : 1) Arabic Grammar; 2) Explanation of the Arabic Book "Thier und Mensch."

Jahn : 1) Arabic Syntax compared with the other Semitic languages, especially the Hebrew; 2) Explanation of the Koran—Commentary of Beidâwi.

Brugsch-Pascha : 1) Hieroglyphic Grammar; 2) Demotic Exercises; 3) History of Egypt.

Erman : 1) Elements of the Egyptian Script and Language; 2) History of Egypt.

Dillmann : 1) Introduction to the Old Testament; 2) Interpretation of Isaiah; 3) Interpretation "der kleineren nach-exilischen Stücke" of Isaiah; 4) History of the Text of the Old Testament.

Strack : 1) Hebrew Grammar; 2) Interpretation of Genesis; 3) History of Jewish (Neo-hebraic) Literature; 4) Exercises of the "Institutum Judaicum,"

Kleinert : Interpretation of the Psalms.

The New Testament, Church History, Homiletics, etc., etc., are equally well represented. In looking over such a list of lectures one finds great difficulty in deciding what he will hear and what he will not hear. He would gladly listen to all of them, but this is, of necessity, impossible. For the Old Testament student Dillmann's History of the Old Testament Text and Strack's History of Neo-hebraic Literature will be especially interesting.

KARL RICHARD LEPSIUS, the Egyptologist, died on the morning of July 10th at his residence in Kleiststrasse 1. Lepsius was born on Dec. 23d, 1810. His father was the famous historian, Karl Peter Lepsius. He studied in philology in Leipzig, Göttingen and Berlin. In 1833 he went to Paris, where he devoted himself exclusively to the study of Egyptology, and where he later published "Paläographie als Mittel der Sprachforschung." In 1836 he left Paris for Rome, where he entered into a close relationship with Bunsen and became second Secretary of the Archæological Institute. Here he published his "Brief an Rosellini über das hieroglyphische Alphabet." In the summer of 1838 he went to England, where he remained two years. After returning to Germany he published his "Auswahl der wichtigsten Urkunden des ägyptischen Alterthums" (32 plates) and "Das Todtenbuch nach dem hieroglyphischem Papyrus in Turin," to which was added later "Aelteste Texte des Todtenbuchs." In 1842 he was elected Professor *extraordinary* in the University of Berlin, and entrusted with an expedition to Egypt. On his return in 1846 he became Professor *ordinary*. Lepsius also played a prominent part in the founding of the Egyptian Museum. His greatest work, "Denkmäler aus Aegypten und Aethiopen" (published at the expense of the government), appeared in 1849-1859 (900 plates). In 1867 he accompanied the Crown Prince in his journey through Egypt and Nubia. Among his other publications are the following; "Königsbuch der alten Aegypter;" "Chronologie der Aegypter;" "Grundplan d. Grabes König Ramses IV.;" "Briefe u. Berichte aus Aegypten, Aethiopen u. Sinai," etc., etc. With the co-operation of Brugsch, he edited the "Zeitschrift für Aegyptische Sprache und Alterthumskunde." By his death not only Germany, but the whole civilized world, has lost the recognized first authority in Egyptology.

Memorial services in honor of Dr. Dorner, of the Theological Faculty, who died about the first of this month, will be held in the University Hall on July 26, at 6 P. M. The various Faculties and their students will take part in these exercises.

The usual number of books and studies have not appeared during the past month. In the *Theologisches Literaturblatt*, No. 27, Strack has a review of Fritz Hommel's "*Die vorsemitischen Kulturen in Aegypten und Babylonien*." The reviewer seems to think that Hommel has undertaken to do too much in editing his "*Encyclopädie der semitischen Sprach und Alterthums-Wissenschaft*," of which the above is the first book; that such an undertaking is not warranted by the present status of Assyriological study. After setting forth the proposed contents of the Encyclopædia, he gives an extended review of the first volume. The author and reviewer do not seem to be at one on several points. In closing he gives a long list of corrections and adds the rather apt remark that "One must read this book with pen in hand."

Berlin, July 23d.

→CONTRIBUTED NOTES.←

Biblical Interpretation as an Ideal.—Who is the *ideal* interpreter of the Bible? What are the prerequisites for making the ideal, real? Ideals are aims. In all realms of thought, the searcher of truth, who is a theist, aims to find the original purpose of God. The geologist, the chemist, the astronomer, are ideal interpreters as well as the student of the Bible. Each presses towards a mark:—*the purposes of God*: the purposes of God in creation; the purposes of God in the laws of matter; the purposes of God “in the ordinances of the heavens;” and the interpreter of the Bible, with a theme the sublimest of all, is a seeker for the purposes of God in redemption.

To each of these interpreters a text is given for explanation: to the geologist, the earth’s crust; to the chemist, the elements of matter; to the astronomer, the universe; to the student of the Bible, the *Bible itself*. No one of them needs to originate a text, for the text is already provided. How then, with *his* text, shall the interpreter of the Bible best approach his ideal, the purpose of God in revelation.

The process is three-fold. First of all, *by an identification of himself with the language of the Bible*. I mean by this that he must be thoroughly acquainted with the laws of speech. Hebrew and Greek roots have living histories. They are not corpses for post-mortem examination. They live when the nations whose lives were wrapped up within their irregular outlines, have passed away. They are endowed with perpetual youth. What we know of Babylon’s luxury and of Egypt’s religion, monumental alphabets alone can tell us.

And so, the ideal interpreter of the Bible must train himself to trace patiently the goings and comings of words; from Egypt to the Jordan; from Jerusalem to Babylon; through the exact definitions of the Law and the usages of the national prophets. His purpose is not accomplished until he has pierced to the very life of the word. The result is not a curious specimen to be described, labelled and laid away in some museum of antiquity. It is to be cherished and honored as the history of a human heart.

But the examination of a prophecy or a psalm by the mere method of word analysis is but the raised letters for the fingers of the blind. Ideas are there. They are clearly and sharply defined. But they have not received their appropriate setting. This is also the work of the ideal interpreter, who must not only identify himself with words in themselves and sentences by themselves, but with their purposed arrangement. He must, therefore, in the second place, *identify himself with the author’s mind*. Words are heart-histories. Sentences are heart-histories made thought-histories. What did the prophet mean *then and there*? What purpose did he have in this particular and, it may be, peculiar manner of expressing his thought? Here identification with the language enters the interpreter into the prophet’s mind; helps him see as the prophet saw and hear as the prophet heard. The yearnings of the prophet’s heart, as he strives to portray Israel’s doom, the interpreter feels. His own heart echoes the prophet’s ringing shouts of joy at the vision of Jehovah’s salvation. The prophet and he are one. The same interests appeal to each. The same thoughts inspire both. Only by identification with the prophet’s mind can the 53rd chapter of Isaiah be truly

interpreted. Every word has a history. Every sentence is loaded, yea, burdened with thought. Thought and words are here more closely identified than anywhere else in the Old Testament. The prophet seems ready to break down under the pressure of his theme;—viz. Glory achieved through the sufferings of the Servant of Jehovah. That one theme pervades the whole. It sighs. It groans. It weeps. It moans. It almost dies. Then it strikes that highest note of victory, "It is finished."

If, now, the interpreter has performed his work well, he has passed, by identification of himself with the language, and with the thoughts of the poets and prophets, into a far higher identification. He has had a vision of the glorious truth of God. In the third place, then, the ideal interpreter of the Bible *will identify himself with the purposes of God*. His work has been progressive. Out of the materials of thought, he has constructed the thinker. As he has patiently watched these many thinkers of many times, always above them all, the eternal, self-existent Jehovah has appeared, guiding and directing his servants. While other men may have regarded His plans as mysterious and dark, the ideal interpreter sees God's purposes "ripening fast." The seeming diversity in revelation is lost in the essential unity of the whole. Many authors have become to him, one Author. Many books, one book. And the interpretation of *the Book* is found to center in the one Christ, in whom all the rays of revelation focus the words of John, "In the beginning was the Word, and the Word was *with* God, and the Word was *God*." * * "All things were made by Him, and without Him was not anything made that hath been made. And the Word became *flesh* and *dwelt* among us, (and we beheld His glory, glory as of the only-begotten of the Father) full of grace and truth."

Identification of himself with the language of God's Word, with the thoughts of God's servants, and with the purposes of God, as He has revealed them through the medium of human thought, this is the process of the ideal interpreter. He has handicapped himself with no preconceived hypotheses. His wings have not been clipped by the dogmatic shears of philosophy or logic. He has simply surrendered himself to the Bible and listened to what the Bible *says*. In this way he has become a minister of the progressive apprehension of truth. The elements of progress are not to be found outside and beyond the Word of God, but within the range of revelation. As the light that has been shining for thousands of years, is still a study and a wonder to the devout lover of God's works, so the depths of God's purposes in the government of His moral universe, as they have been shining in prophecy and promise all down the ages are still the study and the wonder of His reverent children.

W. O. STEARNS.

The Place of Incense in the Mosaic Ritual.—Moses saw incense burning on Egyptian altars, and Abraham watched in Mesopotamia the fragrant clouds ascending as a ladder from man to the immortals. Both East and West it was taken for granted that the nostrils of the exalted judges of the fate of men were pleased with delicious odors. So great was the demand for incense, that spices form the earliest articles of commerce. It was merchants in balm and myrrh that carried Joseph into Egypt. When Jehovah showed Moses the pattern of the tabernacle, in which he was to be worshipped, He pointed out between the altar of brass and the mercy seat, a small altar of shittim wood overlaid with gold on which incense was to be burned. At lamp lighting and at light extinguishing, at the time

of the morning and of the evening sacrifice, the priest was instructed to take live coals from the brazen altar, and placing them on the golden altar, scatter incense on them. This incense was a compound of the apothecary and could be used for no other purpose. Its component parts were four aromatic substances, three of them gums of shrubs or trees, namely, frankincense, galbanum and myrrh, and one probably an odoriferous secretion of a shell fish called onycha. These substances in their pure form were exceedingly rare and costly, though found in Arabia on the borders of which the Israelites were wandering. They gave forth pungent odors, which however when mixed were very fragrant. Galbanum added body to the incense and its unpleasant fumes were deodorized by the rest. All four were beaten very fine, mixed in equal parts, then tempered and hallowed by the sacred salt, and, thus consumed, emitted a heavy cloud of sweet smelling savor, that floated over the veil into the most holy place. Once a year the veil was lifted and the incense was burned on a censer in the very presence of the Shekinah, whose glory was thus reverently shadowed. Incense therefore not only accompanied daily worship but also constituted with blood the only element used in the awful climax of the ceremonial of the day of atonement. In the New Testament these spices are no less conspicuous, for the wise men brought frankincense and myrrh to the infant Saviour, and the four-and-twenty elders hold in one hand harps and in the other golden vials, full of odors. The revelator tells us that these odors are prayers of saints, and the psalmist exclaims: Let my prayer be set before thee as incense. In another place he seems to have in mind the priest standing before the cloud rising from the golden altar, when he says: He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. It will not be unwarrantable spiritualizing to infer from the place of the golden altar between the altar of sacrifice and the altar of mercy, that sacrifice is the indispensable foundation of prayer, and that prayer is the necessary complement of sacrifice. The ambassador must present his credentials before his communications can be delivered. Only the blood washed can offer the incense of prayer. The bloody altar of sacrifice is seen before the golden altar of incense or the golden cherubim over the mercy seat. Calvary is seen before Pentecost descends. Calvary is transfigured by Pentecost. The sacrifice was not complete until the golden altar was reached. The atonement is made effectual only by prayer. Some say "no mediator," others cry "many mediators," but we say "one mediator."

Like incense prayer is a compound, and its four elements are adoration, confession, petition and thanksgiving. They are all present in the Lord's Prayer, which is our model, and they are commonly found joined in the psalms of David. What more beautiful invitation could be given us to turn aside to pray, as the shadows gather and again as they rise and flee away, than the image of the white-robed priest approaching in the early morning and again at the cool of the day, with spices and coals of fire, the curtained tabernacle. Or choosing the figure of the apostle on Patmos, may we not ask ourselves: Is my vial full of odors, is it filling fast, or is it running so low that there is not even a scent of fragrance lingering about it?

W. W. EVERTS, JR.

Some Practical Hints.—*What Commentaries to Buy?* We refer, of course, to commentaries on the Old Testament. The question is ever recurring, and is not an easy one to answer in a summary way. The primary question is a question of

pecuniary ability. With ample means we should say buy all you can lay your hands upon, for as a wise teacher once said: "No book written concerning the Bible can be otherwise than useful to a critic. It will stimulate thought." But the larger class of students are compelled to husband their resources, and are dependent upon small libraries. What shall they do? We answer negatively, Do not buy a *series* of commentaries. Such a series may be the product of many scholarly writers, passing under the eye of a very scholarly editor, but, as a rule, they follow one type of thought and one mode of interpretation. One who reads them exclusively becomes like unto them, depends upon them, swears by them, and soon loses all desire for independent thought or critical judgment. The bane of a series of commentaries is slovenliness and sluggishness. We soon use them as a lame man his crutches.—Again, do not buy English commentaries exclusively. They are read more easily, and may contain the results of the best scholars of many nations, but nothing is more healthful and helpful than to feel a man's thoughts in his own language. It is like reading a psalm in the Authorized Version and then reading it in Hebrew. The former act leaves one vaguely thinking about everything and nothing; the latter lets you into the very aroma of the lyric poet, and fills the soul with thoughts too big for expression. Read Knobel or Dillmann's commentary on Genesis, and then read Murphy, and mark the difference on your mind, not so much in the line of information perhaps, but as a mine of thought to kindle your own. Buy, therefore, the best commentary to be had on each book of the Old Testament. Few men ever produce more than *one* good book, a book which will survive the wear of time. Often it is his *first* book, the one into which he put all there was of him, the one on which he staked his fame, the one he made with the sharp eyes of a world of critics upon him. That is his *chef-d'œuvre*. It is doubtful if he ever surpasses it. It is his investment for a series, and the series may be passed by for the chief of another series, which will be a work upon another book of the Old Testament. Keil's fame rests upon his commentary on Joshua; Alexander's on his Isaiah; Perowne's on his Psalms; Stuart's on his Daniel; Cheyne's on his Isaiah; Tuchs on his Genesis, etc. A hint here is enough.

How to Use a Commentary. As a reference book and nothing more. A student, even but partially familiar with the Hebrew language, so far as the exact meaning of the text is concerned, ought to be ashamed of himself, if he finds himself consulting a commentary before he has made his own translation, and has pondered carefully its meaning. Does the letter of a friend require an interpreter as to its main import? If in another language, the French for instance, aside from local coloring, can its main purpose not be easily ascertained? The interpreter by your side, who has gone over it before you, and has perhaps sweat over it and wrung from it some of its obscurities, may assist your best endeavors, but he ought not to be called in until you have done your best to understand it. Then it is your own, and there is a luscious pride, a manly pride, in its being your own. But before one has called in his favorite interpreter he should by all means call to his aid the early versions of the Old Testament. Those translators stand much nearer to the spirit and thought of the Hebrew language than we do or can do with all our boasted microscopic learning and principles of hermeneutics, we can enter the thought of the sacred writers in no way more suggestively and critically than by their help. In the study of the Psalms, for instance, let the student keep on his table an "Hexapla of the Psalms," containing the Hebrew text, the

Vulgate, the Psalter, a translation of that Vulgate, Jerome's Vulgate and the Septuagint, and by running his mind through them all before his commentary is touched, he will frequently catch a fresh meaning in the original as it was understood by those living nearer to the original text and understanding many shades and idioms of the original text better than any modern lexicographer, grammarian or exegete. Passing the original text through so many crucibles he can almost always extract from them a grain of gold. Versions, though by no means ultimate appeals, are at least eye-glasses. The text and the versions should always precede the commentary. After them let the commentary take the place of a subordinate help and a fuller inspiration.

O. S. STEARNS.

→GENERAL NOTES.←

The Empire of the Hittites.—Five years ago there was no one who suspected that a great empire had once existed in Western Asia and contended on equal terms with both Egypt and Assyria, the founders of which were the little-noticed Hittites of the Old Testament. Still less did any one dream that these same Hittites had once carried their arms, their art, and their religion to the shores of the Ægean, and that the early civilization of Greece and Europe was as much indebted to them as it was to the Phœnicians.

The discovery was made in 1879. Recent exploration and excavation had shown that the primitive art and culture of Greece, as revealed, for example, by Dr. Schliemann's excavations at Mykenæ, were influenced by a peculiar art and culture emanating from Asia Minor. Here, too, certain strange monuments had been discovered, which form a continuous chain from Lydia in the west to Kappadokia and Lykaonia in the east.

Meanwhile other discoveries were being made in lands more immediately connected with the Bible. Scholars had learned from the Egyptian inscriptions that before the days of the Exodus the Egyptian monarchs had been engaged in fierce struggles with the powerful nation of the Hittites, whose two chief seats were at Kadesh on the Orontes and Carchemish on the Euphrates, and who were able to summon to their aid subject-allies not only from Palestine, but also far away from Lydia and the Troad, on the western coast of Asia Minor. A century or two afterwards Tiglath-Pileser I. of Assyria found his passage across the Euphrates barred by the Hittites of Carchemish and their Kolkhian mercenaries. From this time forward the Hittites proved dangerous enemies to the Assyrian kings in their attempts to extend the empire towards the west, until at last in B. C. 717 Sargon succeeded in capturing their rich capital, Carchemish, and in making it the seat of an Assyrian satrap. Henceforth the Hittites disappear from history.

But they had already left their mark on the pages of the Old Testament. The Canaanite who had betrayed his fellow-citizens at Beth-el to the Israelites dared not entrust himself to his countrymen, but went away "into the land of the Hittites" (Judges i., 26). Solomon imported horses from Egypt, which he sold to the Syrians and the Hittites (1 Kings x., 28, 29), and when God had sent a panic upon the camp of the Syrians before Jerusalem, they had imagined that "the

king of Israel had hired against them the kings of the Hittites and the kings of the Egyptians" (2 Kings vii., 6). Kadesh itself, the southern Hittite capital, is mentioned in a passage where the Hebrew text is unfortunately corrupt (2 Sam. xxiv., 6). In the extreme south of Palestine an offshoot of the race had been settled from an early period. These are the Hittites of whom we hear in Genesis in connection with the Patriarchs. Hebron was one of their cities. * * *

Another Hittite city in the south of Judah was Kirjath-sepher, or "Book-town," also known as Debir, "the sanctuary," a title which reminds us of that of Kadesh, "the holy city." We may infer from its name that Kirjath-sepher contained a library stocked with Hittite books. That the Hittites were a literary people, and possessed a system of writing of their own, we learn from the Egyptian monuments. What this writing was has been revealed by recent discoveries. Inscriptions in a peculiar kind of hieroglyphics or picture-writing have been found at Hamath, Aleppo, and Carchemish, in Kappadokia, Lykaonia, and Lydia. They are always found associated with sculptures in a curious style of art, some of which from Carchemish, the modern Jerablûs, are now in the British Museum. The style of art is the same as that of the monuments of Asia Minor mentioned above.

It was the discovery of this fact by Professor Sayce, in 1879, which first revealed the existence of the Hittite empire and its importance in the history of civilization. Certain hieroglyphic inscriptions, originally noticed by the traveller Burckhardt at Hamah, the ancient Hamath, had been made accessible to the scientific world by the Palestine Exploration Fund, and the conjecture had been put forward that they represented the long-lost writing of the Hittites. The conjecture was shortly afterwards confirmed by the discovery of similar inscriptions at Jerablûs, which Mr. Skene and Mr. George Smith had already identified with the site of Carchemish. If, therefore, the early monuments of Asia Minor were really of Hittite origin, as Professor Sayce supposed, it was clear that they ought to be accompanied by Hittite hieroglyphics. And such turned out to be the case. On visiting the sculptured figure in the Pass of Karabel, in which Herodotus had seen an image of the great opponent of the Hittites, he found that the characters engraved by the side of it were all of them Hittite forms.

Hittite inscriptions have since been discovered attached to another archaic monument of Lydia, the sitting figure of the great goddess of Carchemish, carved out of the rocks of Mount Sipylus, which the Greeks fancied was the Niobê of their mythology as far back as the age of Homer; and similar inscriptions also exist at Boghaz Keui and Eyuk, in Kappadokia, as well as near Ivrîs, in Lykaonia. Others have been discovered in various parts of Kappadokia and in the Taurus range of mountains, while a silver boss, which bears a precious inscription both in Hittite hieroglyphics and in cuneiform characters, seems to belong to Cilicia. In fact, there is now abundant evidence that the Hittites once held dominion throughout the greater portion of Asia Minor, so that we need no longer feel surprised at their being able to call Trojans and Lydians to their aid in their wars against Egypt.

The existence of Hittite inscriptions at Hamath goes to show that Hamath also was once under Hittite rule. This throws light on several facts recorded in sacred history. David, after his conquest of the Syrians, became the ally of the Hamathite king, and the alliance seems to have lasted down to the time when Hamath was finally destroyed by the Assyrians, since it is implied in

the words of 2 Kings xiv., 28, as well as in the alliance between Uzziah and Hamath, of which we are informed by the Assyrian monuments. Hamath and Judah, in fact, each had a common enemy in Syria, and were thus drawn together by a common interest. It was only when Assyria threatened all the populations of the west alike, that Hamath and Damascus were found fighting side by side at the battle of Karkar. Otherwise they were natural foes.

The reason of this lay in the fact that the Hittites were intruders in the Semitic territory of Syria. Their origin must be sought in the highlands of Kappadokia, and from hence they descended into the regions of the south, at that time occupied by Semitic Arameans. Hamath and Kadesh had once been Aramean cities, and when they were again wrested from the possession of the Hittites they did but return to their former owners. The fall of Carchemish meant the final triumph of the Semites in their long struggle with the Hittite stranger.

Even in their southern home the Hittites preserved the dress of the cold mountainous country from which they had come. They are characterized by boots with turned-up toes, such as are still worn by the mountaineers of Asia Minor and Greece. They were thick-set and somewhat short of limb, and the Egyptian artists painted them without beards, of a yellowish-white color, with dark black hair. In short, as M. Lenormant has pointed out, they had all the physical characteristics of a Caucasian tribe. Their descendants are still to be met with in the defiles of the Taurus and on the plateau of Kappadokia, though they have utterly forgotten the language or languages their forefathers spoke. What this language was is still uncertain, though the Hittite proper names which occur on the monuments of Egypt and Assyria show that it was neither Semitic nor Indo-European. With the help of the bilingual inscription in cuneiform and Hittite, already mentioned, Professor Sayce believes that he has determined the values of a few characters and partially read three or four names, but until more inscriptions are brought to light it is impossible to proceed further. Only it is becoming every day more probable that the hieroglyphics in which the inscriptions are written were the origin of a curious syllabary once used throughout Asia Minor, which survived in Cyprus into historical times.

We may expect to discover hereafter that the influence exercised by the Hittites upon their Syrian neighbors was almost as profound as that exercised by them upon their neighbors in Asia Minor, and through these upon the fathers of the Greeks. For the present, however, we must be content with the startling results that have already been obtained in this new field of research. A people that once played an important part in the history of the civilized world has been again revealed to us after centuries of oblivion, and a forgotten empire has been again brought to light. The first chapter has been opened of a new history, which can only be completed when more Hittite inscriptions have been discovered, and the story they contain has been deciphered. All that is now needed are explorers and excavators, who shall do for the buried cities of the Hittites what Botta and Layard have done for Nineveh or Schliemann for Mykenæ and Troy.—*From Sayce's Fresh Light from the Ancient Monuments.*

→ EDITORIAL NOTES. ←

The Summer Schools of Hebrew.—The *Chicago School of Hebrew* opened July 1st, and continued until July 29th. There were in attendance about seventy students. Besides the Principal of the School, Professors S. Burnham, of Hamilton, N. Y. ; C. R. Brown, of Newton Centre, Mass. ; E. L. Curtis, of Chicago ; G. H. Schodde, of Columbus, O., and Messrs. Ira M. Price, F. J. Gurney, G. S. Goodspeed, and E. R. Pope, assisted in furnishing instruction. Classes in Arabic, Ethiopic, Syriac, Aramaic, and Old Testament Theology were formed. The usual amount of work was accomplished. The interest was, if possible, even greater than in former years.

The *Chautauqua School* was organized July 22d. The number of students was twenty-five. This small number was due partly to the fact that the ministers in attendance at Chautauqua this summer were fewer than usual, but chiefly to the fact that the opening of the School was placed at too early a date. The Chautauqua School will, another year, be the third instead of the second, and will not begin before August 5th. The students were earnest and enthusiastic, they had come solely for the instruction in Hebrew, and the character of the work done was equal in every respect to that done at the other Schools.

The *Worcester School* was organized August 5th in the Worcester Academy. The Academy lies on a large hill overlooking the city, the view being unusually fine. The situation is admirable as a boarding school for boys, and equally well suited for Summer School work. Professor Abercrombie, the Principal of the Academy, contributes largely by his thoughtfulness and genial manners to the comfort of the members of the Summer School. The attendance is not so large as at the Chicago School, nor was this expected, but it is not confined to students from New England. Four Southern States are represented, Maryland, Virginia, Kentucky and Alabama. The enthusiasm runs high, and at the time of writing (August 19th) we have the prospect of a most successful month of work. The fruits of the inductive method are obvious already. This method vigorously applied for a full four weeks cannot fail to give a student a good beginning in the Hebrew language. The special classes in Aramaic and Assyrian are also doing honest work, and daily progress is visible. Of the lectures before the school, two have been delivered by Prof. E. C. Bissell, of Hartford, on Pentateuchal Criticism, two by Prof. D. G. Lyon, of Cambridge, on Babylonian-Assyrian Culture ; three by Prof. B. Manly, of Louisville, on the Inspiration of the Scriptures, and two by Prof. O. S. Stearns, of Newton Centre—one on Prophecy and one on the Book of Zechariah.

Resolutions.—In accordance with the special request of members of the Chicago Summer School of Hebrew, the following Resolutions, passed by them at the close of the term, are given here :

1. *Resolved*, That we, the Students of the Hebrew School, held at Morgan Park, Ill., July, 1884, desire to bear testimony to the excellence of the methods used by Dr. Harper and his associates, and to their great tact and enthusiasm in teaching the Hebrew language. We wish to express our thanks for the results they have accomplished in and for us, and we would commend most heartily to

our brethren in other institutions of learning, to all Ministers of the Gospel, and to Students who are preparing for that sacred calling, the privileges and opportunities afforded in the Hebrew Summer Schools.

2. *Resolved*, That we also commend to the thoughtful consideration of all lovers of sacred learning the rare opportunities afforded by the Hebrew Correspondence School, conducted by Dr. Harper and his associates, for the acquisition of an accurate and thorough knowledge of the Hebrew language.

3. *Resolved*, That, in view of Dr. Harper's plan to organize a permanent undenominational Institute for the thorough study of the sacred tongues and others closely allied thereto, we commend to the prayerful consideration of all Christians this very praiseworthy enterprise, and we hereby pledge ourselves to do all in our power to advance its interests.

Expedition to Babylonia.—Miss C. L. Wolfe of New York has given renewed evidence of her public spirit in making a contribution sufficiently large to pay the expenses of a small archæological party who are to explore the valley of the lower Tigris-Euphrates. The party will consist of Dr. W. H. Ward, editor of *The Independent*, Mr. J. T. Clarke, one of the chief actors in the American excavations at Assos, and two other gentlemen. It is hoped that one of the others may be Dr. J. S. Sterrett, who was Mr. Clarke's colleague at Assos. Mr. Clarke is now in London and Dr. Sterrett is in Asia Minor. The party will probably leave London early in October. Passing by Constantinople most likely, it is expected that they will take the overland route from Alexandretta to Mosul on the Tigris. Just opposite Mosul lie the ruins of Nineveh. From this point they will proceed toward the south and make their headquarters at Bagdad, Bosra or some other point between these two cities. They will thus be in easy reach of Babylon, Ur of the Chaldees, Erech, Sippar and the ruins of numerous other cities of the ancient Babylonian empire. They desire to reach their destination about the middle or close of November. They will then have the three most favorable months of the year for their work. Excavation will not be a part of this work. The object of the party will be rather to examine sites and report places where they think excavation might be profitably carried on. The priority of English and French excavators will be duly recognized. American excavations will be confined to new territory. And the territory is broad enough for several nations to work harmoniously together. The Turkish government looks, it is true, with suspicion on all enterprises carried on within its domain by Western peoples, but we hope that we shall be permitted to excavate when we are ready to do so.

The increasing interest felt in this country in Semitic study and archæology, and particularly in Assyrian and Babylonian antiquities leads us to hope that the American expedition may be eminently successful, and may be the fore-runner of other expeditions such as shall enrich our American museums and enlarge our knowledge of some of the oldest records of our race.

Minute Accuracy of the Old Testament.—The confirmation of Bible statements down to the minutest details by Egyptian papyri and Assyrian tablets is astonishing at the close of an age of rationalistic attacks on the sacred volume. To be sure Herodotus and Berosus have likewise risen in authority since these discoveries have been made, but where the Hebrew and the Greek traditions differ,

the hieroglyph and the cuneiform appear to favor the Jewish record. "My historical criticism," says Ebers, "is the more full of devotion as every day of study leads me into deeper reverence for those wonderful books." Rawlinson declared in 1877 that he had found no difficulty in accepting the literal sense of the Mosaic narratives from any evidence of the monuments.

We mention a few minor points in which the agreement is striking. Pharaoh gave to Abraham sheep but not horses. Contemporary monuments represent sheep, while horses do not appear until after the Hyksos invasion.

In the many details of the life of Joseph nothing occurs, says Ebers, "that would not agree exactly with court life of the Pharaohs in the time of their glory."—The Harris papyrus thus refers to the Exodus: "The population of Egypt had broken away over the borders, and among those who remained there was no commanding voice." The Bible says Hezekiah paid Sennacherib 30 talents of gold and 300 talents of silver which is the more strikingly confirmed by the apparent discrepancy of the Assyrian record, which contains 800 talents of silver. But as Schrader says, the agreement is exact, as three Palestinian silver talents were equal to eight Assyrian.

The length of the reign of Nebuchadnezzar, 43 years, is confirmed by the clay tablets. His madness, when he ate grass as an ox, seems to be referred to by the record made after his recovery: "For four years I did not build high places; I did not lay up treasures; I did not sing the praises of Merodach; I did not offer sacrifice; I did not clear out the canals."

Belshazzar, the last king of Babylon, whose existence was long doubted, has been found as Bilshuruzur. Ahasuerus has been identified as Xerxes, and his presence at Susa in the third year of his reign and again in the seventh, when Esther was made queen, coincides with the date of his return from his invasion of Greece.

14 nations, 14 kings, 40 cities, and 10 idols named in Scripture occur in their proper place and time on the monuments. Such numerous and minute points of historical contact are now flung like a net over Scripture books and dates, and will hold them in their places in spite of all the herculean efforts of those who would displace or rearrange them.

➤BOOK ❖ NOTICES.◀

LAGARDE'S SEPTUAGINT.*

It has long been known that Paul de Lagarde of Göttingen was at work upon the text of the Septuagint. At different times he has published contributions to the solution of this difficult problem.† Two years ago he announced the long ex-

* *LIBRORUM VETERIS TESTAMENTI CANONICORUM. Pars Prior, Graece.* Pauli de Lagarde, edita. Göttingae: A. Hoyer, 1883. xvi, 544 pp.

† It is worth while to give the list of these contributions here: *Veteris Testamenti ab Origene recensiti fragmenta apud Syros servata quinque* (1879), *Materialien zur Geschichte und Kritik des Pentateuchs* (1867), *Psalterium, Job, Proverbia arabice* (1876), *Der Pentateuch Koptisch* (1867), *Psalterii versio memphitica* (1875), *Anmerkung zur griechischen Uebersetzung der Proverbien* (1863), *Genesis graece* (1868), *Die Pariser Blaetter des Codex Samaritanus* (1879). Bearing more directly upon the Hebrew are *Hieronymi quaestiones hebraeae in libro Geneseos* (1868), *Prophetæ chaldaice* (1872), *Hagiographa chaldaice* (1874), and *Psalterium juxta Hebraeos Hieronymi* (1874).

pected work in a separate pamphlet* which proved a disappointment in some respects—in others it was interesting if not edifying. This pamphlet really announced the abandonment of the attempt to give us a “final” edition of the Septuagint. It gave the reasons at some length and the impartial reader could not deny their weight. At the same time the author announced *an* edition if not *the* edition of his text, and this has now appeared. If a disappointment it is not so externally. It is a large octavo well printed on good paper and decidedly a handsome volume. It contains the books from Genesis to Esther in the order in which they are usually found in the Greek—the same as in our own version.

But the external appearance is only secondary in a book of this kind and we turn at once to the text to discover wherein this edition differs from those which have preceded it. And here we discover that former printed editions are based upon one or another of the great uncial manuscripts. The source of the Complutensian Polyglot is not yet definitely ascertained. Grabe followed mainly the Alexandrine Codex. The Roman edition (which is copied closely by Tischendorf) reproduces the Vatican manuscript, which contains a New Testament text of acknowledged superiority. But the uncials are not the only sources at our command for the Septuagint. There are many cursive manuscripts; and the derived versions are of considerable if not equal importance. How shall we deal with this mass of matter? The natural answer at first sight seems to be—make up a text from the best manuscripts and disregard the others. This would mean to make up a text from the uncials especially ABS (or \aleph).

But a little reflection shows the objections to such a course. In the first place although this group of MSS. is older than any other actually existing, its members are yet three centuries further away from the autograph than in the case of the New Testament. The greater age is less distinctly an advantage. In the second place it seems not impossible that these great uncials which are of about the same date and which resemble each other closely in many ways may present a single type of text. They may be derived, that is, from a single original of not much greater age than themselves. In such a case their coincidence would be authority only for the reading of their immediate ancestor, which might be good, bad, or indifferent.

The question of superiority then is not so easily decided by simply comparing the age of existing copies. The internal probability of readings must first be tested. In order to this we must bring to view the whole mass of material. First however it will be well to eliminate as many variants as possible by the genealogical method. What that method undertakes is very clearly set forth by Westcott and Hort in the second volume of their Greek Testament. The application of it by Lagarde is instructive enough to consider a little.

The first thing he noticed was that certain MSS. (all cursives, it is not necessary to describe them here) agreed in a number of cases where they all differed from others; or to put it differently, that they were constant in agreement among themselves—but irregular as to others. This fact established their affinity—which means of course that they were all copied (or descended) from a single prototype. By the ordinary rules of comparison they will restore to us this prototype. In the process of restoration all the cases in which they differ will have been considered and their variations may henceforth be disregarded and the mass of unruly material will have been diminished by so much.

* Ankuendigung einer neuen Ausgabe der griech. Uebersetzung des Alten Testaments (1882).

Lagarde's edition is simply the restoration of this lost original—it gives us a new MS. and allows us to lay aside the six from which it is derived. The question comes, however,—what sort of a MS. was this of which we now have a copy? The first answer is—it was certainly an uncial and therefore of considerable age. This is shown by the variations of the derived MSS. among themselves, e. g. one has *ειθωνα* for *Σιδωνα*; *Βαλαερμων* is written *Βαλαερμων*; *Χαλαμα* becomes *Χαλαμα*, *Μαυιναν* *Μαλιναν*. These are evidently mistakes in copying an uncial text and a long list of similar ones is given in the preface.

The second fact discoverable is that this early MS. contains a very different text from that given by the uncial group. It differs more widely from all of them than they do from each other. To show this would take more space than is proper to a simple book notice, but it can be shown conclusively. Lagarde himself gives the outline of a demonstration in his preface. This does not prove, of course, that the new text is better than the others—which is the better we are yet to find out. All it shows is that we are in possession of a text which has escaped to a large degree the influences which have affected the group ABS—or on the other hand that we now have a text which has been affected by influences which they have escaped. In either case it is desirable that we should have both forms in order to comparison.

A third fact is discovered by Lagarde and the outline demonstration is given in the preface. It is that a text closely conformed to the one before us was in the hands of Chrysostom and he quoted copiously from it in his homilies—not from the recension represented by the uncials.

Fourthly, the meagre fragments of the Gothic version of Ulfilas (made at Constantinople or at least under Constantinopolitan influence) seem to represent this text and not that of the other group.

The combination of these facts with an assertion of Jerome (made more than once) is easily made. Jerome, namely, says that three recensions of the Septuagint were current in his time. The Antiochian made by Lucian, the Alexandrian made under the supervision of Hesychius and the Palestinian which was circulated after Origen's labors by Eusebius and Pamphilus. The Antiochian was current in Constantinople and Asia Minor and would naturally be in the hands of Chrysostom. Lagarde therefore claims (not without reason) that his edition restores for us the text of Lucian. The uncial group, if it is purely of either of the others, is probably (?) Palestinian, as Origen's reputation gave that large currency in the East (this is not Lagarde's conclusion; he expresses no opinion at all about this group).

A somewhat extended comparison of this edition with that of Tischendorf authorizes the assertion that it is generally further removed from the Hebrew (as we now have it). This would argue for its nearness to the original Septuagint. On the other hand there are numerous instances in which this has been corrected by the Massoretic text and the other has been left unchanged.

Enough has been said to show the value of this work, and the difficulty of the problem it attacks. It is to be hoped that the editor will be disappointed in his gloomy forebodings as to the sale of the work. No theological library should be without it, and those who are disposed to examine in earnest [the text of the Septuagint will find it indispensable. We commend it also to those who desire a copy of the Septuagint for study. This text is certainly as good as any other and it is better printed than the most.

H. P. SMITH.

A CONSERVATIVE REPLY.

The recent activity in Old Testament criticism on the negative side is calling out the defenders of older views. Their contributions are mostly fragmentary to be sure, but in these things detailed inquiry must precede a comprehensive statement. The work of Prof. Böhl* entitled "To the Law and to the Testimony," stands upon traditional (we use the word without invidious purpose) ground and is an endeavor to hold that ground especially against Wellhausen.

The plan of the book is to examine first the conceptions *Law and Covenant* and show that they do not come to their right in the critical investigation. It then draws a parallel between the history of Israel and that of the Church, devotes one section to the prophets Samuel and Elijah, and examines "the modern view of the Old Testament in general." The next part considers the *piu fraud* and the last goes into the literary analysis of the various books.

The position of the author is distinctly stated at the outset (p. 2): "The first step was the decisive one. When the Mosaic authorship of the Law or the Pentateuch was given up, then the first step was taken which must lead to this end [Wellhausen's theory]. But the Law and sacred history in general is something *sui generis*; it does not commend itself to each and every one, but only to those who accept it under certain presuppositions [*voraussetzungen*]." Just here we might be inclined to put an interrogation point. Is it true that sacred history can only be understood under certain presuppositions? Of course it is meant that these presuppositions must be different from those necessary to the study of all history. But if such an affirmation is made it seems to preclude any general science of sacred history at all, and this is to say the least, discouraging.

The author now insists that we must first of all answer the question—"Was the Law from Heaven or of men?" It would seem however that the question could only be answered *after* study of the Old Testament and not before. What is said in regard to Kuenen is no doubt correct. To start out with the answer "of men" is to beg the question. But that does not justify the exactly similar process which starts with the other answer.

The great error of the critics (says Dr. Böhl) is that they make the Law the foundation of the Old Testament economy. On the contrary it is only an episode—something which came in beside as Paul says (*παρισελλθόν* cf. Rom. v., 20; Gal. III., 17), not a part (humanly speaking) of the original plan. The key of the whole situation is the incident of the golden calf. "The service of the golden calf makes a decisive turning point in the history of Israel; a turning point like that in Gen. III. Then—as the Israelites within forty days transgressed the covenant—they compelled God to find new measures in order that he might remain further in the midst of a backsliding people. So it came to pass that God, *anticipating the rebellion of his people*, gave Moses before the open fall the necessary indications concerning the Tabernacle and its furniture and its ministers (Ex. xxv.—xxxI.). The Tabernacle receives practical meaning after the setting up of the golden calf, not immediately at the beginning of the divine revelation at Sinai—as though it were the foundation stone" (p. 12). It is not the work of the reviewer to discuss all these points; his work is done if he gives a correct idea of the contents of the book. Nevertheless it may not be out of place to call attention to the

* ZUM GESETZ UND ZUM ZEUGNISS. Eine Abwehr wider die neu-kritische Schriftforschung im Alten Testament, von Eduard Boehl, Professor in Wien, etc. Wien, 1883. 8vo, vi and 231 pp.

weak point of this ingenious argument as indicated by the words put in italics above—*anticipating the rebellion*. This anticipation exactly deprives the theory of any basis it might otherwise have had in the history.

Dr. Böhl is as well aware of the problem as is any one of the critics. "The history related in the books of Judges, Samuel and (in part) Kings stands in contradiction to the laws named after Moses" (p. 15). The remarkable thing, he adds, is the position of the prophet as reformer and of the priest as inactive. "The position [of the priests in Judah] was such that they never down to the Exile formed a hierarchy with firm ground beneath their feet and a firmly organized influence in larger circles. They could not crowd into the foreground as members of a favored caste, but, in Judah also gave precedence to their freer brethren the prophets" (p. 16). True! but this only removes the difficulty one step further back. How could the guild of priests when once established after the Pentateuchal scheme fall so low in influence? And how came it that the prophets if they accorded to the Pentateuch anything like what we call canonical authority, yet proceeded in their reforms with so little attention to it? These questions are not answered and they are the important ones.

In the section on the Covenant, however, we find a reference to the second part of the problem—the relations of the prophets to the Pentateuch. With the prophets (such is Dr. Böhl's hypothesis) the main thing is God's covenant with the people. They look at that covenant as it was made on the arrival at Sinai. They disregard the ritual commands as belonging to the interepisode—the *zwischen-episodes*. It is in this view that Jeremiah says (VII., 22 sq.) "I gave your fathers in the day I brought them out of Egypt no command in regard to burnt offerings and thank-offerings. But this only I commanded them: Hear my voice and I will be your God and ye shall be my people; and walk in all the ways that I will show you that it may be well with you."

The parallel between the history of Israel and that of the Mediæval Church has often been drawn. It is reproduced at some length in the book under consideration. "Church History shows the exactly similar phenomenon—that important factors of doctrine lie as it were fallow for long periods of time and the church in power acts towards them as though they did not exist. Think only of the Second Commandment, the doctrine of Justification, the sufficiency of the offering on Golgotha, the sole authority of the Word of God,—all this leads an apparently lifeless existence through centuries, exactly as did the so-called Law from Moses to the Captivity" (p. 42). The exactness of the parallel must be decided by the Church Historian. The question might be raised whether the latency of a doctrine is the same as the latency of a written code of law and a thoroughly systematized hierarchy. Dr. Böhl, however, carries out his parallel in an ingenious manner, and much that he says will meet with approval. The same may be said of the rest of the book. Some assertions, however, are open to criticism. How can he say for example: "We are expressly told of Samuel that he *gave himself to the study of God's Word*, in a time when that Word was precious in the land (1 Sam. III., 1)"? Such interpretation of the verse is willful perversity. It seems strained also to say: "To understand this authority of Samuel we must leave him the only support he had, namely, the Pentateuch" (p. 63), or again: "He [Samuel] drew from the Word of God in the Pentateuch, he taught upon this basis and so all Israel knew that Samuel was entrusted with the prophetic office" (p. 64). Of Elijah we read: "This law, not one in process

of growth, but one already complete [*das gewordenes*] written, was the starting point of Elijah's whole activity. We can as little conceive an Elijah in the history of his time without the Mosaic Law as we can later in the Gospel without Moses" (p. 83). If the author could prove these things he would bring us and every one else on to certain ground. But of proof there is only a semblance.

The author recognizes differences of style in Genesis. He accounts for them by supposing the Jehovistic narratives to be patriarchal traditions written down by Moses in much the style in which he heard them. The Elohistie framework was added by Moses himself to bring in the chronological data. The difference in the use of the divine names he supposes to be due to Moses's desire to accustom his people to the name Jehovah without letting the older Elohim go out of use. In Exodus the difference is no longer observable, and he supposes this book, therefore, to be entirely the work of Moses. The legal style he thinks to be pre-eminently that of the Lawgiver.

H. P. SMITH.

MORE TALMUD.*

At the present rate we shall soon be in possession of the whole Talmud in translation. It is desirable that the work should be done by competent hands, however, and on this account the book now before us can hardly be valued very highly. The present reviewer indeed does not claim to judge the fidelity of the translation to its original. On this point we have an opinion from Prof. Strack, a well-known authority in this department.† Anyone, however, can judge the translation as to its clearness of expression, and almost anyone so judging it will put it very low in the scale. Moreover, a large number of Hebrew words are introduced, and even whole sentences, without translation. And these words, instead of being given in the Hebrew letters, are transliterated after the style of the Polish Jews. An example of this follows, the German being translated but the Hebrew words left:

"At the end of the Sabbath *Wihinoam* must be said first. When the Megilla is read it must be entirely unrolled and spread out like a letter, not read rolled together like a Tora roll. In the morning *Alhanisim* is to be prayed in *Shmone Esreh* at *Modim* but without mentioning the name Adonai because it concerns things in the past. The half *Kadesh* is spoken, then the Tora roll is taken from the ark, and three men are called for the section from *Wajowo Amolek* to the end of the Sidra *Beshulach*, although it contains only nine verses. The Tora roll is not replaced in the ark (as is customary), but remains on the Almemor till the end of the Megilla reading, at the close, the benediction is pronounced after the Megilla as on the preceding evening, then *Aschre Uwo Lezian* but not *Samnazeach* because it has *bejom zoro*, also on the 14 and 15 no *Tachnun* because it says *jom mischte wesimcho*." Pages 9, 10.

* DER TRAKTAT MEGILLA NEBST TOSAFAT (!) vollstaendig ins Deutsche uebertragen von Dr. M. Rawiez, Bezirksrabbiner in Schmieheine (Baden). Frankfurt am Main; J. Kauffmann. II. and 117 pp.

† *Theologisches Literaturblatt*, 1884, No. 23 (June 6). Prof. Strack pronounces (1) many passages wrongly translated, especially in the Tosaphoth; (2) many others left untranslated in such a way that what is given is unintelligible; (3) Raschi's notes so wrought into the text that they cannot be distinguished except by comparing the original; (4) no notes of his own are added by the translator; (5) the style and punctuation as well as the rendering of the proper names are defective; (6) the numeration of the Mishna and the pagination of the Talmud are not indicated; (7) there is no index.

The criticisms already made being justified by this quotation, we mention some of the *curiosa* which occur to the reader of this treatise.

The following as embodying Jewish tradition on some points of Introduction is interesting: "Rabbi Irmija [Jeremiah?] says that the final forms of Mem, Nun, Zade, Pe, Kaph were introduced by the later prophets. Rabbi Irmia [*sic*] also says the Targum to the Tora was composed by the proselyte Onkelos as he heard it from R. Eliezer and R. Josua, the Targum to the Prophets by Jonathan ben Uzziel as he heard it from Chagai, Secharija and Maleachi. At the publication of the latter Palestine trembled [moved?] 400 paces, and a voice from heaven cried: Who reveals my secret to mankind? Then Jonathan stood up and said: I did, but not for my own fame or the fame of my father's house, but to Thy glory, that controversies be not multiplied in Israel. He desired also to publish a Targum to the Hagiographa, but a voice cried: Enough! for the end of the world is indicated in them, therein is made known when the Messiah is to be expected. (Qu.*) Rab interpreted the verse Neh. VIII., 8 to mean, they read the Bible in the original with the Targum * * * so that the Targum was earlier than Onkelos [was it not]? (Ans.) It had been forgotten and Onkelos brought it again to light." Page 5.

A quite different example: "Rawa [Rabba?] says at Purim one ought to drink until he cannot distinguish between 'Orur Haman' and 'Baruch Mordechai' [i. e., between 'Cursed be Haman' and 'Blessed be Mordechai']. Raba and Seira held the Purim feast together, and as they were drunken Raba killed Seira. The next day he prayed for him, and he was brought back to life. The next year Raba invited him again, but he declined with the words: A miracle does not happen every year." Pages 19, 20.

In the discussion of the question whether it is lawful to use copies of the Bible in any other than the Hebrew language we find the following: "Our teachers allow Greek only, and R. Juda says this in the case of a Tora roll on account of the history of Ptolemy. For it came to pass in the case of Ptolemy that he collected seventy-two elders and had them put into seventy-two rooms without letting them know the reason. Ptolemy went to each one and ordered him to write the Bible, and God inspired each one to make the following changes [in the text]: (1) Gen. I., 1 Elohim boro bereschit [change of order]. (2) Gen. I., 26 esse odam bezelem ubidmuth [instead of נְעִשָׂה], (3) Gen. II., 2 wajchal bajom haschischi [instead of הַשְּׁבִיעִי], (4) Gen. I., 27 sochar unekewo [נִקְבוּ instead of נִקְבָה], (5) Gen. XI., 7 howo erдох weewlah scham sefasam† [for נִרְדָה וְנִבְלָה], (6) Gen. XVIII., 12 watischak Sarah bikroweho [for בְּקִרְבָה], (7) Gen. XLIX., 6 ewus [for שׁוּר]." (There are given in all fifteen such supposed changes). This passage has especial interest as showing the study given to the Septuagint at one time by Jewish scholars, and their discovery of differences between it and the Hebrew.

The Rabbis confess that they sometimes learned from the common people. "Rabbi's pupils could not explain the word *serugin* till one day they heard his servant girl call (they were coming in at intervals, one by one) 'how long do you come *serugin*?' So with the word *salseleho* Prov. IV., 8—the maid said to one who was a long time at something, 'how long art thou *mesalsel* with thy hair'?"

* The reader will remember that a large part of the Gemara is in the form of question and answer.

† This is a flagrant specimen of the author's transcription, which has been retained however in all the examples.

For the size of the book this notice is already too long. Megilla, however, is one of the most interesting sections of the Talmud. Much may be learned even from this defective translation.

H. P. SMITH.

BY-PATHS OF BIBLE KNOWLEDGE.*

The Religious Tract Society of London is publishing a series of books, with the above title, upon subjects connected with Bible study. The field intended to be covered is large, for the design is to present the results of the most recent investigations among the ancient monuments and other records of the Eastern peoples. History, geography, archæology and other topics, which within the past few years have done so much for the better understanding of the sacred narratives, are all to be treated of by men thoroughly competent in these respective departments. The results of the labors of many minds and long years are to be gathered in brief compass and presented in a way which will be helpful to all Bible students who have little leisure for more thorough study. This is the plan, and certainly the work, if well done, will be of great value and assistance to many.

Three volumes of the series have been already issued; the second and third are before us, and have been perused with much interest.

Mr. Harkness, in *Assyrian Life and History*, has compressed a large amount of information within 107 pages. He presents in a clear and systematic way the history of this Kingdom from its beginning under Assur-nazir-pal till its downfall about 600 B. C. The principal kings are spoken of succinctly and their deeds in connection with Israel and Judah are plainly brought out.—Prof. Sayce, in his contribution to the series, *Fresh Light from the Ancient Monuments*, dwells more particularly upon this history, and shows how much of added interest is given to the historical and prophetic portions of the Old Testament, and how dark passages are now readily understood in the light thrown upon them from the Assyrian Tablets. Prof. Sayce's book is designed to call attention to these points of agreement between the biblical and other histories, while Mr. Harkness does not seek to cover this ground.

After dwelling upon the history of the Assyrians, Mr. Harkness takes up in succession their writing, literature, religion, architecture and art, military and hunting matters, and domestic habits and customs.—In speaking of their writing, he seems to magnify the difficulties of learning the Assyrian language (see p. 37 sq). For although it is undoubtedly difficult, yet one can read with a much smaller vocabulary than he states—and it is not necessary to cumber the mind at the outset with the Archaic and Babylonian forms.—It is amazing how abundant a literature these people had, for although only one library (Assur-bani-pal's at Nineveh) has been thoroughly explored—the amount already available for students is much larger than all the Hebrew literature of the Old Testament.—All of these topics taken up by Mr. Harkness are presented in a manner which brings vividly before one the life of this ancient people, giving to us their methods

* ASSYRIAN LIFE AND HISTORY. (By-paths of Bible Knowledge, II.) By M. E. Harkness. 5x7¼, pp. 107.—FRESH LIGHT FROM THE ANCIENT MONUMENTS. (By-paths of Bible Knowledge, III.) By A. H. Sayce, M. A. 5x7¼, pp. 198. London: *The Religious Tract Society*.

and style of building, their dress and food, and their daily employments so far as known.

Prof. Sayce in his volume, takes up the Bible from Genesis down to the time of Nebuchadrezzar—and presents the points upon which the discoveries in Egypt, Assyria, Palestine, Babylonia and Asia-Minor throw special light. He covers in a large measure the same ground as Rawlinson in his *Historical Evidences*, but much more clearly in view of the recent discoveries. There is one trouble with this book, Prof. Sayce is somewhat inclined to be dogmatic in his assertions, and thus is led to regard some things as settled which the majority of scholars as yet consider doubtful. For instance, he evidently agrees with Friedrich Delitzsch in his location of Eden in Babylonia, and states it as an established fact, but Prof. Francis Brown gives weighty arguments against this view (see his article in this number of the OLD TESTAMENT STUDENT, p. 1),—so also many would be loathe to identify the cherubim of the Scriptures with the winged monsters of Assyria and Babylonia; other examples of this tendency might be given, but these will suffice.

Prof. Sayce in his discussion of the 10th chapter of Genesis shows how much interest may be given to apparently the driest subject by the grouping of historical facts from all available sources around the Word of God. The Exodus out of Egypt is discussed; and the discovery of the city of Pithom with its treasure-chambers made in part of strawless bricks is mentioned. The discovery of the ancient empire of the Hittites by means of inscriptions found in Asia-Minor and at Hamah, the Assyrian kingdom (of which we have already spoken), and the Babylonian, these all give facts which are very helpful to the clearer understanding of the later days of the kingdom of Israel and the captivity of Judah.

Both of these works are presented in attractive style, of convenient size, finely printed, and illustrated in such a way as to greatly add to their value. We heartily recommend them, feeling satisfied that no one can read them without great benefit.

If the series is completed in the manner it has begun, it will be valuable to many classes of people, and a necessity in the library of every minister who wishes to be at all up with the times in sacred archæology.

THE EXPOSITOR IN THE PULPIT.*

This is the title of a lecture delivered by Dr. M. R. Vincent before the students of Union Theological Seminary.

Dr. Vincent's treatment of the subject is fresh, suggestive, and masterly,—he exhibits in a marked degree the characteristics which he lays down as essential to true exposition.

The preacher, says the lecturer in substance, is first of all the interpreter of God's Word. This is his manual; and it is his duty to declare its truths to the people. "Exposition is *exposing* the truth contained in God's Word, *laying it open*, *putting it forth* where the people may get hold of it." All preaching then is exposition and every true sermon expository. Four requisites to true exposition are named. (1) *Knowledge* on the part of the preacher, critical and close. "No day should pass without a draught at the *integrî fontes* of Scripture—the Greek Testa-

* THE EXPOSITOR IN THE PULPIT. By Marvin R. Vincent, D.D. New York: A. D. F. Randolph & Co., 1884. Pp. 38.

ment and the Hebrew Bible. Keep some book—gospel, epistle, prophecy—constantly on the work-bench, doing something on it every day,—until the book lies in your mind as a whole in the light of the best scholarship of the age;” (2) *Comprehensiveness* of treatment, getting at the foundation-thought of a passage and presenting it in the light of the context, the book, and in view of the *unity* of God’s Word; (3) Impress the *reality* of the narratives upon the minds of the people. Make the Bible heroes *real* men to them; (4) *Make the Word its own interpreter*. Illustrate one passage by another. “Never fear the results of exposition. Inspiration knows what it ought to say—take what you find there and present to the people.”

Under each of these heads Dr. Vincent gives examples, by way of warning and illustration, which make the thoughts he desires to impress fairly luminous. The lecture is most helpful not only for the class to whom it was originally addressed, but for all who would present the truth to the people, and will amply repay careful perusal.

❖ SEMITIC ❖ AND ❖ OLD ❖ TESTAMENT ❖ BIBLIOGRAPHY. ❖

AMERICAN LITERATURE.

- BEAL, REV. S. *Buddhism in China*. New York: *E. & J. B. Young & Co.*
1 vol., 240.....\$0.75
- BROWN, CHARLES R. *An Aramaic Method, a Class Book for the study of the Elements of Aramaic. Part I. Texts, Notes and Vocabulary*. Chicago: *The American Publication Society of Hebrew*. Pp. 132.....\$1.75
- CHASE, IRA J. *The Jewish Tabernacle. Two lectures*. Cincinnati: *Standard Pub. Co.* 120, pp. 84.....\$0.75
- ERRETT, ISAAC. *Evenings with the Bible. Old Testament Studies. Vol. I*. Cincinnati: *Standard Pub. Co.* Pp. 351.....\$1.50
- GEIKIE, CUNNINGHAM. *Hours with the Bible. Vol. VI. Completing the Old Testament*. New York: *James Pott*.....\$1.50
- WATSON, F. *The Law and the Prophets. Hulsean Lectures, 1882*. New York: *Thos. Whittaker*, 8vo.....\$2.50

FOREIGN LITERATURE.

- BENNETT, W. H. *The Mishna as Illustrating the Gospels*. London: *Bell & Sons*. 8vo, pp. 104.....4s. 6d.
- BERTRAM, R. A. *A Homiletical Commentary on prophecies of Isaiah. Vol. I*. London: *Dickinson*, 1884. 8vo, pp. 530.....9s.
- BISSELL, A. P. *The Law of Asylum in Israel Historically and Critically Examined*. Leipzig: *T. Stauffer*, 1884. Gr. 8vo, pp. 86.....M.1.50
- CROSS, J. A. *Some Notes on the Book of Psalms*. London: *Longmans*. 18mo, pp. 50.....2s.
- DYKES, J. O. *The Law of the Ten Words (Household Library of Exposition)*. London: *Hodder & Stoughton*. 12mo, pp. 250.....3s. 6d.
- LEVEN, M. *L’hygiene des Israelites*. Versailles: *Cerf et fils*, 1884. 12mo, pp. 19.
- LIEBLEIN, J. *Egyptian religion*. Leipzig: *Hinrichs*. Gr. 8vo, pp. 46....M.1.50

- LINTON, HENRY. The Books of Haggai and Zechariah with explanatory notes and appendices. London: *Philip*. 12mo, pp. 96.....1s.
- LORTET. La Syrie d'aujourd'hui, voyages dans la Phénicie, le Liban et la Judée: 1875-1880. Paris: *Hachette & Co.*, 1884. 4to, pp. 679.....50 fr.
- An Old Testament Commentary for English Readers. Vol. V. Jeremiah—Malachi. Edited by Bishop Ellicott. London: *Cassell*. Roy. 8vo.....21s.
- SCRIVENER, F. H. A. The authorized edition of the English Bible (1611): its subsequent reprints and modern representatives. *Cambridge Warehouse*. 8vo, pp. 290.....7s. 6d.
- STUART, A. MOODY. The Bible True to Itself. A Treatise on the Historical Truth of the Old Testament. London: *J. Nisbet & Co.* Pp. viii, 504....5s.

RECENT ARTICLES.

- ABERCOMBIE, R. The Cradle of Myths. *The Academy*, July 14, '84.
- BERTIN, G. The Akkadian Heresy. Letter. *Ibid.*, June 14, '84.
- The Genesis and the Sinaic Revelation. *American Israelite*, July 18, '84.
- WISE, I. M. The Essence of Judaism. Homily on Micah vi., 1-18. *Ibid.*, July 25, Aug. 1, '84.
- LADD, G. T. The Interpretation of the Bible and the Doctrine of Sacred Scriptures. *Andover Review*, July, '84.
- BOARDMAN, G. N., D. D. Inspiration; with Remarks on the Theory presented in Ladd's Doctrine of Sacred Scripture. *Bibliotheca Sacra*, July, '84.
- PICK, B., Ph. D. The Study of the Hebrew Language among Jews and Christians. *Ibid.*
- FORD, S. H. The Imprecations of David. *Christian Repository*, Aug., '84.
- REID, W. H. The Sweet Psalmist of Israel. *The Episcopal Recorder*, July 24, '84.
- REID, W. H. The Psalms, No. I. *Ibid.*, Aug. 14, '84.
- COX, S. The Hope of Immortality: Jewish and Christian. Isaiah xxx., 19. *The Expositor*, July, '84.
- PLUMPTRE, E. H. Ezekiel—an ideal biography. *Ibid.*, June, July, '84.
- YONGE, J. E. Esau and Jacob: Gen. xxvii. *Ibid.*, July, '84.
- CRAFTS, W. F. The Old Testament Tested. *Journal of Christian Philosophy* July '84.
- FOSTER, A. P. Is the Bible Free from Historic and Scientific Errors? *Ibid.*, July, '84.
- DAVIES, W. W. Authorship of Ecclesiastes. *Methodist Quarterly Review*, July, '84.
- TERRY, M. S. The Higher Criticism of the Pentateuch. *Ibid.*
- MATTHES, J. C. The False Prophets of Israel. *Modern Review*, July, '84.
- KERR, REV. JOHN H. The Newer Criticism. *Presbyterian Journal*, June 26, '84.
- TAYLOR, WM. The Miracle at the Battle of Bethoron. *The Pulpit Treasury*, August, '84.
- PORTER, PRES. J. L. Phœnician Influence on the Israelites. *Ibid.*, July, '84.
- GREEN, W. HENRY. The Ark Brought to Zion. *Sunday School Times*, June 28, '84.
- PICK, B. Parent and Child as shown in the Talmud. *Ibid.*, July 26, '84.
- SMITH, PROF. H. B. Light from Hebrew Proper Names. *Ibid.*, June 21, '84.
- VINCENT, M. R. The Penitential Psalms. *Ibid.*, July 12, '84.
- VUILLEUMIER, H. La critique du pentateuque dans sa phase actuelle. *Revue de théologie et de philosophie*. May, '84.
- OORT, H. De Aaronieden. *Theol. Tijdschr.*, May, '84.

- LYNCKEN, K. W. Die Sociale Bedeutung des Mosaischen Gesetzes. *Beweis d. Glaubens*, March, Apr., May, June. '84.
- BUDDE, K. Seth und die Sethiten. *Zeitschrift für die alttestamentliche Wissenschaft*. 1884. Heft 2.
- NOWACK, W. Bemerkungen über das Buch Micha. *Ibid.*
- SMEND, RUDOLF. Anmerkungen zu Ies. XXIV.—XXVII.. *Ibid.*
- STADE, B. Ies. XXXII., 33. *Ibid.*

REVIEWS.

- BENNETT, W. H. The Mishna as Illustrating the Prophets. *The Sunday School Times*, July 19, '84.
- BISSELL, A. P. The Law of Asylum in Israel. (By R. Smend.) *Theologische Literaturzeitung*, July 26, '84; *Modern Review*, July, '84; *Presbyterian Review*, June, '84; (By A. Rohling) *Archiv f. kath. Kircheng.*, 1884, 4.
- BUDDE, KARL. Die Biblische Urgeschichte. (By Francis Brown.) *Presbyterian Review*, July, '84.
- CHEYNE, T. K. The Book of Psalms. *The Nation*, May 22; (By H. L. Strack,) *Theol. Litblt.*, May 21; *Modern Review*, July, '84.
- CONDER, C. R. Heth and Moab. Syrian explorations in 1881, 82. *Unitarian Review*, June, '84.
- Current Discussions in Theology, Vol. II. *Christian Union*, Aug. 14, '84; *The New Englander*, July, '84.
- ELLICOTT, C. J. Old Testament Commentary, Vol. V. *The Academy*, June 21, '84; *Modern Review*, July, '84.
- GRILL, J. The 68 Psalm (by H. L. Strack). *Theol. Litblt.*, May 19, '84.
- GREGORY, C. R., et ABBOTT, E. Prolegomena in N. T. Tischendorfianum. (By J. H. Thayer) *Andover Review*, June, '84; (By R. B. Drummond) *The Academy*, June 7, '84; (By O. Zöckler) *Ev.-Kirch.-Ztg.*
- KING, E. G. Hebrew words and synonyms. I. The names of God. (By H. L. Strack.) *Theol. Litblt.* 25.
- LOWE, W. H. The Mishna on which the Palestinian Talmud rests. (By H. L. Strack.) *Lit. Centrallit.* 26.
- NEWTON, R. HEBER. Book of the Beginnings. *The Sunday School Times*, June 28, '84.
- REUSS, E. History of the Canon of the Holy Scriptures. *Modern Review*, July, '84; *Bib. Sac.*, July, '84.
- SAINT-HILAIRE, E. R. Etudes sur l'Ancien Testament. (By F. E. Daubauton.) *Theol. Studien*. II., 4.
- TOY, C. H. Quotations in the New Testament. (By G. F. Moore.) *Andover Review*, July, '84.
- TRUMBULL, H. C. Kadesh-Barnea. (By H. Guthe.) *Theologische Literaturzeitung*, June 14, '84.
- WRIGHT, G. H. B. The Book of Job. (By K. Budde.) *Theologische Literaturzeitung*, June 14, '84; (By C. A. Briggs.) *Presbyterian Review*, July, '84.

→THE OLD TESTAMENT STUDENT←

VOL. IV.

OCTOBER, 1884.

No. 2.

THE WORK OF THE PROPHETS.

BY PROFESSOR F. B. DENIO,

Bangor Theological Seminary, Bangor, Me.

In studying the Old Testament we need to settle definitely in mind what questions we expect it to answer. I presuppose of course that we confine ourselves to questions which it can answer. We may go to it and ask three classes of questions: 1st, What can you tell us about the nations that have lived upon the face of the earth? 2nd, What can you tell us about the progress of the human soul in appropriating religious, and especially revealed truth? 3d, What can you tell us about God's preparation of this world for the coming of Christ and for the establishment of Christianity? I do not say that no other questions can be asked of the Old Testament. What I do say is that nearly all important questions can be referred to one or another of these general questions. I add that the kind of question we ask should determine our method of arriving at the answer which the Old Testament can give us.

These three general questions approach the Old Testament from different quarters. They regard the Old Testament either as general history, as a history of a certain religion, or as a chapter in the history of Redemption. In either instance the historical element is predominant and a historical method should be adopted in investigation. While the historical method must prevail in all fruitful study of the Old Testament, the method of investigating each problem should be determined by the problem. Suppose you wish to study the Old Testament as a portion of the general history of the human race. Then you treat the book as you do any other history, presuming it to be true and testing its statements as you do those of any work. So far as it may be verified, corrected or illuminated by the records of other nations, you subject it to such processes. So far as it furnishes within itself the grounds for such testing, you do the same.

Otherwise on learning its statements you accept them as you would those of any other history. When, however, you have done this, you have gone as far as you can in treating the Old Testament just like any other book. You cannot always place a definite line of division between the use of the Old Testament as general history and the use of the Old Testament in the other ways; yet you can come very near to such a dividing line.

Apply this to the existence of that order of men who swayed such power in Israel, the prophets. There was a class of men whose character was distinctly religious, who claimed to have derived knowledge and authority from a superhuman source. These men seldom held an official position, yet they had an indefinite amount of power, sometimes enough to change the reigning dynasty. Often they were, by reason of weight of character, or social position, or by both, faithful counsellors of the king; yet more frequently were they the trusted advisers of the people. The people of Israel were not the only people in the midst of whom men arose with these general characteristics. In tracing the history of this class of men from a purely historical point we may ask several questions: When did these men live? What was the nature of the government under which they lived? What were their relations to popular freedom? What was their moral character? What was the basis of their influence over society? How did this influence vary and what were the causes of such variation? What was the final outcome of their labors? Such questions as I have suggested deal with purely historical facts. In other nations there were at times men who like the prophets carried a free lance; who had no official character in either political or ecclesiastical life, yet with a religious character or pretension as the basis of their influence. Similar questions could be asked concerning this class of men, and the outcome of their presence in the world. In the external features there are sometimes strong correspondences between the prophets of Israel and the persons just mentioned in other nations.

There is much in the Old Testament the primary interest of which is not distinctively historical. Turning in this direction we find ourselves at once face to face with subjects that are of present interest. I refer not to the question of Higher Criticism as such, but to the subject of Old Testament Theology. This is a historical study, i. e., the elements which it contains must be treated historically or not at all. For the Old Testament contains a record of the life of a race living under the inspiration and control of certain religious beliefs. The significance of the religion of the Old Testament was for the average Israelite far

more of the present than of the future. While *we* must believe the Mosaic cultus to have been, in part at least, typical, the pious Israelite, I am sure, could not have regarded it as other than symbolic, i. e., with significance for his own time rather than for the future. I think that if he could have regarded it as only typical, or even prevailingly so, all significance must in time have vanished from it. So the religion of Israel was a living religion as ours is; it had, I presume, no more regard for the future of this world than ours, and certainly there could not have been so much thought of a hereafter. With these facts before us we may well accept as the definition of the recently developed study of Old Testament theology the following: A historical representation of the religion of Revelation in the successive stages of its development and in the multiplicity of forms in which it appears. In regard to this study the whole definition takes ground upon which an anti-supernaturalist cannot come. Apologetically you prove that the religion of the Old Testament is a part of the religion of Revelation. In the study of the Old Testament as a part of the history of Redemption this apologetic subject is best treated. In common with an anti-supernaturalist you may trace the influence of beliefs upon the Hebrew mind, you may note the various forms in which the Hebrew worshipper was minded to express his devotion to his deity, and the successive elements which entered into his religious beliefs. When, however, you attempt to reason about causes, you must soon part company with the anti-supernaturalist. Thus definite have I been that I might call attention to those features of current discussions which we may judge by purely historical considerations, and also to elements which need sifting according to philosophical or theological principles. The truth is, that much that goes by the name of historical investigation is pure philosophical assumption.

It would be desirable, if possible, to fill out a syllabus in Old Testament Theology somewhat as follows :

- I. Theology—The Nature of God.
- II. Finite being,
 - A. Cosmology, Relation between God and the World.
 - B. Anthropology, Nature of Man and Proper Relation with God.
- III. Hamartiology, Actual Relation between God and Man.
- IV. Ethics, Relation between Man and Man.
- V. Soteriology,
 - A. Ground of Divine Favor.
 - B. Method of Gaining Divine Favor, (1) by Life, (2) by Cultus.
- VI. The Future,
 - A. Of this World.
 - B. Of Men after Death.

If the idea of development is to be used in the study of the Old Testament Theology, and it should be, it seems to me, that the Old Testament cultus is far too small a section upon which to build a great superstructure. Whoever should study the history of the Church of Christ during the last three hundred years would probably be obliged to revise every *a priori* principle of development with which he might have begun his work. It seems to me, therefore, that nothing but a thorough search of the entire Old Testament and a gathering of all the materials found into some such scheme as I suggest is a proper mode for deriving the principle of development. It should be set in order as far as possible by those chronological data of which we are reasonably certain.

So far as my investigation has gone, the following statements of religious belief seem to cover the facts at the time of Samuel :

1. Jehovah was the Creator and sovereign Ruler of the physical world about man, and of man himself.
2. Jehovah was righteous, both just and good ; He was merciful, long-suffering and forgiving.
3. Jehovah had entered into special relations with Israel conditioned upon obedience, and was expected by Israel to give security and prosperity as a reward for obedience ; disobedience would bring punishment. Punishment took the form of temporal calamity.
4. Men often sinned against God, and the essence of sin was a rebellious or perverse will.
5. Repentance was a necessary condition to avert God's punishments. Some symbolic act or work was often regarded as a necessary condition to secure forgiveness.
6. The ordinary principles of morality were the rules to guide in the treatment of fellow men, also generosity toward the poor and weak was a duty. Such principles were somewhat modified by race limits.
7. Definite ideas of an existence after death cannot be affirmed. As to the future of Israel, this was expected to be prosperous through the favor of Jehovah.

More might, perhaps, be added, but the features just given seem to be the most important of the common stock of religious beliefs when the prophets began their work. The prophet, viewed in his relations to his time, was a preacher of righteousness. There was need of labor to keep these religious beliefs active and operative in the popular mind. These principles needed fresh statement for successive generations. Hence the existence of an order of men to proclaim, interpret and enforce these principles. While the function of the priest was to bring men near to God, that of the prophet was to bring God's

will to men. In studying and interpreting the work of any prophet we should have reference not to the religious ideas of succeeding ages, but to those of his own. The New Testament is not the key of the Old Testament, when Old Testament Theology is the theme. Rather the Old Testament affords much by which to interpret the theology of the New Testament. While studying the work of the prophet from the standpoint of Old Testament Theology we interpret from the standpoint of his generation. Whatever is enigmatical from that point must be left unexplained.

This work of the prophet was the application of the common fund of religious beliefs which I have mentioned. These truths, doubtless then as now, were somewhat distorted in the popular mind. They were also encrusted with superstitions, and were but partially apprehended and needed to be taught more fully. In short, the progress of religious knowledge was then similar in nature to the progress of religious knowledge now. It was then brought about with the divine efficiency more directly manifest than now. Therefore in the domain of Old Testament Theology the question is: What were the modifications and developments of religious beliefs brought about by the prophets? In all this discussion we do best to regard the prophetic order as beginning with Samuel and ending with Malachi. There seems to have been no order of prophets before the one nor after the other.

The case is changed when we come to treat the Old Testament as a preparatory stage in the history of Redemption. We make certain assumptions even though we are not fully aware of them all. The more important are: There is a personal God who has revealed Himself to men; moved by the needs of a sinful human race, He prepared a portion of this race to receive such a revelation of Himself as was adapted to meet these needs; this preparation was the accomplishment of a definite plan, and extended through many generations. It will be seen at once that these assumptions are peculiarly Christian principles. If anyone denies them, then the Old Testament has no existence as a chapter in the history of Redemption; in fact, for him there is no history of Redemption. Thus, while the treatment of purely historical questions rests on ground common to Christians and unbelievers, the discussion of the Old Testament as a portion of the history of Redemption, belongs to a region where Christians and unbelievers have no ground in common. If the question must be treated from the side of Apologetics, the first thing to be proved is the existence of a redemptive work, and then the connection of the Old Testament with that work.

Assuming these Christian [postulates we ask: What work in the preparatory stage of redemption was accomplished by the Hebrew prophets? We ascertain the stage in spiritual training at which the people of Israel stood, and their common property of religious thought when the prophets began their labors. We then come into a position to deal with the question of what the prophets accomplished in the preparatory stage of redemption. In the examination of their work we seek to find what elements looked forward to the future. What things were the prophets consciously doing for the future. These, however, will not be a sufficient clue, nor even will they be the main clue to learning the nature of their work. When the questions which I have mentioned are to be answered, the work of the prophets must be interpreted from a New Testament standpoint. If we assume a plan, we bind ourselves to explain the successive stages of its execution by the results when the plan has come to completion. If it be said that on this basis the place of the Old Testament in the history of Redemption cannot be fully known until this world's history is ended, I am quite ready to accept that conclusion. Whoever examines the third chapter of Galatians will, I am confident, find the statement of this position respecting the place of the Old Testament as a part of the preparation for redemption.

Thus when we study the work of a prophet from the standpoint of Old Testament Theology we see that he worked with the needs of his generation in view. His work was thus grounded in the present, and consisted in interpreting and enforcing those religious principles currently accepted. Hope, fear, gratitude and love were all objects of appeal. In all his labor the prophet was conscious of his aims and intelligently adapted his course to the end in view.

When we study his work as a section in the history of Redemption, we find the work—the same work just mentioned—to be grounded in the present indeed, but used beyond his consciousness, and to an extent not easy to define, for the purpose of preparing Israel to accept and proclaim the Gospel of Redemption from sin.

This analysis lays a foundation for a general consideration of the work of the prophet. A few moments since it was said that among the religious beliefs of Israel when the prophetic order began its work was the conviction that Jehovah had entered into special relations with Israel. The record which gives the formal statement of this revelation is in Exod. XIX., 5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and a holy nation." It was a part of the

Israelite's consciousness that Jehovah had made a covenant with his nation. This covenant was a conditional one. The conditions were two; Obey my voice, and keep my covenant. The covenant thus based consisted of promises: That Israel should be a cherished possession, one which Jehovah would keep with care; that priesthood should be universal to the nation; and that holiness should be equally universal. In accord with this belief in a covenant the prophet was a representative of Jehovah. His work was to hold the people to the performance of the conditions on which the covenant was based and thereby to bring to perfection in Israel the high spiritual privileges promised. His object of activity is thus seen to be not abstract nor remote, but righteousness in the concrete with its rewards and blessings.

The prophetic office was in part ethical. This was almost universally the case with the earlier and non-literary prophets. If they wrought miracles or predicted future events they did so not as mere wonder-workers. Righteousness was the aim of all their labors.

A. They were teachers of moral duty and of religious obligation. They asserted the reign of a moral law over all men and the government of a God who executed this law. As an order they were of high character and exemplified obedience to the moral law. They were filled with a sense of the immediate presence of Jehovah and of his power over every detail of human life and action. They declared duty, rebuked sin and commanded righteousness. No department of human life was beyond their province, no dignity was sufficiently exalted to be above obligation to serve Jehovah. They announced retribution for sin, destruction for the unrepentant sinner. They constantly pledged the rewards of the covenant for righteousness if Israel should become obedient. These announcements involved a predictive element, but the predictions of the prophet as a preacher of righteousness were largely conditional. If blessings seem to have been promised unconditionally—the principle which rules in any failure is found in Isa. XLVIII., 18, 19: "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name would not have been cut off nor destroyed from before me." Even as preachers of righteousness some prophets had regard to a broader field than Israel alone. They preannounced the destinies of other cities and nations. Although the preaching of the prophets was as a rule confined to Israel, the principles of righteous conduct were considered not to be so confined, nor was the power of Jehovah limited by any

considerations of race or locality. Without doubt profound meditation on the moral government of the world gave much insight into the future. To this was added a degree of certainty and an accuracy of knowledge respecting the fulfillment of the prophecies which could have been attained by no human sagacity.

B. In addition to their work as teachers of moral law they also taught much respecting God's nature and character. These teachings centered in the universal monarchy of Jehovah which was stoutly maintained against every form of polytheism and idolatry. The following truths were prominent elements of their teaching: 1, Jehovah is the Creator in nature; 2, a Creator in history; 3, has all human destinies under His control; 4, rules over all in righteousness; 5, is supreme Ruler; 6, is a Saviour who deals with men not wholly according to their deserts but in sovereign love. These teachings were developed and reiterated endlessly. The God thus proclaimed was not so conceived by reason of abstract thought, but on account of His deeds. He had revealed Himself in his protection and guidance of Israel to be all that the prophets proclaimed him to be. It would be incorrect to treat these teachings of the prophets as additions to the former beliefs. They were developments. The full and explicit teachings of the prophets on these subjects are now seen to have been quite fairly implied in the earlier beliefs. That their contemporaries accepted or even understood such implications cannot be believed.

C. There was another element of prophetic labor which lay outside of the previous beliefs. Nay, even, it seemed to be in contradiction to the previous beliefs. The conception of the covenant was linked with the belief that there was no method of gaining its blessings save by fulfilling its conditions. The earlier prophets betray no different thought. In so far as God was conceived and taught to be gracious there was an element of prophetic teaching which lay outside of the functions of a preacher of righteousness. He was a preacher of grace. There are foregleams of this conception before the prophets, but it belonged to the later—the literary prophets to represent grace as a constant and prevailing factor in God's moral government. By the time of Isaiah, the prophets saw that the covenant was broken down, for the nation was faithless and there was no hope that the people would try to fulfill the conditions of that covenant. Hence the prophets held fast hold of the larger promises which were a national inheritance. The promise to bless Israel and through Israel all nations was not conditional. That Israel should become fit to dispense blessing to other races was implied in this promise. The method was not included in the belief. To the threat of chastisement

for disobedience was added an unconditioned promise of blessing and the seeming contradiction was solved by the belief in a purified remnant. Hence the possibility of a promise which might be fulfilled irrespective of present human conduct. Of such a nature was the promise to Daniel. Never in the entire history of prophecy was that promise revoked. While the kingship of the ten tribes came under such conditions as the Sinaitic covenant, the promise to David of the permanent kingship of his family was never canceled. The nature and scope of the kingship was partially modified but the promise remained.

As has been said, the prophets saw that the Sinaitic covenant was broken down. Perhaps the plainest indication of that is Jer. XXXI., 31 sq.: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people." These prophecies of unconditioned future blessing had a present purpose. So far as the prophets themselves were aware of any aim in their work as messengers of grace they must have purposed to do good to those who in evil times loved God. Their design must have been specifically to console the righteous when in adversity, and to give them strength against apostasy. In discussing these labors of the prophets I have considered them from the standpoint of Old Testament Theology. Where the religious beliefs of Mosaism are considered in relation to prophetism, they are considered not as pointing forward to prophetism, but simply as showing the stage of religious thought at which prophetism began its work. Also so far as the work of the prophets is considered, it is not as furnishing a basis for the future, but simply in and for its own time.

However, it is seen that the actual work of the prophets had a vital connection with the previous beliefs of Israel. Not only did prophetism develop more fully the truths of Mosaism, but it was in part the goal of Mosaism. There is much in Mosaism that is incomplete without a knowledge of prophetism. There is much more that may not be understood save by some further development and this is found in the New Testament history of Redemption. This is true also of the teaching of the prophets. When the prophets began their work Israel expected some great blessing to the nation. This expectation

was general rather than definite and so far as I can judge wholly external or temporal. When the prophets ceased from their labors this expectation had become far more definite, temporal blessing was prominent, but ethical elements bore no small share in the enlarged thought. Out of the vague expectation had emerged the form of a deliverer and ruler whose dominion was to be far broader than the race of Israel and under whom all evils should have come to an end. In the statements of future blessing, by their variety and contrariety, lay the necessity of transition to a spiritual interpretation.

The reference of temporal calamity to moral causes which is constantly a burden of prophetic utterance was one means of breaking up the merely external conception of blessing. The representation of an antagonism between the world powers and the kingdom of God, together with the inevitable destruction of every power which set itself against God's kingdom, was likely to convince Israel of the reality of the ethical character of God's government. The forms in which evils, from which they should be delivered, were represented, were so various that a spiritual explanation best suffices to unite the varying utterances. Some of these evils were disunion among themselves, ungodly kings of their own, oppressive conquerors or even captivity in a foreign land, the cessation of temple worship. Much more is it necessary to find the real truth which underlay the various forms in which blessings were described. One promise was that of universalism, *i. e.*, a world-wide commonwealth with its centre at Zion. Yet no prophecy definitely declares that there shall be a single organization. Rather the conception is of vassalage on the part of other rulers. Although Zion is definitively mentioned as the place of worship, the God of truth and righteousness is the object of attention. Jehovah was conceived as the acknowledged ruler of the whole earth and as ruling obedient subjects. The conceptions of such universal service and of worship, which must be rendered only in one locality, is not to be reconciled in any literal fashion.

Again a literal interpretation of the distinctively Messianic prophecies is yet more difficult. While the words of individual prophets commonly did not involve features literally irreconcilable, the organism of all Messianic prophecy did. The device of explaining these differences on the supposition of two Messiahs—one the son of Joseph and the other the son of David—was an ingenious attempt. When however the personal Messiah is described as king, priest, deliverer, teacher, yet as a victim to a rage which others deserve to feel, it is evident that no literal explanation is adequate to the case. We may well question what perplexities arose in the minds of the later

prophets as they pondered upon their own teachings—mysterious as these were to themselves. The individual prophecies could be comprehended in a literal sense, the system demanded a key not suggested by itself. In the history of Redemption we find an ultimate explanation in the person of Him in whom every contradiction is solved.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

BY JUSTIN A. SMITH, D. D.,

Editor of *The Standard*, Chicago.

V.

Tradition in its Relation to History; (2) To Inspired History.

II.

In this article the subject of tradition in its relation to history is concluded.

THE YIMA MYTH.

The second Fargard of the Zendavesta, the sacred book of the Zoroastrian (Zarathustrian) religion, opens thus :

Zarathustra asked Ahura Mazda: O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the law of Ahura, the law of Zarathustra?

Ahura Mazda answered: The fair Yima, the great shepherd. O holy Zarathustra: he was the first mortal before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra. Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: "Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my law!" And the fair Yima, O Zarathustra, replied unto me, saying: "I was not born, I was not taught to be the preacher and bearer of thy law." Then I, Ahura Mazda, said this unto him, O Zarathustra: "Since thou wantest not to be the preacher and bearer of my law, then make these my worlds thrive, make my worlds increase; undertake thou to nourish, to rule, and to watch over my [world]." And the fair Yima replied unto me, O Zarathustra, saying: "Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule. and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death."

* * * * *

And Ahura Mazda spake unto Yima, saying: "O fair Yima, son of Vivanghat! Upon the material world the fatal winters are going to fall, that shall bring the fierce, foul frost: upon the material world the fatal winters are going to fall, that shall make snow-flakes fall thick, even an aredvi thick on the highest tops of mountains. * * * Therefore make thee a Vara [an enclosure], long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. * * * There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Augra Mainyu stamps the bodies of mortals. * * * And Yima made a Vara, long as a riding-ground on every side of the square. * * * That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within. * * * And the men in the Vara which Yima made live the happiest life." * * * O Maker of the material world, thou Holy One! Who is he that brought the law of Mazda into the Vara which Yima made? Ahura Mazda answered: "It was the bird Karshipta, O holy Zarathustra."

In the Vedic form of the myth, Yima is named Yama, while the myth itself varies in particulars, although having strong points of identity. Prof. Max Müller is unwilling to see in this myth any tradition corresponding to passages

in the Genesis history. Other writers, however, such as Prof. Whitney, Darmstetter, whose translation of the Zendavesta I have used, and Lenormant—especially the last-named—do not hesitate to do so. The special interest for us, in our present study, of the Yima myth, is the remarkable way in which dim traditions of the first man, his “first disobedience,” of Eden and the Edenic life, and of the deluge and the ark, are mixed and mingled in the narrative, illustrating thus in a striking way the manner in which tradition in its legends confuses, even while more or less it retains, what history records as facts. Notice some of the points of resemblance in this case: (1) Yima is “the first of mortals” with whom Ahura Mazda—the Zoroastrian name for God—conversed. It is not said, indeed, that he was absolutely the first man, that feature of the story having dropped out in the construction of the myth. (2) Yima refused to be “the preacher and bearer of the law;” in which is preserved the faint tradition of an event far more serious in its character and consequences than is here implied. (3) The original command to “multiply and replenish the earth,” is changed in the myth into the injunction laid upon Yima, when it was found that he had refused to “preach and bear” the law. The idea of penalty for disobedience seems to have disappeared pretty much entirely. (4) The “garden planted in Eden” is represented in the Vara which Yima was commanded to build; yet (5) in this Vara, the garden according to the tradition, and the ark which Noah was commanded to build, are confounded, while in Yima we have represented, so far, both Noah and Adam. (6) The “fatal winters,” with the “fierce, foul frost” and the deep snow “on the highest tops of the mountains” remind of the deluge. (7) The instruction given to preserve in the Vara the “seeds” of all living creatures—carried in the myth into great detail—reminds of the command of God to Noah. It is quite apparent, too, how the garden and the ark are both represented in the Vara; for while this is described in places not quoted above, as having a river running through it, with green banks adorned with trees and birds in the trees, it has (8) a “door” and a “window” as mentioned of the ark, in Genesis. And then (9) when the bird Karshipta brings “the law of Mazda into the Vara,” is not that a dim reminiscence of the messenger dove of Noah?

There seem, really, to be good grounds for treating this Yima myth as preserving in tradition and legend those passages in primitive history of which mention has been made. But it deals with these in a way strikingly characteristic of all tradition.

TRADITION IN THE NEW TESTAMENT.

There is one of the New Testament books which presents for consideration some interesting phases of this subject. I mean the Epistle of Jude. Three passages in this brief epistle seem to bear a certain traditional aspect. One is the allusion to “the angels who kept not their first estate;” another, the notice of the dispute between the devil and Michael the archangel over the body of Moses; and the third, the prophecy of Enoch, “the seventh from Adam,” of the coming of the Lord, “with ten thousand of his saints, to judge the world.”

1. THE FALL OF THE ANGELS.

The first of these, the fall of the angels, touches upon a subject which inspiration, no doubt wisely, leaves wholly unexplained. Another reference to it, equally traditional in its origin, so far as any human source is concerned, so some

think, occurs in the Second Epistle of Peter, where the apostle makes a like reference to "the angels that sinned," whom God "spared not, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Several commentators, including some modern ones, take both these passages as referring to the incidents described in the sixth of Genesis, the words, "the sons of God," being there understood to mean angels. According to this interpretation, it was angels who took to themselves wives of the daughters of men, becoming thus progenitors of "the men of renown" spoken of in the same connection; while for this sin they were bound in chains of darkness "unto judgment." I think we shall agree that this is a view of the matter altogether too mythical, involving conditions absolutely impossible, and even monstrous. The more rational view, at least, is that which most interpreters now prefer as explained in the last of these studies. The sin of the angels that fell from "their first estate,"—"the angels who kept not their own principality," the new revision has it, "which kept not their first dignity," others translate—this is an event in the moral history of the universe of which we have no account anywhere in Scripture. It is simply, as in the two places cited, the subject of allusion, and also is apparently implied in the doctrine as to the fall of man.

Now, in this connection a question arises which I do not remember to have seen anywhere touched upon, save, very obscurely, in Lenormant's appendix to his "Beginnings of History," and concerning which I must not myself venture an opinion. I suggest it for such consideration as it may be thought worthy of. It is the question, whether some traces of a tradition similar to this which seems to be alluded to in the passages from Jude and from Second Peter, may or may not be found in certain features of nearly all the great ancient religions, just now made so much the subject of inquiry. It would, no doubt, be rash to speak confidently in such a matter, yet the question does not appear to be altogether an impertinent one.

The oldest mythologies of nearly all those ancient nations, the Greeks, the Phœnicians, the Egyptians, the Babylonians and Assyrians, the Iranians, or disciples of Zoroaster, have stories of what are termed in one of those mythologies, the Assyrian and Babylonian, "the wars of the gods." The myth has various forms, especially among the Greeks; but in its most notable one is thought to be Syro-Phœnician in origin. This is the story of the attempt of the monster Typhon, or Typhœus, to dethrone the chief god, and become himself master of the universe. He is described as in part serpent-formed, a mighty and monstrous being who seemed at one time likely to gain his end. At last, however, he is overcome and crushed with thunderbolts. Among the Babylonians and Assyrians the story had another form. I quote it as given by Rawlinson:

"They believed that at a remote date, before the creation of the world, there had been war in heaven. Seven spirits, created by Anu (who frequently appears in these legends as the supreme god) to be his messengers, took counsel together and resolved to revolt. 'Against high heaven, the dwelling-place of Anu the king, they plotted evil,' and unexpectedly made a fierce attack. The moon, the sun, and Vul, the god of the atmosphere, withstood them, and after a fearful struggle beat them off. There was then peace for a while. But once more, at a later date, a fresh revolt broke out. The hosts of heaven were assembled together, in number five thousand, and were engaged in singing a psalm of praise to Anu, when suddenly discord arose. 'With a loud cry of contempt' a portion of the angelic choir 'broke up the lively song,' uttering wicked blasphemies, and so 'spoiling, confusing, confounding the hymn of praise.' Asshur (this was another of the chief gods) was asked to put himself at their head, but 'refused to go forth with them.' Their leader, who is unnamed, took the form of

a dragon, and in that shape contended with the god Bel, who proved victorious in the combat, and slew his adversary by means of a thunderbolt, which he flung into the creature's open mouth. Upon this, the entire host of the wicked angels took to flight, and were driven to the abode of the seven spirits of evil, where they were forced to remain, their return to heaven being prohibited. In their room man was created."

Among the ancient Iranians, represented now by the Parsees of India, in place of such a special and conclusive trial of strength between the powers of evil and the powers of good, we have in general the well-known idea of two great beings in perpetual contest for the supremacy, Ahura Mazda and Angra Mainyu. The detail of the myth, however, gives it some resemblance to those found in other ancient religions. Each of these two mighty beings calls into existence a multitude of inferior beings who are subject to them and fight on their side. A band of six chief spirits leads the host of Ahura Mazda, and the same number that of Angra Mainyu. The chief of the six good spirits, Rawlinson says, "was a glorious being, called Sraosha or Serosh—'the good, tall, fair Serosh,' who stood in the Zoroastrian system where Michael the Archangel stands in the Christian."

In the Egyptian mythology we find a deity, Horus, the son of Osiris, who resembles the Serosh of the Iranians, and the archangelic Michael of the Christians. The brother of Osiris, Set, or Suteich, assails him and murders him. Set is then attacked by Horus, deposed, and thrust down to darkness. Set appears in the very oldest of this mythology as a good being. He seems to fall from that estate and to become an evil spirit, leader of the host of such.

Now, it seems really remarkable that a mythical story, so identical for substance, should be found in connection with so many ancient religions. And it is noticeable that, while the myth assumes various forms, its most ancient one, in all cases, implies more or less of one striking feature,—the original high standing of the being who becomes at last the prince of evil; from which condition he falls, and drags hosts of others with him. It is not surprising, considering what Lenormant's general point of view is, when we find him expressing the belief that the Jewish conception of Satan is taken from these ancient myths, "ill-understood, relating to a divine war spoken of in the old traditions." Nor need we wonder when we find him expressing the belief that this author of evil, in the serpent form in which he is represented in Phœnician and Greek myths "becomes the serpent-tempter of the third chapter of Genesis and is reproduced in the δράκων ὁ μέγας [the great dragon], ὁ ὄφις ὁ ἀρχαῖος [the old serpent] of the Apocalypse. If it had occurred to him, we should probably find him also expressing the belief that the passages in Jude and Second Peter which I have quoted, are like these others in traditional origin.

Care must be used not to make too much of these resemblances. It may be a question whether we ought to make anything at all of them. Unless it should be in one place, which I will name in a moment, there is not even an allusion, in Scripture, to any such war in heaven as these myths describe. What the Scripture references mainly imply is simply this—that certain of the angels fell from their first estate, fell into sin, and that these have become the tempters of the human race, and instruments in general of the evil of the universe. There is only one place where we can find even any apparent reference to a revolt of the angels against the sovereignty of God, as constituting the peculiar sin of the angels that fell. This passage is in the twelfth chapter of Revelation, where we read: "And there was war in heaven: Michael and his

angels fought against the dragon; and the dragon fought and his angels, and prevailed not." The proper interpretation of this passage, in the place where it stands, is, as I think expositors now pretty generally agree, that it represents in dramatic symbol that array of the forces of evangelism under Christ as the leader against Satan and all satanic forces and instruments, which is conceived of as ushering in and throughout characterizing, the gospel period. But it is characteristic of the symbolism of the Apocalypse that so much of it is based on Old Testament history, while it might seem consistent with this that some of it should also rest on certain world-old traditions. Nearly the whole of the sixteenth chapter, for example, which describes the pouring out of the vials, is based, in its symbolism, upon the plagues of Egypt. In other parts of the book the rain of fire and brimstone from heaven upon Sodom and Gomorrah supplies the imagery used; while for symbols of another class we have the holy city, the temple, the altar, the sacred fire, the holy of holies with its divine presence, Paradise and its rivers, and the tree of life. It would not be in the least surprising, while the striking imagery of that book thus continually looks back to primitive times and the former dispensation, if in one part of it there should be a glance backward beyond the beginning of time itself, with some wonderful event in the spiritual world and the eternity past, some revolt of angels against the Sovereign of the heavens used to image forth that long and fateful struggle between heavenly and satanic forces, which began with the beginning of the Gospel and is to end in the final overthrow of the devil and his angels.

We have, it is true, no ground upon which we can assert this positively; nor can we do more than conjecture that in the myths of the old religions some dim traditions of such an event may have survived. Still if we put the two things so far in relation to one another and there leave them, it is perhaps not to theorize over rashly. The confident language of Lenormant, in that connection, is surely not warranted,—that is, that the leader of the rebellion in these mythological "wars of the gods" suggested to the Jews the idea and personality of Satan.

2. THE BODY OF MOSES AND THE PROPHECY OF ENOCH.

The other passages in Jude to which reference was made bring up our general question in another form. We may associate with them the Song of Lamech, in Genesis, and the two quotations from the Book of Jasher, or "Book of the Upright," in Joshua, and in Second Samuel—a record, apparently, of heroic actions and divine deliverances, which seems to have been held in much esteem among the Hebrews. In Jude, the Prophecy of Enoch quoted is thought to be taken from the Book of Enoch, while of the contest over the body of Moses we find no mention elsewhere.

Now upon the point thus brought before us we may say, first, that wherever a tradition, or a passage from an apocryphal book is found used in an inspired writing, such use of it puts it in a new position. We do not use the word "traditional," as has already appeared in these studies, as synonymous with the absolutely and entirely false or fictitious; there is usually, perhaps always, a germ of truth; neither does the word "apocryphal" mean unreal or unhistorical. The first book of the Maccabees, though rated as apocryphal—that is, not to be included among inspired books—is regarded of great value as history. The Book of Enoch, says Dr. William Smith, "consists of a series of revelations supposed to

have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to form a comprehensive indication of the action of Providence." I believe the latest opinion of scholars to be that it was probably written originally in Hebrew, at some time not very long before Christ, and translated from that language into Greek. Dr. Toy, in "Quotations in the New Testament," dates it in the second century before Christ, and says that for six or seven centuries it was held in high esteem. It must be, without doubt, traditional in its basis, being mainly a collection of what had thus been preserved of the utterances of very ancient men. There is no good reason why portions of the book, at least, should not be genuine. The quotation in Jude is declared to be such by the simple fact of its use by an inspired writer. The tradition as to the burial of Moses might, even as a tradition, be used for purposes of illustration. The Song of Lamech comes into the inspired history as an illustration of the rude, fierce spirit of those sons of Cain who were leaders in the ante-diluvian wickedness; while the song of triumph in Joshua, and the lamentation in Second Samuel are quotations of Hebrew poetry, utterances of national heroism and national sorrow, which belong to Hebrew annals, just as the national songs of any people are a part of its history. As such, they are here used under inspired guidance. If we were to take that account of the sun and moon standing still at Joshua's command as purely poetical, the question of the reality of inspiration for the history proper would not be even touched.

A second point is this, that heathen traditions or heathen ideas, ought never to be quoted as sources, or originals, of what appears in the inspired books, whatever the resemblances between what is thus biblical, and that which is heathen. I think enough has been said to make it clear that the Bible had its own sources, alike of tradition and of history. It is a book of the Hebrew people—the people ordained of God to that especial end. So far as the sources of what appears in the Bible are human, they are supplied in the line of Bible men, and there is no evidence, whatever, that anything of what inspiration uses in the formation of this great literature, the vehicle of divine revelation, was ever sought or found at any heathen source. Heathen traditions and heathen ideas may in some instances relate to the same matters or events as what we have in the Bible, but they came down in quite another line, and are everywhere radically contrasted in character.

CONCLUSIONS FROM THE WHOLE DISCUSSION.

I conclude this whole discussion, now, of the relation of tradition to history, with a brief reference to the view of those who will hold that the introduction of the supernatural in history, or the relation of incidents extraordinary in character, and unexampled by events occurring in the natural sphere—that these elements in a narrative necessarily discredit it as history, and assign it to the legendary and mythical. It is a question which would well deserve exhaustive treatment. The point is that narratives like those of the Creation, alike of the world and of man, the original Paradise, with its Tree of Life and its Tree of the Knowledge of Good and Evil, the Fall of Man, the Confusion of Tongues, and all those accounts of the intimate intercourse between God and man in primitive times—that these cannot, with any propriety, be ranked as history. They must be viewed as legends, myths, although not to be classed with merely heathen myths, because of their far more elevated character and tone.

1. Now, for one thing, this assumes, what no man can have any right to assume, namely, that the supernatural cannot be even thought of as furnishing material for history; that the only genuine history must of necessity be history wholly on its human and secular side;—meaning by secular what belongs to the sphere of ordinary human experience. Who has a right to assume this; or to demand of you and me that we admit it as an axiom, not even open to argument? Of course, an atheist or an agnostic will insist upon it; but why should believers in God, and a supernatural sphere of things, and in the supernatural as always in relation to the natural, and entirely capable of manifesting itself in the sphere of the natural;—why should those who hold in common these first truths have any controversy at all over the question, whether the supernatural revelations of God to man, divine voices heard by human ears, divine presences consciously perceived, miracle, inspiration,—whether these are possible things in history?

2. Then, the notion to which I am objecting assumes that man was never to know anything, certainly, about his own origin or about his own primitive history. It virtually asserts that upon such matters man was never to have any history at all; that the utmost he could expect would be mythical legends of that remote past, amidst whose manifest fictions he might here and there, possibly, trace some suspicion of a possible truth, or fact, but be capable of certainty upon nothing whatever as to his own origin, or as to the early life of the world he lives in. If any man chooses to doom himself to ignorance such as this, he may do it, and welcome. There are plenty of others who are glad to “know these things.”

3. Then, further, this position virtually assumes that a difficulty of interpretation converts history into legend. The creation of the first man and woman and their first sin, in this primitive narrative of those events, are things which from our present point of view we cannot in every respect explain. Therefore these are not history; they are legend and myth. I am old enough to remember when it was first proposed to interpret the “days” in the first chapter of Genesis, as geological periods. Science accepts this interpretation, now, as adequate, and we are no longer obliged to resist assaults so based upon the historical value of that first chapter. Did the original difficulty of interpretation make that chapter mythical, and did it become historical only after the difficulty had been got out of the way? All persons are not satisfied with the explanation given of other parts of the Genesis narrative. But, what then? Is human insufficiency the just measure of divine possibilities? And is that alone history which no mortal can help understanding, and which obstinate incredulity can find no excuse for contesting?

4. In a word, such ideas of the province of history as these to which I am objecting, are a narrowing of that province in a way for which no justification or excuse can possibly be found. History is not limited to the sphere of such events as are passing to-day. When it tells of men and nations whose lives were conditioned in a way wholly unlike our own, it is history, and credible, just as when it simply reproduces for to-morrow the life of yesterday. When it describes a primitive life of the world as different from what we now see as if the world itself were another, and not the same, it is still history. And if it pleases God himself to descend into this historical sphere, and manifest himself on this stage of human story; if it please him to ordain some record of the way in which man himself came from his creating hand, and some record of those

opening chapters in all history which are a clue to the infinite problems of human history as a whole—where is the wise mortal who can be justified in asserting upon the basis of his own omniscience in the matter, that *this* is not history, and cannot be?

I would not, for my own part, have the difficulties of Biblical interpretation whether in its history or elsewhere, in the least degree different from what they are. I am glad that there is one book in the world which to the student can never grow old, exactly for the reason that there will always be in it something new to be found out. Till history ceases to be written and to be studied, Bible history will deserve to rank as the most deeply interesting, the most fruitful, the most inspiring, the most *authentic* of all.

THE FULFILLMENT OF PROPHECY IN THE NEW COVENANT.

BY C. VON ORELLI.

[Translated by Professor George H. Schodde from *Die Alttestamentliche Weissagung von der Vollendung des Gottesreiches*. Wien. 1882, pp. 64-72.]

The entire prophetic and typical prediction (Weissagung) of the Old Covenant, in so far as this aimed at a complete establishment of God's sovereignty on earth following upon a judgment and deliverance, has found its essential fulfillment in the advent of the Mediator of the New Covenant. Jesus of Nazareth proclaimed himself as the Messiah announced in the Old Covenant, who, as had been prophesied, should establish this Kingdom of God; and the Christian Church, in accordance with his own declarations, has recognized in him the person in whom all the rays of prophecy unite. In the person of the Son of God and the Son of Man the relation between God and man, which had ever been the aim of God's dealings, has been realized in its purity and completeness. In his work the service which God demands of a true servant of the Lord has been entirely rendered, and thereby the fundamental conditions of the establishment of a divine-human (gottmenschlich) kingdom on earth have been satisfied. In one word, Jesus is the Christ in whom the central idea of the Old Covenant in all its completeness has been realized. Law and prophecy have been fulfilled in him, and can lay claim to no further recognition than that founded in him and mediated through him. On the other hand, of course, it must not be forgotten that this realization took place in its completeness only in his person, but not in the world. The kingdom which he founded has not yet become manifest in its full development. And until this takes place, those expressions of the Old Covenant which demand that the Kingdom of God in undisputed sway shall possess the earth have not yet lost their force. For the fulfillment dare not embrace less than the prediction. However, such expressions must be referred to the future only in the light of the revelation of Christ. But the individual rays of prophecy, which, without an exception, meet in the person of Christ as the central point, proceed from this again in all directions. Christ himself and the apostles have accordingly taken these up again, and thus the prophecy of judgment and of salvation begins anew. This judgment, however, is only the

outward establishment of an inner standpoint which has been, and will be, taken by individuals and nations in reference to the salvation offered in the historical person of Christ. Cf. John III., 18; XII., 48. And the salvation yet to come is only the actual appearance of the blessed Kingdom of God, which has been brought about by Christ, and is already virtually in the believer.

If the person and terrestrial activity of Christ in this way constitute the center of the history of fulfillment, then too it cannot be called "accidental" that in his history prophecy, not only in regard to its ideas, but also in regard to its forms, was realized as in no other history. Of course, the prophecy is not a mechanical copy of the fulfillment in the manner in which the fanciful sibylline oracles prophesied the history of Christ after it had taken place. But the organic connection between the prophetic and typical prediction and the life of the true Saviour is shown in innumerable unsought parallels of a seemingly formal character, as though by divine hints which point out in the historical Jesus the long promised Christ. We meet with many such features, which, in part, are especially referred to by Christ, the Apostles and the Evangelists, and in part are easily recognized. Since such shaping of the outward life according to a divine plan which cannot be deduced from general principles, is offensive to modern rationalism, and since it cannot here elude this fact on the plea of *vaticinia post eventum*, and since the explanation of mere accidental coincidences does not satisfy even human reason, it here, after the model of Dr. Strauss, casts suspicion on the fulfillment, as though this had been modeled to suit the prediction. And yet it is clear how different the life of a Messiah would of necessity have been, if the apostles had arbitrarily constructed it in accordance with their Messianic views.

The fact that the fulfillment through Christ also in the outward reality has produced a wonderful agreement with the words of prophecy, is for us more than a mere support for the weak. We see in them an intimation that "the end of God's ways is embodiment" (*Leiblichkeit*). Outwardly also the Lord will at last reveal his glory. And as little as we are not allowed to transfer into the future that portion of the Old Testament prediction which, as a temporary restraint, has been removed by the Gospel, as is done by a realistically inclined theology, so it is erroneous, on the other hand, to maintain that only certain ideas should be abstracted out of those expressions as an abiding residue, but that the form has no abiding significance. As little as its agreement with the historical person of Christ was accidental, so little will this form be without reference to the shape of the future Kingdom of God. Only this is certain that the fulfillment always brings something higher with it than can be thought out with the aid of the prophecy alone. Even the most faithful Israelites, who were waiting for the deliverance of Israel, on the basis of prophecy pictured the Messiah to themselves as entirely different from what he really was when he appeared. But when they had recognized him, they beheld with amazement how accurately everything had been fulfilled in him. And hence, too, all those who form for themselves a concrete idea of the future Kingdom of God on the basis of the Old and the New Testaments, have a very insufficient and in part erroneous view of it. But this does not prevent us then, when once it shall have appeared, from being filled with astonishment over the wonderful agreement between the word and the work of God, even in minute and outward features.

If we now look more closely at the position which Jesus himself took in

reference to the Old Testament predictions, we will see this especially that he subordinates himself to it, since in it the Father's will is laid down. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. v., 17). These are his words at the beginning of that very speech in which he places over against the commands of the Old Law a "But I say unto you" spoken out of his divine self-consciousness. For he by no means destroys that command, through that which he places over against it as his demand and achievement, but rather brings to light its full divinely intended contents, and carries it out completely. But naturally in such a treatment of the Mosaic law the claim is immediately apparent that he has been called and is able to reveal in its full clearness and truth, and to bring to a reality that expression of the will of God which had been imperfectly laid down by Moses. Jesus subordinates himself to the law, in as far as it is divine; he places himself above it, in so far as it is Mosaic. We find a similar attitude in the position of Jesus over against prophecy. On the one hand, he submits himself entirely to the task there marked out for him, and considers his life and death in all particulars as something that *must* take place, because it had been so written in God's word; on the other hand, he knows himself to be the peak and summit to which all prophecy and the whole Old Testament were intended to be but guides. True, he nowhere places himself in opposition to the words of prophecy, at least as this is formally done in the case of the law, but he frequently gives for the first time to the words of the prophets their true meanings, e. g., to their idea of righteousness, Kingdom of God, and in fact such meanings which of themselves transcend the formal boundaries of the prophetic utterance and their national and local limits. The sovereignty of the Lord Jesus in reference to the prophets is especially to be seen in this that he places his person in the center of all that has been prophesied of the Kingdom of God and refers all this to himself as being fulfilled in him. He has more than once solemnly and emphatically declared himself to be the Christ, the Messiah, and in doing so laid the special stress on his royal and divine majesty, which belonged to him as the true "Anointed one of the Lord," and which raised him far above David and Solomon, Abraham and the prophets from Moses to John the Baptist.¹ But at the same time he pointed also to his humility and his death sufferings as something that of necessity was a part of his calling, since this was equally clearly proved by Scripture.² He has also referred to himself, in their completeness and entirety, both the pictures of the glorious Son of God and of the suffering servant of the Lord, which the Old Testament endeavors to unite only in certain indefinite outlines; and thereby he opened up to view that deeper harmony of Scripture of which the Old Testament seers had but an indistinct knowledge. But still more. From the beginning he proclaimed his advent as the coming of the kingdom of God,³ and therefore referred to his own person also those prophecies which predict not the Messiah, but the coming of Jehovah. He designates his precursor, John, as that voice which is heard in Isa. XL., 3 in advance of Jehovah,⁴ or as the Elijah who will come before the day of the Lord to prepare all things.⁵ The two chains of proph-

¹ Cf. Mk. xii., 35-37; Matt. xii., 42; John viii., 58; Lk. vii., 28.

² Cf. Matt. xii., 40; xvi., 21; Mark viii., 31; Luke xxiv., 45 sq.

³ Mark i., 15.

⁴ Matt. xi., 10.

⁵ Matt. xi., 14.

ecy, one of which speaks of a coming of Jehovah, the other of a future ruler from the house of David, thus are linked together in him. And if all the great and essential features, which have been spoken of in the completion of the kingdom of God, are found united in Christ, and reached their true greatness and being only in his person, then it is a matter of course that the whole Old Covenant testifies of him and points to him, as surely as the rule of God in Israel was, in accordance with a higher plan, directed to this fulfillment, and all the previous revelations of God were only a prelude of those which, in the fulness of time, appeared in his Son. The type finds here its adequate completion, as does prophecy its fulfillment. These two are not essentially different from the standpoint of the New Testament. The question as to how far the human consciousness also was aware of the reference to the fulfillment in the future is here a subordinate question. Even if David or any other pious man of God spoke in the psalms primarily only of their own experiences and feelings,—the idea of the suffering king and God, of the suffering servant of the Lord has been first fulfilled in Christ; hence those words refer to *him*, are fulfilled in *him*, i. e., they receive their full meaning only through his experiences and life. We select here an example where Christ himself sees his death predicted. Matt. xxvi., 31, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of his flock shall be scattered abroad." The quotation is taken from Zechariah xiii., 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Even if this sentence were spoken of a god-fearing shepherd in the days of the prophet, possibly of himself or of a king in his days, yet this has become true of Christ in a surpassingly higher measure. He is the good shepherd who can with right and truth apply to himself everything which the Old Covenant contains of this idea. But as he can with much better reason than all other shepherds call himself the trusted-one of God, so too, those words concerning the terrible end of the best shepherd, which bring such untold woe to the herd, in a most terrible manner were verified in him and his disciples.

It is only when we consider and do justice to this attitude of the Lord, which he through his own statements assumed over against the Old Covenant, that we can understand the explanation and application which the New Testament authors, the Apostles and Evangelists, make of the prophetic word and of the whole Old Testament as a prediction pointing unto Christ. It cannot be denied that the conception of Scriptures so vague in those days, the education of the authors of the Gospels and Epistles, as also that of their readers, exerted an influence to this end, and this more on the statements of the Evangelists than on the discourses of the Lord, on the Alexandrian educated author of the Epistle to the Hebrews different from the effect produced on the rabbinically trained Paul. The Jews of that day regarded with favor a free application of the Scriptural words, an application which does not always lay claim to be exactly an explanation; and even when the aim is exegesis, the grammatico-historical principle does not always prevail. But such a reference to the subjective way of thinking common to those days and under the spell of which the New Testament authors were also bound, or the view that they did this merely as a matter of accommodation to their readers, does not satisfy the demands of the case. The objective ground,

THE OLD TESTAMENT STUDENT.

which gave the messengers and witnesses of Christ a good reason for this procedure, lies in the mentioned attitude of Christ over against the Old Covenant. Not only have the divine thoughts that are presented in that Covenant, first and without exception, found their actual embodiment in Christ, but, further, the agreement between the form of prophecy and the appearances of Christ Jesus have left upon his contemporaries, in so far as they were enlightened by the Spirit of God, an overwhelming effect, which they, through their testimony, sought also to impart to others. Especially is it the aim of the first and of the fourth Gospel, in their narratives of the life of Christ, to show that he is "the Christ," the promised Messiah. For those who had seen the Word of Life with their own eyes, and touched him with their own hands, not one single feature in him was accidental or unimportant. In the most minute points, as in the greatest, they discovered a wonderful agreement with that which God had spoken from of old, and to this they pointed when they spoke of the Old Covenant. They do this as those who live entirely in the light of the New Covenant, and for whom the whole aim of the Old has been realized in this, that it has testified for the New. In the full consciousness that their Master was the yea and amen of all that God had ever and always spoken and promised, they, without any anxious fear, seize upon the multitude of the prophetic words, and place upon his head the full and complete crown, without asking whether, in doing so, a flower or a leaf here and there may not be removed from the place that originally produced them; for they all have grown for him.

From what has been said, the question of method, namely, whether and to what degree the New Testament fulfillment must be decisive for us in the treatment of the Old Testament prophecy, will find its answer. Very correctly, at the present day, is the grammatico-historical method emphasized over against the method formerly in vogue in the churches, according to which correct way the prophecies, in the first instance, are taken into consideration in the sense which they must have conveyed to the contemporaries, and which accordingly the speaker himself must have laid upon them. The New Testament authors in no wise desire to relieve us of this scientific task; their object is a different one than to point out the original connection and character of the passage. We, therefore, do not question the authority of these writers, when we first ask concerning the human conditions of these prophetic words, the purely divine contents of which alone came into consideration for them. Indeed, it is easily possible that such words have gone through a whole course of development, and only attained a larger application on a higher scale of revelation.

On the other hand, it must not be overlooked that the individual prophetic oracle is not the accidental product of momentary circumstances and feelings, but it claims to be the production of the divine spirit, and that this claim is verified through the inner harmony of prophecies originating in different centuries, different localities and under widely differing historical circumstances and personalities, and through the fact that finally the revelation of Christ shows itself in this inner central place, in which all the veins of this organism join together. Thereby a consideration of the several prophecies is demanded which does not consider them as isolated atoms, but looks at their inner connection. And as every organism can be fully comprehended in all its members only when its development is complete, so too the prophecies of the Old Covenant in all their members and connections and all their bearings can

be fully appreciated only on the basis of the completion in the New Covenant. Nor can we sanction the dualistic separation which we find in Riehm, "The contents of prophecy, i. e., the sense in which the prophets and their contemporaries understood it must be separated from the reference to its completion in Christ as contemplated by divine revelation." Both may have to be separated in some instances. But in general the reference to the completion of the kingdom of God through Christ belongs to the contents of the prophecy, and indeed this forms its essential, although often hidden, contents. For it must be borne in mind that the prophetic word generally has an impenetrable residue, a mysterious something, before which the consciousness of the speaker and the reader stands still in awe. It is therefore wrong to count as the contents of the prophecy only that which was present to the consciousness of the speaker or hearer. In it there is generally a mysterious germ, whose development is only divined, but which nevertheless belongs to the contents. A satisfactory or truly historical treatment demands that this be taken into account and regard be had to the future development, and in this manner the organic harmony with the New Testament fulfillment will be achieved. But the witnesses of the New Covenant point out to us only the ultimate aim to which we should look. We must take our stand entirely in the time of the origin of these words, and from there only mark out the way to this ultimate goal. In other words, the history of the fulfillment must have also an important, even though only relative, influence on our consideration of prophecy.

THE NAME LUCIFER.

BY REV. MAURICE G. HANSEN,
Brooklyn, N. Y.

It is much to be deplored that the euphonious and comprehensive name—*light-bearer*—should ever have been applied to the prince of "the rulers of the darkness of this world" so persistently, that it popularly has come to be considered as belonging exclusively to him. The fact is that in his case the title is thoroughly a misnomer. It only *seems* to apply when he "transforms himself into an angel of light." In the bestowal upon him, even by the Lord's servants, of a name which is the property alone of One who is the light itself, there is unfortunately no protest against this usurpation of the arch-deceiver. But how did Satan come to be so designated?

The whole trouble arose from the effort to put into Is. XIV., 12 more than is really there. The words are: "How art thou fallen from heaven, **הַיְלֵל**, son of the morning." Gesenius renders **הַיְלֵל** "brilliant star," and says: "Aptly so, since it is followed by 'son of the morning.'" Now, the morning-star, as everyone knows who has seen it, is very beautiful because of its luminousness. Hence the Vulgate gives for the Hebrew **הַיְלֵל** the Latin "Lucifer." The Staten-bybel reads "Morning-star, son of the dawn," and has this note: "That star is more brilliant than any other in the firmament because it alone causes an object to cast a shadow." The Septuagint gives the reading "early rising dawn-bringer" (*ὁ ἑωσφόρος ὁ πρῶτὸς ἀνατέλλων*).

This high-sounding title was applied metaphorically to the King of Babylon

(Is. xiv., 4). This king was either Nebuchadnezzar, because of his eminence, and his temporary abasement, or, more probably, Belshazzar, because, in his death and in the capture of his capital, the Babylonian empire, as one of the great sovereignties of the earth, came to an end. In either case the morning-star represented a human being only, one who held a prominent earthly rank and was brought down to the grave.

Let us look at a gem from that casket of jewels, Bungener's "Bourdalous and Louis XIV." Claude was in the Avenue of the Philosophers, surrounded by Fénelon, Bossuet, Fléchier, and others. The subject of his discourse was the sublimity of the Scriptural ideas of death and the nothingness of man. He spoke: "The most beautiful funeral oration that I know is the famous chapter (Is. xiv.). A king dies. The nation asks if it be really true. They were so accustomed to see him live as if he were never to die, that they had almost come to believe that he never could die. But he is really dead. They raise their heads. For the first time they dare to fix their eyes upon this countenance before which they have so long bowed themselves to the dust. They had transformed their monarch into a giant. And now that he lies low, a few feet of ground is sufficient for him. Scarcely were his eyes closed upon this world, when he must open them in another world, and be a witness of his own interment in the depths of the tomb. All the kings of the nations are come to meet him. To salute him? No, to mingle among the rest of the dead, and to contemplate him confounded among the nameless crowd. And then burst forth beneath the infernal vaults these voices, these cries, this terrible and solemn chant of the grave's equality, 'How art thou fallen from heaven!'"

Why was more sought, under the prophet's highly figurative language, than the announcement of a plain historical fact and a most solemn lesson? It is to be regretted that occasion has been given for the indignant protest of Dr. Henderson: "The application of this passage to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in any given passage than it really contains."

This particular example of "gross perversion of sacred writ" is of an early date. Not as early, however, as that impliedly assigned by Nägelsbach, who appears inclined to hold the Septuagint responsible for the error, because in their translation they changed the second person of the Hebrew (נְפִלָה) into the third of the Greek (πῶς ἐξέπεσεν), the oratorical personal address into an exclamation of a general nature. By the change the eloquence of the prophet's apostrophe is sacrificed, but, still, in the view of the translators, the being to whom Isaiah refers may have been the human dethroned potentate only. Dr. Balthasar Bekker states, in his celebrated "The World Bewitched," that Athanasius, in his first and second books against the Arians, erroneously derives the overthrow of the devil from this text. Dr. Kitto declares that Tertullian and Gregory the Great, understood the prophet's language to refer to the same thing. The perversion of this passage probably originated at the beginning of the fourth century of the Christian era, and was adopted as sound interpretation by the theologians of the middle ages. The modern English commentators do not positively endorse it, but they seem indisposed to abandon it wholly, since it has become so firmly established in the minds of the readers of King James's version; and, indeed, of those of all other renderings of the original Scriptures. Scott says: "This

language may refer to the fall of Satan and his angels," and directs us to the words of the Lord, Luke x., 18, "I saw Satan fall as lightning from heaven." Fausset, perceiving another allusion still, states that Antichrist shall hereafter assume the title Lucifer, and that "the Antichrist of Daniel, John and Paul alone shall exhaustively fulfill all the lineaments given in the prophet Isaiah's chapter." Barnes, on the other hand, distinctly rejects the mediæval notion that the fall of the devil is taught in this text in the prophecy of Isaiah. After giving the beautiful Chaldee paraphrase—"How art thou fallen from on high who wert splendid among the sons of men"—he says, "There can be no doubt that the object in the eye of the prophet was the bright morning-star, and his design was to compare this magnificent Oriental monarch (the King of Babylon) with that." This is correct. There is no ground for the application, to the enemy of God and of man, of a name originally bestowed in a figure on a once powerful Babylonian prince, who, together with his empire, passed away when the design of Providence in their existence had been fulfilled. The title Light-bearer, in respect to every particular of the spiritual significance of the metaphor, belongs to Christ because of his inherent dignity, his soul-attracting charms, and his illuminating power in the midst of all moral darkness. To deprive him of that name is to rob him of a ray of his glory. He claims it. "I am the bright and morning star" (Rev. xxii., 16), is the witness which the glorified Redeemer bears to himself. That utterance is only the prolonged echo of the word that fell from the lips of the God-man before his passion had culminated in the awful scene on Calvary—"I am the light of the world"—that word itself, a divine commentary on the promise of old given by the prophet Malachi (iv., 2), "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Let the name "Illuminator" be restored to him to whom it properly belongs. Call Satan, Lucifer, as appropriately as Bread of Life, Good Shepherd, or any other title owned by our Lord Jesus in virtue of what he is to the starving, wandering sinner whom he invites to come to him. To everyone who, following Christ, "walks not in darkness but hath the light of life," he is "the day-star (*φωσφόρος*) who arises in their hearts" (2 Peter i., 19). In the Latin versions of the text in Isaiah which has been considered, and of the above statement of the apostle Peter, the word *lucifer*, occurring in each, should have been printed with a capital L only in the latter instance, and not, as unfortunately is the case, in the former alone.

RECENT ADVANCES IN BIBLICAL CRITICISM IN THEIR RELATION TO THE CHRISTIAN FAITH.

BY REV. *T. K. CHEYNE,
Rector of Tendring.

"My own conviction," said the late Dr. Pusey, "has long been that the hope of the Church of England is in mutual tolerance." That truly great man was not thinking of the new school of Old Testament critics, and yet if the Anglican Church is ever to renovate her theology and to become in any real sense undeniably the Church of the future, she cannot afford to be careless or intolerant of attempts to modernize our methods of criticism and exegesis. It would no doubt

be simpler to content ourselves with that criticism and exegesis, and consequently with that theology, which have been fairly adequate to the wants of the past; but are we sure that Jesus Christ would not now lead us a few steps further on towards "all the truth," and that one of his preparatory disciplines may not be a method of Biblical criticism which is less tender to the traditions of the scribes, and more in harmony with the renovating process which is going on in all other regions of thought? Why, indeed, should there not be a providence even in the phases of Old Testament criticism, so that where some can see merely the shiftings of arbitrary opinion, more enlightened eyes may discern a veritable progress, leading at once to fresh views of history, and to necessary reforms in our theology, making this theology simpler and stronger, deeper and more truly Catholic, by making it more Biblical.

Some one, however, may ask, Does not modern criticism actually claim to have refuted the fundamental facts of Bible history? But which *are* these fundamental facts? Bishop Thirlwall, twenty years ago, told his clergy "that a great part of the events related in the Old Testament has no more apparent connection with our religion than those of Greek and Roman history." Put these events for a moment on one side, and how much more conspicuous does that great elementary fact become which stands up as a rock in Israel's history—namely, that a holy God, for the good of the world, chose out this people, isolating it more and more completely for educational purposes from its heathen neighbors, and interposing at various times to teach, to chastise, and to deliver it! It is not necessary to prove that all such recorded interpositions are in the strictest sense historical; it is enough if the tradition or the record of some that are so, did survive the great literary as well as political catastrophe of the Babylonian captivity. And I have yet to learn that the Exodus, the destruction of Sennacherib's army, the restoration of the Jews to their own land, and the unique phenomenon of spiritual prophecy, are called in question even by the most advanced school of Biblical criticism. One fact, indeed, there is, regarded by some of us as fundamental, which these advanced critics do maintain to be disproved, and that is the giving of the Levitical Law by Moses, or if not by Moses, by persons in the pre-exile period who had prophetic sanction for giving it. Supposing the theory of Kuenen and Wellhausen to be correct, it will no doubt appear to some minds (1) that the inspiration of the Levitical Law is at any rate weakened in quality thereby, (2) that a glaring inconsistency is introduced into the divine teaching of Israel, which becomes anti-sacrificial at one time, and sacrificial at another, and (3) that room is given for the supposition that the Levitical system itself was an injurious though politic condescension to popular tastes, and consequently (as Lagarde ventures to hold) that St. Paul, by his doctrine of the Atonement, ruined, so far as he could, the simple Gospel of Jesus Christ.

But I only mention these possible inferences in order to point out how unfair they are. (1) The inspiration (to retain an often misused but indispensable term) of the Levitical Law is only weakened in any bad sense if it be maintained that the law, whenever the main part of it was promulgated, failed to receive the sanction of God's prophetic interpreters, and that it was not, in the time of Ezra, the only effectual instrument for preserving the deposit of spiritual religion. (2) With regard to the inconsistency, (assuming the new hypothesis) between the two periods of the Divine teaching of Israel, the feeling of a devout, though advanced critic would be that he was not a fit judge of the providential plan. Inconsistent.

conclusions on one great subject (that of forgiveness of sins) might in fact be drawn from the language of our Lord Himself at different periods of his ministry, though the parallel may not be altogether complete, since our Lord never used directly anti-sacrificial language. And it might be urged on the side of Kuenen, that neither would the early prophets have used such language—at any rate in the literary version of their discourses—if they had foreseen the canonical character which this would assume, and the immense importance of a sacrificial system in the post-exile period. (3) The theory that the law involves an injurious condescension is by no means compulsory upon advocates of the new hypothesis. Concessions to popular taste have, indeed, as we know but too well, often almost extinguished the native spirit of a religion; but the fact that some at least of the most spiritual psalms are acknowledged to be post-exile ought to make us all, critics and non-critics alike, slow to draw too sharp a distinction between the legal and the evangelical. That the law was misused by some, and in course of time became spiritually almost obsolete, would not justify us in depreciating it, even if we thought that the lesser and not the greater Moses, the scribe and not the prophet, was mainly responsible for its promulgation. Finally, the rash statement of Lagarde has been virtually answered by the reference of another radical critic (Keim) to the well attested words of Christ at the institution of the Eucharist. (Matt. xxvi., 28.)

I have spoken thus much on the assumption that the hypothesis of Kuenen and Wellhausen may be true. That it will ever become universally prevalent is improbable—the truth may turn out to lie between the two extremes—but that it will go on for some time gaining ground among the younger generation of scholars is, I think, almost certain. No one who has once studied this or any other Old Testament controversy from the inside and with a full view of the evidence can doubt that the traditional accounts of many of the disputed books rest on a very weak basis, and those who crave for definite solutions, and cannot bear to live in twilight, will naturally hail such clear-cut hypotheses as those of Kuenen and Wellhausen, and (like this year's Bampton Lecturer) credit them with an undue finality. Let us be patient with these too sanguine critics, and not think them bad Churchmen, as long as they abstain from drawing those dangerous and unnecessary inferences of which I have spoken. It is the want of an equally intelligent interest which makes the Old Testament a dead letter to so many highly orthodox theologians. If the advanced critics succeed in awakening such an interest more generally, it will be no slight compensation for that "unsettlement of views" which is so often the temporary consequence of reading their books.

One large part, however, of Kuenen and Wellhausen's critical system is not peculiar to them, but accepted by the great majority of professed Old Testament critics. It is this part which has perhaps a still stronger claim to be considered in its relation to Christian truth, because there is every appearance that it will, in course of time, become traditional among those who have given up the still current traditions of the synagogue. I refer (1) to the analysis of the Pentateuch and the book of Joshua into several documents, (2) to the view that many of the laws contained in the Pentateuch arose gradually, according to the needs of the people, and that Ezra, or at least contemporaries of Ezra, took a leading part in the revision and completion of the law-book, and (3) to the dating of the original documents or compilations at various periods, mostly long subsequently to the time of Moses. Time forbids me to enter into the grounds for the confident

assertion that if either exegesis or the Church's representation of religious truth is to make any decided progress, the results of the literary analysis of the Pentateuch must be accepted as facts, and that theologians must in future recognize at least three different sections, and as many different conceptions of Israel's religious development, within the Pentateuch, just as they have long recognized at least three different types of teaching in the Old Testament as a whole. On the question as to the date of these sections, and as to the Mosaic origin of any considerable part of them, the opinions of special scholars within the church will, for a long time yet, be more or less divided. There is, I know, a belief growing up among us, that Assyrian and Egyptian discoveries are altogether favorable to the ordinary English view of the dates of the historical books, including the Pentateuch. May I be pardoned for expressing the slowly formed conviction that apologists in England (and be it observed that I do not quarrel with the conception of apologetic theology) frequently indulge in general statements as to the bearings of recent discoveries, which are only half true? The opponents of whom they are thinking are long since dead; it is wasting time to fight with the delusions of a past age. No one now thinks the Bible an invention of priestcraft; that which historical critics doubt is the admissibility of any unqualified assertion of the strict historicalness of all the details of all its component parts. This doubt is not removed by recent archaeological discoveries, the critical bearings of which are sometimes what neither of the critical schools desired or expected. I refer especially to the bearings of Assyrian discoveries on the date of what are commonly called the Jehovistic narratives in the first nine chapters of Genesis. I will not pursue this subject further, and merely add that we must not too hastily assume that the supplement-hypothesis is altogether antiquated.

The results of the anticipated revolution in our way of looking at the Pentateuch strike me as four-fold. (1) Historically. The low religious position of most of the pre-exile Israelites will be seen to be not the result of a deliberate rebellion against the law of Jehovah, the Levitical laws being at any rate virtually non-existent. By this I mean, that even if any large part of those laws go back to the age of Moses, they were never thoroughly put in force, and soon passed out of sight. Otherwise, how can we account for this, among other facts, that Deuteronomy, or the main part of it, is known in the reign of Josiah as "*the law of Moses?*" We shall also, perhaps, get a deeper insight into the divine purpose in raising up that colossal personage who, though "slow of speech," was so mighty in deed—I mean Moses—and shall realize those words of a writer specially sanctioned by my own university: "Should we have an accurate idea of the purpose of God in raising up Moses, if we said, he did it that he might communicate a revelation? Would not this be completely to misunderstand the principal end of the mission of Moses, which was the establishment of the theocracy, and in so far as God revealed through him, the revelation was but as means to this higher end?"

(2) We shall, perhaps, discriminate more between the parts of the Old Testament, some of which will be chiefly valuable to us as bringing into view the gradualness of Israel's education, and as giving that fulness to our conceptions of Biblical truths which can only be got by knowing the history of their outward forms; others will have only that interest which attaches even to the minutest and obscurest details of the history of much-honored friends or relatives; others,

lastly, will rise, in virtue of their intrinsic majesty, to a position scarcely inferior to that of the finest parts of the New Testament itself.

(3) As a result of what has thus been gained, our idea of inspiration will become broader, deeper, and more true to facts.

(4) We shall have to consider our future attitude towards that Kenotic view of the person of Christ which has been accepted in some form by such great exegetical theologians as Hofmann, Oehler, and Delitzsch. Although the Logos, by the very nature of the conception, must be omniscient, the incarnate Logos, we are told, pointed his disciples to a future time, in which they should do greater works than he himself, and should open the doors to fresh departments of truth. The critical problems of the Old Testament did not then require to be settled by him, because they had not yet come into existence. Had they emerged into view in our Lord's time, they would have given as great a shock to devout Jews as they have done to devout Christians; and our Master would, no doubt, have given them a solution fully adequate to the wants of believers. In that case, a reference to some direction of the law as of Mosaic origin would, in the mouth of Christ, have been decisive; and the Church would, no doubt, have been guided to make some distinct definition of her doctrine on the subject.

Thus in the very midst of the driest critical researches we can feel that, if we have duly fostered the sense of divine things, we are on the road to further disclosures of religious as well as historical truth. The day of negative criticism is past, and the day of a cheap ridicule of all critical analysis of ancient texts is, we may hope, nearly past also. In faith and love the critics whose lot I would fain share are at one with many of those who suspect and, perhaps, ridicule them: in the aspirations of hope their aim is higher. Gladly would I now pass on to a survey of the religious bearings of the critical study of the poetical and prophetic books, which, through differences of race, age, and, above all, spiritual atmosphere, we find, upon the whole, so much more attractive and congenial than the Levitical legislation. Let me, at least, throw out a few hints. Great as is the division of opinion on points of detail, so much appears to be generally accepted that the number of prophets whose works have partly come down to us is larger than used to be supposed. The analysis of the texts may not be as nearly perfect as that of the Pentateuch, but there is no doubt among those of the younger critics whose voices count (and with the pupils of Delitzsch the case is the same as with those of Ewald) that several of the prophetic books are made up of the works of different writers, and I even notice a tendency among highly orthodox critics to go beyond Ewald himself and analyze the book of Daniel into portions of different dates. The result is important, and not for literary history alone. It gives us a much firmer hold on the great principle that a prophet's horizon is that of his own time, that he prophesied, as has been well said, into the future, but not directly to the future. This will I believe in no wise affect essential Christian truth, but will obviously modify our exegesis of certain Scripture proofs of Christian doctrine, and is perhaps not without a bearing on the two grave theological subjects referred to already.

Bear with me if, once again in conclusion, I appeal to the Church at large on behalf of those who would fain modernize our criticism and exegesis with a view to a not less distinctively Christian but a more progressive Church theology. The age of oecumenical councils may have passed; but if criticism, exegesis, and philos-

ophy are only cultivated in a fearless but reverent spirit, and if the Church at large troubles itself a little more to understand the workers and their work, an approximation to agreement on great religious questions may hereafter be attained. What the informal decisions of the general Christian consciousness will be, it would be impertinent to conjecture. It is St. John's "all truth" after which we aspire—"all the truth" concerning God, the individual soul, and human society, into which the labors of generations, encouraged by the guiding star, shall by degrees introduce us. But one thing is too clear to be mistaken—viz., that exegesis must decide first of all what essential Christian truth is before a devout philosophy can interpret, expand, and apply it, and Old Testament exegesis, at any rate, cannot be long separated from its natural ally, the higher criticism. A provisional separation may no doubt be necessary, but the ultimate aim of successive generations of students must be a faithful exegesis, enlightened by a seven-times tested criticism.—[From *The Guardian*.]

BIBLIOGRAPHICAL NOTES.

BY REV. J. W. HALEY,
Amherst, Mass.

There are in my library some *Judaica* which are more or less rare and interesting. I hardly need mention Lightfoot's *Horæ Hebraicæ et Talmudicæ*, edited by Carpzov, Lipsiæ, Anno MDCLXXXIV. This work is an old-fashioned square quarto of some 1,500 pages, and contains abundant extracts from rabbinical writers illustrating various passages in the Gospels, Acts, and 1 Corinthians. This work has been translated into English by Gandell, and published in four vols., Oxford, 1859.

Next may be mentioned the *Entdecktes Judenthum* of J. A. Eisenmenger, Königsberg, 1711. This work has a curious history. Its author was Professor of Oriental languages at Heidelberg. For some reason he became imbued with a spirit of intense hostility to the Jews, and spent some nineteen years in writing the *Entdecktes* which has been well characterized as "a curious and learned but exceedingly one-sided and spiteful representation of Judaism." He seems to have fished up from the great deep of the Talmud everything weird, *outré*, ridiculous, or revolting which it contained. So bitterly antagonistic was the work that the Jews procured an imperial edict forbidding its publication. They even offered Eisenmenger twelve thousand florins for the edition, but he demanded thirty thousand. After his death the work was published at the expense of Frederick I., King of Prussia. It is in two square quarto volumes, of over 1,000 pages each; and is a complete thesaurus of recondite information respecting rabbinical opinions, customs, and teachings. The list of writers cited in the book occupies sixteen pages.

I may allude also to the well-known *Horæ Hebraicæ et Talmudicæ* of Christian Schettgen, Dresdæ et Lipsiæ, MDCCXXXIII. This work, which forms a kind of supplement to that of Lightfoot, is in two square quarto volumes of some 1,300 pages each, and is intended to illustrate various passages throughout the New Testament.

The next book to be noticed is a quite rare and curious one. I have never

seen but two copies, that now before me, and another in a private library. The title is as follows: *The Book of Religion, Ceremonies, and Prayers of the Jews, as Practised in their Synagogues on all Occasions, &c.* Translated immediately from the Hebrew by Gamaliel Ben Pedahzur, Gent. London, MDCCXXXVIII. Whether the author's name, as here given, is a pseudonym I am unable to say.

The Table of Contents of the Ceremonies contains some very minute, not to say ludicrous, particulars. We give some specimens:

First prayer at awaking in the morning.....	P. 1
What they are to do as soon as out of bed; the manner of, washing their hands; the words to be repeated before they wipe their hands.....	Pp. 1, 2
The manner obliged to put on their clothes.....	P. 2
Concerning their dead and their burials; their method used to prevent too great a mortality in any one family; with many other ceremonies relating to deceased persons.....	P. 15
Their manner of mourning, their obligation for eating hard eggs at their return from the burying ground.....	P. 18

There are many other ceremonies prescribed, some of which are frivolous, and others will not bear to be repeated in print.

I observe that Pedahzur agrees with other Jewish authorities, in the statement that the Jews, at Passover, drink no fermented wine. His words are (p. 55): "Their Drinkables is either fair Water, or Water boiled with Sassafras and Liquorish, or Raisin-Wine prepared by themselves." I give his words *verbatim et literatim*.

The last part of the book, comprising 290 pages, contains "Prayers for the Morning of Every Day in the Week." These prayers are translated from the Hebrew—in part from the Book of Psalms, and in part from the Rabbinic Ritual. Some of the petitions are childish or absurd; many of them are truly spiritual and devout in tone and expression.

Pedahzur's book is possessed of much interest as presenting apparently a minute and faithful portrait of modern Judaism as it was taught and practiced a century and a half ago. The volume is a duodecimo, bound in leather, and contains 394 pages.

In another paper I will speak of some other works of similar scope and character.

➤GENERAL NOTES.◀

Zechariah's Times, and the Occasion of his Mission.—In the first year of his reign in Babylon B. C. 538 (*Rawlinson*) Cyrus the Great made a decree for the return of the Jewish exiles to Jerusalem, and for the rebuilding of the House of the LORD God of Israel, which was in Jerusalem. The sum total of the "Congregation" which came up on this occasion was 42,360 (*fathers of families*, probably, i. e., about 200,000 free men, women and children), besides male and female slaves to the number of 7,337. These came up under Zerubbabel, the Head of the Captivity, son of Shealtiel and Joshua the son of Josedech the High Priest. Zerubbabel is called son of Pedaiah (son of Jeconiah, son of Jehoiakim), Shealtiel having probably died without male issue, and his brother Pedaiah having taken his deceased brother's wife. Zerubbabel was thus legal heir of Jehoiachim, king

of Judah. Feeble indeed was the people's response to the Persian king's invitation to return to their own country, and remarkably so with those who ought to have been most eager to avail themselves of it, viz., the priesthood. Of them but 4 out of the 24 orders, and of the Levites only 74 (*households*, probably) returned. After the returned exiles had arrived at their respective cities, as the seventh month was approaching they were assembled, as one man, to Jerusalem, and rebuilt the altar of burnt-offerings, and from the 1st day of Tishri re-established the daily sacrifices. They kept also in that month the Feast of Tabernacles "according to the scripture" (viz., from the 15th to the 22nd of the seventh month). Then in the second month of the second year of their return (whether this was the second or third year of Darius cannot be decided) energetic measures began to be taken for the building of the Temple, and the foundation thereof was shortly laid amid the blasts of trumpets, the clashing of cymbals, and songs and praises to the LORD "for His mercy (endureth) for ever upon Israel," while some shouted for joy, and the ancient men, who had seen the former House, wept, when the foundation of this House was laid before their eyes. But the building was not destined to be completed at this time. When the Samaritans heard that the community, which had returned from the Captivity, were beginning to rebuild the Temple, they came to Zerubbabel, and to the chiefs of the people, and desired to take part in the work. On their co-operation being declined they set themselves to hinder the Jews in their work, and bribed some of the favorites at the Court of Persia so effectually, that they frustrated the purpose of the people of Judah during the rest of "the reign of Cyrus, even up to the reign of Darius;" i. e., from about B. C. 536 to B. C. 529 when Cyrus died, and during the reign of Cambyses, son of Cyrus (B. C. 529—522), and the ten months (or less) of the reign of the pseudo-Smerdis (or Bardes) B. C. 522—521, and during one year of the reign of Darius, who succeeded Bardes in 521—in all about 15 years. In the second year of Darius, God raised up Haggai the prophet, and Zechariah, the son of Iddo, to prophesy to the Jews which were in Judah and Jerusalem, so that Zerubbabel and Joshua the High Priest and the rest of the people "came and worked at the House of the Lord of Hosts in the 24th day of the sixth month of the second year of Darius." Although it is true that the enemies of Judah and Benjamin were a chief cause of this long neglect of the work of rebuilding, still such neglect seems to have been in great measure caused by remissness on the part of Zerubbabel and Joshua, and the heads of the people. For Haggai on the 1st of the sixth month administered to them a scathing rebuke, when he said to them, "Is it time for you, *you* indeed, to dwell in your houses all ceiled, while this House lieth waste?" He calls on them too, to "consider their ways," to call to mind, *why* it was that they "sowed much, and brought in little," it is (says he) because "My House is waste, and ye run every one to his own house." In the seventh month the word of the Lord came again to Haggai, and he foretells the "shaking of the heavens and the earth and the sea," encourages the people by the promise that "the choicest things of the nations should come" to glorify God's House, and assures them that "the glory of that House will in later times be greater than at the first." At this juncture it was, that the first recorded revelation came to Zechariah, in the eighth month, and he is commanded to exhort the people to repentance, and to warn them against neglecting the words of the prophets as their fathers had done before them, if they would not experience their chastisements.—*From Lowce's Commentary on Zechariah.*

David's Fight with Goliath.—The fight with Goliath has given rise to many a fight between critics. In 1 Sam. XVI., 21, David the harper is said to have become Saul's armor-bearer; but (1 Sam. XVII., 15) about a page farther on in the story, he goes back to Bethlehem to keep the sheep. Then in 1 Sam. XVII., 40, he appears dressed as a shepherd; and in 1 Sam. XVII., 55, both Saul and Abner know nothing about him. A great difficulty exists here, or there is no difficulty whatever. The former view of the passage has been in favor for many centuries. As long ago as the copying of the oldest manuscript of the Septuagint Greek, not only was the difficulty felt, but an attempt was made to remove it out of the way. That attempt has met with approval in modern times. It consisted in omitting 1 Sam. XVII., 12-31 from the text. The going back of David to his father's house, his visit to the camp, his conversation with Eliab, and with the soldiers, were left out as pieces somehow added to the real story. This solution is accepted as giving the ancient Hebrew account of the fight. The twenty verses omitted are considered a later embellishment, which a blundering editor found current, and thrust into the Hebrew text without thought, or in despair of reconciling the two. Does this solution remove the difficulty, as several critics imagine? It does not; it leaves matters worse than it found them. In 1 Sam. XVI., 21, David appears as Saul's armor-bearer; but in 1 Sam. XVII., 40, immediately after the omitted verses, he appears in shepherd's dress with staff, scrip, and sling. And in the previous verse (39), he avows himself ignorant of sword, and helmet, and arms generally, although he is supposed to have been Saul's armor-bearer. What, then, is gained by omitting the verses? Nothing; but the inconsistency in the story only becomes greater. David the armor-bearer turns out to be David the shepherd! The omitted verses have actually to be supplied in some way before we can understand the verses which are retained.

Really, however, on a fair reading of the story, there is no difficulty whatever. A writer is entitled to anticipate in his book parts of the story which he intends to relate fully afterwards. This is done every day. Let the last three verses of 1 Sam. XVI. be read on the supposition of the writer having adopted this principle, as he has often adopted it in other passages, and the difficulty will prove to be no difficulty at all. Thus 1 Sam. XVI., 21, 22: 'David came to Saul, and [as I shall relate fully afterwards] stood before him; and he loved him greatly, and he became his armor-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me, for he hath found favor in my sight.' After the story of the fight, this sending to Jesse is clearly hinted at (1 Sam. XVIII., 2) as a point already related: 'Saul took him that day, and would let him go no more home to his father's house.' A view of the passage which reduces everything to order without violence, and without resorting to 'critical subterfuges,' is the simplest way. It is also in accordance with the rules of historical writing, which have been followed in all ages, and which are observed in the book of Samuel. Thus there are two accounts of Abiathar's coming to David (1 Sam. XXII., 20-23, XXIII., 6). But the Greek translators, believing he did not join the outlaws at Keilah, and yet fearing this inference might be drawn from the Hebrew, brought the two into agreement by a slight change on one word:—

1 SAM. XXIII., 6 (HEB.).

When Abiathar fled to David to Keilah, he came down with an ephod in his hand.

1 SAM. XXIII., 6 (GREEK).

When Abiathar fled to David, he came also down with David to Keilah, having an ephod in his hand.

—From Sime's "Kingdom of All-Israel."

Character of Isaiah.—Isaiah was self-evidently a man endowed with the noblest genius, with an inexhaustible wealth and brilliancy of imagination and fertility of thought. He had inherited the spirit and traditions of the Hebrew people in his life-blood. He was familiar with the events of Israel's past history, as is shown by his frequent allusions to such events as the calling of Abraham, the destruction of Sodom, the marching of Israel out of Egypt, the stretching out of Moses's rod over the sea, the discomfiture of the Canaanites in the valley of Gibeon, the cloud by day and the fire by night, etc.; and still more deeply was his spirit impregnated with the spirit of the nation, as called and inspired by God to be the people of righteousness, bearing the treasures of truth and salvation for the world. He shows himself accurately informed in the geography and politics of the countries around Palestine, even of Egypt and Assyria. His rich and vivid imagery shows wonderful familiarity with the scenery and flora and fauna of his own land. He was versed in the literature of the poets and prophets before him, as many quotations testify. But he did not derive his inspiration at second hand; his spirit had taken fire by personal contact with the Eternal Spirit of truth and righteousness, and burned with a perennial glow. No doubt he had vexed his righteous soul with the corruptions of his people even before, about the age of twenty, the death of Uzziah prompted his visit to the temple, where he saw, in a trance of meditation, the vision of God in the midst of the chanting seraphim, where, in the vision of the Thrice-Holy, the cry burst from his awed soul, "Woe is unto me! for I am undone. For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips!" and his lips were touched with fire for his purification; where, in answer to the call, "Whom shall we send and who will go for us?" he had volunteered the answer, "Here am I, send me." From that hour he became the seer and mouthpiece of the Holy One, "filling the whole earth with his glory," and filling his own soul with its *πληρωμα* full and overflowing. One is impressed in reading him with the burning intensity of his sense of God's holy presence in him, and of his solemn charge as the bearer of the divine messages. His soul, in every faculty and feeling, quivers with thrills of spiritual life, and his words tingle with it. His thoughts become lightning-flashes of the celestial fire; his oracles thunder-peals of the voice of eternal righteousness. His own person, his marriage with the prophetess, the birth of his children and their symbolic names, become object-lessons of his prophetic utterances, as he says, "Behold I and the children which the Lord hath given me are for signs and portents from the Lord of Hosts who dwelleth in Zion."—*From Dunning's Recent Researches in Isaiah. The Independent.*

Chaldean Imprecations. [Among the Chaldeans] the formulæ of imprecations were really terrible. They called upon all the gods of heaven and of the abyss to display their power by overwhelming with misfortunes the person against whom they were directed. I shall quote as an example those upon the celebrated monument of our national library, which is known by the name of Caillou Michaux, after the traveler who brought it from the suburbs of Bagdad. It is an ovoid boulder of black basalt, fifty centimetres high, upon the lower part of which are sculptured some sacred symbols; the rest of the stone is covered with a long inscription in the Assyrian tongue, containing the law concerning landed property as a dowry for a woman on her marriage, and giving the whole measurement of the land to which the stone served as a boundary. After the copy of the act pas-

sed in an authentic manner, come the imprecations against any one who displaced the boundary, or troubled in any way the peaceable possessor of the lands.

They (the imprecations) shall precipitate this man into the water; they shall bury him in the ground; they shall cause him to be overwhelmed with stones; they shall burn him with fire; they shall drive him into exile into places where he cannot live.

May Anu, Bel, Nouah, and the Supreme Lady, the great gods, cover him with absolute confusion, may they root up his stability, may they efface his posterity!

May Marduk, the great lord, the eternal chief, fasten him up with unbreakable chains!

May the Sun, the great judge of heaven and earth, pronounce his condemnation, and take him in his snares!

May Sin, the illuminator, who inhabits the elevated regions, catch him in a net like a wild ram captured in the chase; like a buffalo whom he throws to the ground by taking him in a noose!

May Ishtar, queen of heaven and earth, strike him in the presence of gods and men, and entice his servants to perdition!

May Adar, the son of the zenith, the child of Bel, the supreme, destroy the limits and the boundary of his property!

May Gula, the great lady, the spouse of the winter Sun, pour inside him a deadly poison; may she cause his blood and sweat to flow like water!

May Bin, the captain of heaven and earth, the son of Anu, the hero, inundate his field!

May Serakh destroy the firstfruits of his harvest * * * may he enervate his animals!

May Nebo, the supreme intelligence overwhelm him with affliction and terror, and lastly may he hurry him into incurable despair!

And may all the great gods whose names are mentioned in this inscription curse him with a curse from which he can never be released! may they scatter his race until the end of time!—*From Lenormant's Chaldean Magic and Sorcery.*

➤ CONTRIBUTED NOTES. ◀

Maimonides's Creed.—And here is an appropriate place to mention that the fundamental doctrines of our religion are thirteen.

1. One must believe in the existence of a Creator, be he blessed, i. e., that the Existent is perfect in all his existence and is the cause of all things that exist, and that they derive their existence only from him. His non-existence is impossible, as without his existence nothing else can exist. But if even nothing besides him should exist, his existence can not cease. He alone, whose name be blessed, is *one* and *Lord* for he is all-perfect and all-sufficient, having no need of any other being; but all other beings, as angels, the spheres, and all which is therein, as also all that is beneath them, are depending on him. This first article is taught by the words, "I am the Lord thy God." (Exod. xx., 2.)

2. The Unity of God, whose name be blessed, we must believe: that the Cause of all is *one*, not like one of a pair, of a species, or like one man which can be divided into many, or like one body that can be divided into parts infinite, but that God is one like no other one. This second article is taught by the words, "Hear, O Israel: The Lord our God is one Lord." (Deut. vi., 4.)

3. The immateriality of God we must believe, that this one is not matter, nor possesses any properties of matter, as motion and rest, either in essence or attributes. Therefore have our wise men divested him of composition and

division, as they said (Chaguiga, fol. 15), "There is in heaven neither sitting nor standing." The prophet said also (Isa. XL., 25), "To whom then will you liken me, or shall I be equal? saith the Holy One." But all that is said in holy Scriptures of God's going, standing, sitting and speaking is anthropomorphic. And thus said our wise men of blessed memory. The law speaks in the language of men. Our wise men have said much on this subject. This third article is taught us by the words (Deut. IV., 15), "For you saw no manner of similitude," which means, ye have not perceived him to be anything like matter, or as having the properties of matter, as we mentioned above.

4. We must believe in the absolute preexistence of God, and that nothing existed before him. The passages of Scripture showing this are many. This fourth article is taught by the words (Deut. XXXIII., 27), "The eternal God is thy refuge."

5. The blessed God alone is worthy of worship, praise and obedience; nor may we worship anyone beneath him in existence, as the angels, spheres, elements, or anything composed of them. For they are subject to divine laws, and are not free agents. Nor are they to be worshipped as mediators to bring us near to God. But all our thoughts should go *direct* to him, and to none else besides him. This fifth article is the prohibition of idolatry, which is very frequently spoken of in Scripture.

6. We must believe that there are some men possessing such qualities, and such perfections that their souls are fit for the reception of supernatural conceptions. Such are prophets, and this is prophecy and its nature. To give a proper and full explanation of this article would be too long a task, neither will I give any proof of it, as it requires a knowledge of all the sciences. I speak of it only as a fact, and many passages of holy Scripture bear witness that prophecy and prophets existed.

7. We are to believe that the prophet Moses was the father of all the prophets that were before him, or after him. All prophets were inferior to Moses, as he was the best of mankind and reached to a knowledge of the Godhead to which no other man ever attained. And we must believe that he in his manhood attained the excellence of angels, that he overcame every hindrance, so that no bodily weakness was in his way; the common human desires, feelings and perceptions disappeared and there remained but the sense of the soul; wherefore it is said of him, "He spoke with God without intermediate angel." It was in my heart to explain this wonderful subject and to unlock the closed passages of Scripture; to explain the meaning of "mouth to mouth" (E. V. face to face) and the like about the prophetic state of Moses. But I saw that it would require numberless proofs and many introductions and preliminaries. I should first have to speak of the existence of angels, and how they differ from God; then about the nature and properties of the soul. The treatment would have to be enlarged to explain what the prophets said concerning God and angels. And even all these would scarcely suffice; so that if I were to write a hundred sheets it would not be enough. I will therefore leave it for a book of Sermons which I intend to write, or for a commentary on the prophets now in preparation, or for a separate book which I intend to compose on these articles. I will now return to the meaning of this seventh article, and show that Moses's nature of prophecy differed from all others in four points. *First*, God's communication to any other prophet was through some

medium, but to Moses it was direct, as it is said (Num. XII., 8), "With him I will speak mouth to mouth."

Secondly, to any other prophet the prophecy comes either when he is asleep, in a dream or vision; or when awake, some dizziness falls upon him, so that all his bodily powers are suspended as in a dream. But Moses received God's word while standing between the Cherubim, as God appointed him: as it is said (Exod. xxv., 22) "And I there will meet with thee" (Num. XII., 8) "Mouth to mouth."

Thirdly, any other prophet, although the word come in a vision or by angel, becomes weak, and a fear overtakes him as if he would die (Dan. x., 8): "And I saw this great vision, and there remained no strength in me, for my vigor was turned in me into corruption, and I retained no strength." But Moses had none of these feelings, for it is said (Exod. xxxiii., 11), "And the Lord spake unto Moses face to face, as a man speaketh unto his friend;" which means, as no man is afraid when he speaketh with a friend, so Moses had no fear though the word came direct to him; and this was because of his soul's unity with God.

Fourthly, the prophecy of other prophets did not come to them at their will, but by God's will; the prophet may wait days and years asking God for a revelation. Some had even to apply means that the prophecy might come, as Elisha, when he said (2 Kgs. III., 15), "But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him." And even then the prophecy did not necessarily come. But Moses said (Num. ix., 8), "Stand still, and I will hear what the Lord will command concerning you." So it is also written (Lev. xvi., 2), "Speak unto Aaron thy brother, that he come not at all times into the holy place;" which our wise men have understood to mean: Aaron is prohibited, but not Moses.

8. The Law is from heaven, i. e., we have to believe that the whole Law which was given by Moses, is entirely from God's mouth; it came to Moses, speaking anthropomorphically, by *God's dictation*. For though we cannot conceive how it was, he nevertheless wrote by dictation. He wrote all the history of those times, the conversations and commandments; and therefore he is called Lawgiver. And there is no difference between the passages, "The children of Ham were Cush and Mizraim," "The name of his wife was Mahatabel," "And Timnah was the concubine," and "I am the Lord thy God," or "Hear O Israel, the Lord thy God is one God." For all came from God's mouth, and the whole Law of God is perfect, pure, holy and true. And he who says that Moses wrote such verses and narrations out of his own mind is regarded by our wise men and prophets as an unbeliever and false interpreter of the Law, because such a one thinks that the Law contains what is useful and useless, since these histories and narrations would be of no use being only of Moses; it is the same as saying, "The Law is not from God." Any one who says, The whole Law is from God except this one verse, of him it is said, "He has despised the word of the Lord." But every word of the Law contains wonderful wisdom for such as are able to comprehend it. All the wisdom that it contains will never be comprehended, as the measure thereof is longer than the earth and broader than the sea. One must only follow in the steps of David the anointed of the God of Jacob, who prayed, "Open thou mine eyes that I may behold wondrous things out of thy law!" The same is true of the traditional explanation of the Law by God, as the making of the booth, the taking of the palm branch, the blowing of the horn, making fringes (on our gar-

ments) phylacteries, and the like. This eighth article is taught us by the words (Num. xvi., 20), "Hereby ye shall know that the Lord has sent me, to do all these works, and not out of my own mind."

9. We must believe that this Law was delivered from the Creator, whose name be blessed, and from none else; and nothing is to be added to, or diminished from either the written or oral law; as it is said (Deut. xiii., 1), "Thou shalt not add thereto, nor diminish from it."

10. We must believe in God's Omniscience; that he knows what men do, and does not withhold his eyes from them, as they who say, God has forsaken the earth. But as Jeremiah said (xxxii., 19), "Great in council, and mighty in work; for thine eyes are open upon all the ways of the sons of men." (Gen. vi., 5), "And God saw that the wickedness of men was great in the earth." (Gen. xvi., 20), "The cry of Sodom and Gomorrah is great." These verses teach us this.

11. We must believe that God will reward him who keeps his commandments and punish those who transgress them. The great reward will be the world to come, and the strong punishment, the being cast off. The passage (Exod. xxxii., 32), "Yet now if thou wilt forgive their sin—well—; and if not, blot me I pray thee, out of thy book which thou hast written," and God answered him (ibid., 33), "Whosoever has sinned against me, him I will blot out of my book;" is a positive proof that God knows who is righteous and who is wicked, to reward the one and punish the other.

12. We are to believe that Messiah will come, and, though he tarry, to wait for him. Nor may we fix any time for his appearance out of Scriptures. Our wise men said (Sanhedrin, fol. 97), May the spirit of those who compute the time, when Messiah will come, be extinguished. We are also to believe that his glory and honor will surpass that of all other kings who have ever existed, as all the prophets, from Moses to Malachi have prophesied. And whosoever doubts it or diminishes the Messiah's glory denies God's word which is plainly told in Num. xxiv., 17-19, and Deut. xxx., 3-10. This article includes also, that the Messiah is to be from the Davidic house and of the seed of Solomon, and any one who opposes this family denies the word of God and the word of his prophets.

13. We must believe in the doctrine of the resurrection of the dead. This article has been explained above. When any man believes these articles, and shows his belief, he is an Israelite and we are commanded to love him and to do him every good as God commanded us to love our neighbor with a brotherly love. And though such a one may commit sins because of his lust, and the evil nature which overcomes him, he will be punished for his transgression but he has a part in the world to come, and he is a sinful Israelite. But when one denies one of these thirteen articles he does not belong to the congregation of Israel; he denies the *root*, and is to be called unbeliever and heretic; he is cutting off the branches, and it is well to hate and destroy him. Of him it is said (Ps. cxxxix., 21), "Do I not hate them, O Lord, who hate thee?"—[From his Commentary on Chapter xi. of Tractat Sanhedrin, of the Mishna.]

ALEXANDER MEYROWITZ.

The Significance and Richness of Genesis.—Genesis or the Book of Beginnings is the basis of the Torah; the Torah is the foundation of the Old Testament; and the Old Testament is the preparation of the religion of redemption. The five books of the Torah in the Old Testament correspond to the four Gospels in the New. In

fact also the Gospel of Matthew βιβλος γενέσεως Ἰησοῦ Χριστοῦ is at its beginning joined to Genesis; and the Gospel of John sustains to the synoptic Gospels a relation like that of Deuteronomy to the preceding books of the Torah. Yet, not only *beginning* and *beginning*, but also *beginning* and *end* of the Old and New Testament canons are closely connected. Genesis and the Apocalypse, the Alpha and Omega of the canonical writings, are mutually interwoven. To the creation of the heaven and the earth on the first pages of Genesis corresponds the creation of the new heaven and the new earth on the last pages of the Apocalypse—to the first creation, which has for its end the first man, Adam, the new creation which takes its beginning from the second Adam. The Holy Scriptures form a rounded, completed whole,—a proof that not merely this or that book, but the whole is a work of the Holy Spirit. The Torah, with the σκιὰ τῶν μελλόντων ἀγαθῶν, is the *root*; the Apocalypse is the summit, towering into the αἰὼν μέλλων; and it is true, as has been said: “Let the first three chapters of Genesis be taken from the Bible, and there is taken away the *terminus a quo*; let the last three chapters of the Apocalypse be taken, and there is taken away the *terminus ad quem*.”

What the Son of Sirach¹ says of the Torah as a whole is pre-eminently true of Genesis:

“All these things are the book of the Covenant of the most high God, even the law which Moses commanded for an heritage unto the congregation of Jacob. Faint not to be strong in the Lord: that he may confirm you, cleave unto him; for the Lord Almighty is God alone, and besides him there is no other Saviour.

“He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

“He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

“He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

“The first man knew her not perfectly, no more shall the last find her out.

“For her thoughts are more than the sea, and her counsels profounder than the great deep.”

The aim of the book is, to be sure, a religious one, but there is scarcely a realm of culture or of science for the beginnings of which it is not to be regarded as an ancient record, and one worthy of respect. Therefore Luther said: “*Nihil pulchrius Genesi, nihil utilius.*” Likewise Erasmus Reinhold, the mathematician of the age of the Reformation, in his petition to Duke Albrecht (1551), insisted upon the fact that the book of Genesis, and especially the history of Noah, clearly indicate an intimate acquaintance on the part of the primeval patriarchs with the movements of the heavenly bodies. No science, no art, if it would seek out the cradle of its origin, can suffer this book to lie unnoticed; and its expositor, if he would be equal to his task, must keep step not alone with linguistic, ethnographic and geographic research, but, in general, with progressive science in the world of man and nature. The means of understanding and authenticating this book are to be sought not only in the depths of the spirit, but also in the depths of the earth into which the primeval world herein described has sunk down; and not merely the Egyptian temple-walls and sepulchres, but also the customs of the Tungus and the Delawares,—not merely the ruins of Babylon and the monuments of ancient Assyria, swallowed up by the earth, but also the heights of the Himalaya and the depths of the Dead Sea, aid in the exposition of this unique book. [Translated from “Delitzsch’s Genesis.”] G. F. MCKIBBEN.

¹ Ecclesiasticus xxiv., 23-29.

↔ EDITORIAL NOTES. ↔

Rev. T. K. Cheyne.—Readers of *THE STUDENT* will find in this number an address delivered within the past year by the Rev. T. K. Cheyne, Rector of Tendring, England, on "Recent Advances in Biblical Criticism, in their relations to the Christian Faith." This address was delivered before a Church congress, and was but one of many addresses given at the same time. We call attention to it, not because we endorse the sentiments of the writer, but in order that our readers may become acquainted with the position of one who is recognized as a leading Biblical scholar in England. Perhaps there is no commentary on the book of Isaiah, from which one can gain so vivid an idea of the times and circumstances of the various Isaianic prophecies, as from Mr. Cheyne's commentary. He is the author of the Pulpit Commentary on Jeremiah and of the volume on "Micah" in the Cambridge Bible for Schools. Mr. Cheyne is also the author of many of the Biblical articles in the last edition of the *Encyclopædia Britannica*. Besides others, the articles on *Amos*, *Canaanites*, *Circumcision*, *Cosmogony*, *Daniel*, *Hittites*, *Isaiah*, *Jeremiah* are by him. He has recently published in the "Parchment Series" a translation of the Book of Psalms. This has not been so well received by critics as his other work. Mr. Cheyne's position, as will be seen, is an advanced one. A professor of Hebrew in this country could maintain such views and hold his position in but few institutions. In England, however, both in the Established Church and among Dissenters liberty of opinion is exercised to a greater degree than in this country. Mr. Cheyne is an avowed defender of the "Higher Criticism." Of the advanced critics, he is one of the most cautious. He has two admirable characteristics: He does not hesitate to give up a theory when the facts are shown to be against it,—this cannot be said of many critics; and he seems to be an eminently devout and conscientious Christian. That he is honest in the statement of his opinions, that he is an earnest seeker after the truth must be clear to every one who is familiar with his writings.

Old Testament History in the Sunday School.—Many of our most earnest and intelligent Christian teachers think that it would be wise to leave the Old Testament out entirely from our Sunday School lessons, confining the scholar's attention exclusively to the New Testament. Some of them express themselves very strongly on the subject, as for example, Rev. Mr. Meredith of Boston, and a recent writer in *The New Englander*.

The objection is not to the Old Testament itself, but to the method of teaching employed and the *abuse* which is made of the Book. And when we recall facts which have come under our observation, we must acknowledge that the objectors have many strong arguments on their side. There has ever been a disposition to try and find "an inner meaning" in the words of the Scripture, and especially so in the Old Testament; it seems to be taken as a matter of course that a message from the deity must contain some mysterious hidden element which can only be discovered by careful searching. So men have given a double and triple sense to God's words, even to those which on the surface are plain and easy to be understood. There is an undue tendency to spiritualization, which finds mystical meanings in the decorations of tabernacle, the dress of priests and

the most trivial incidents of every day life. While there are, of course, the prophetic and typical elements in the Old Testament, we should not strive to find these upon all its pages, but recognize that much of the Book is the narration of simple fact, and is to be treated as such.

The record of the history of Israel shows in a wonderful manner the watch-care and providence of God, and is given to teach us the lessons of trust in him, the blessings flowing from obedience to him, and the suffering and sorrow which result from disobedience. All of the historical portions of the Old Testament can and should be used as illustrations of these facts, and thus to help, strengthen and warn us in our lives as individual Christians.

The Old Testament is as really and truly a part of the Word of God as the New, and is equally profitable for instruction in doctrine, but the doctrines are here stated not in the form of distinct propositions but are rather to be drawn out by inductions from the facts presented. Much of the historical narrative was written, as we believe, like other history, save only that the writers were divinely guided in the selection of the facts to be recorded; if this be so, then in our treatment of these events we should in large measure teach the sacred history as we would other history. We should try to make the story real to the minds of the scholars; the actors, men and women; and the events, actual facts, not ideal fancies. We must picture before the mind the scene, and present it in all its bright coloring. The Bible narratives are full of interest. History is not dry if rightly taught, the youngest are interested in the biblical stories of Joseph, Isaac, or David, and come to them again and again with increasing love. So, too, there are many other incidents in the later history of Israel, which have only to be known and they will be as richly prized.

Prophecy and Poetry.—From what has just been said, we would not have anyone draw the conclusion that only the historical portions of the Old Testament should be studied in the Sunday School. Prophecy and poetry should be taught as well as history, but more care and skill is needed in handling these parts of the Word, since they are far more difficult to explain. Prophecy, it seems to us, must be taught in the light of the history of the time in which it was spoken, and in view of the immediate object present in the mind of the speaker; while at the same time, the lessons which it teaches us, the evidence which it gives us by its fulfillment must be carefully thought over and wisely presented. The fulfillment should be sought for not in the mere verbal resemblances and fancies that may be imported into the text, but in the true thought and meaning of the passages under consideration.

Poetry, again, must be treated as such—we must recognize the character of the Eastern mind, the tinge which the customs and habits of those ancient peoples give to the sacred poets; and so here especially we must be on our guard against any forcing of the words in a literal matter of fact way which they will not bear.

There are certainly many perplexing questions to be settled as to what is the proper treatment of the Old Testament poetry and prophecy, but these remarks at least indicate the lines to be pursued.

Shall we study Biblical Theology?—This question may seem strange to many readers of the OLD TESTAMENT STUDENT. The affirmative answer is so strong in their minds. Yet with many it is not. Indeed Biblical Theology, when there-

by is understood the systematic arrangement of the religious ideas of the different periods and writers of the Bible, so as to indicate their variety as well as their unity, is regarded by many as a useless, unprofitable, if not dangerous discipline. "Give us," they say, "the final comprehensive truths of the Bible, not any partial, incipient ones." To such objectors we would answer: The very basis for determining these final comprehensive truths must be obtained through the method of Biblical Theology. One must start somewhere with some definite conception in the mind of a writer, and this single conception can be reached only by the most rigid historical and grammatical exegesis. But this will gradually involve obtaining similar conceptions of other writers of Scripture, and, before one is aware, he has been working in the direct line of Biblical Theology. The writings of the Apostle John present to us the final or highest truths of the Bible respecting God; but to understand and grasp in any fullness and completeness the Biblical doctrine of God, crowned and summed up in the words of John, one must find out the conceptions upon which his is based, must trace the idea of the Divine One as it is unfolded in the writings of Moses, of the Prophets and of the Psalmists. In no other way can a full comprehensive idea of the God revealed in the Holy Writ be obtained. And so also of every other Biblical notion. The final teaching of the Spirit can only be gathered through the process of Biblical Theology.¹

Another important service of the study of Biblical Theology is the guard it gives against the perversion of Scripture. Men who are trained to regard the varieties of the teachings of the Bible will not be led into the false notions, which so often arise from a one sided or partial view of scriptural truth. This is especially so in the case of Old Testament ethics.

One accustomed to the method and results of historic exegesis is not troubled in the least by teachings of the Old Testament respecting slavery, polygamy, the use of wine, etc., or of those respecting future life. Indeed it is the lack of the schooling given by such study and instruction that leads many to be constantly harassed by the infidel objections based upon Old Testament morality and eschatology, and, we fear, has caused some even to reject the Bible as the Word of God. Defenders of the Divine Truth need to know its doctrines in their variety as well as unity; as given individually by Moses, David, Isaiah, Paul, James, John and the other holy men as well as by these altogether; as understood in each age from the very beginning, as well as they are understood now.

¹ We are not to be understood as ignoring in any way that enlightenment which comes through gifts of grace. We speak now only of the method of Biblical study, not of the heart and mind so necessary to understand the things of God.

→BOOK NOTICES←

SOURCES OF HISTORY IN THE PENTATEUCH.*

One would naturally think, from the title of this volume, that the author proposed to enter the field of Higher Criticism, and discuss questions concerning the materials used in the composition of the Pentateuch, whence these materials were derived, and other kindred topics; but such is not the aim of the book, these subjects being only touched on in the last lecture. The object of the book, as stated in the opening lecture, is to "set forth, in the direct and affirmative aspect, the claims of the Pentateuch as a book of origins containing the sources of all our earliest consecutive knowledge, and alone solving those great questions concerning the human race which must be asked, and which lie otherwise unanswered."

This design is certainly a most praiseworthy one, the only query which might arise being whether the author was not proposing too broad a field for discussion, and also, perhaps, claiming too much, when he would find in the Pentateuch the *only* solution of these great questions which perplex mankind. However this may be, the ground proposed has certainly been covered with great care, and these lectures show on every page the evidences of earnest study and wide scholarship.

The book contains six lectures (delivered originally on the Stone Foundation, in 1882), with titles as follows:—The Earliest Cosmogony, Early Man, Early Arts, Early Consanguinities, Early Movements of the Nations, Early Documents. Under the first, the *nature* of the narrative (Gen. 1), historical; its *method*, condensation; its *design*, intelligibility—are all presented clearly and forcibly. Some fifteen points of agreement between the Biblical account and the latest investigations of scientists are noted.—The location of the garden of Eden (Upper Armenia is preferred), the primeval condition of man, the institution of marriage and the Sabbath, and the narrative of the Fall, are discussed in the second lecture. The danger in the discussion of these themes is that we try to find more certainty than the sacred account itself requires, and to magnify slight outward agreements into positive allusions; we think that this portion of the book bears marks of this propensity, and is decidedly the most unsatisfactory of any in the volume.

The lectures on the Early Arts and Early Consanguinities are interesting and instructive—the latter taking up the general objections urged against the unity of the race, and disposing of them satisfactorily and thoroughly, at the same time bringing forward weighty reasons to support the Biblical account.

In the last lecture (on the Early Documents), the external and internal evidences in favor of the Mosaic authorship are presented. While it is admitted freely and frankly that earlier narratives have been used, Moses is held "responsible for the Pentateuch." The author very reasonably "demurs to the unwarranted inferences which have been drawn from the use of earlier narratives, and the capricious minuteness of the schemes that are erected upon it." In this discussion, perhaps, full weight is not given to the arguments urged against the

* SOURCES OF HISTORY IN THE PENTATEUCH. By Saml. C. Bartlett, D.D. Stone Lectures, 1882. New York: A. D. F. Randolph & Co. 5¼x7½, pp. 247. \$1.25.

Mosaic authorship; though the arguments urged by Pres. Bartlett *per contra* deserve full consideration, and, in some cases at least, decidedly produce the effect intended.

The book is written in a pleasing and attractive style, is replete with facts and valuable data, and has brought together much of the more recent investigations bearing upon the earlier parts of the Pentateuch.

COMMENTARY ON ZECHARIAH.*

This commentary is to be placed side by side with Wright's Genesis, and Wright's Ruth. It approaches more nearly than any other, the ideal commentary. The primary aim of every commentary should be to collect material, and arrange it in such manner that a student may most easily master it and arrive at his own decisions. And again, what is needed in our day in the case of each book of the Bible is a grammatical commentary, and not a theological commentary. If the time wasted by scholars in the Semitic department in the fruitless discussion of hair-splitting theological points had been devoted to work of a more important and vital character, our libraries would not now be so full of useless lumber, our clergy would not now be so ignorant of Hebrew, the Bible would not now be studied in a manner so unproductive of good results.

In this commentary, "words and sentences are treated from a purely grammatical point of view, and in so doing no difficulties have been wittingly avoided, but, rather, some have at times been intentionally raised, when by so doing an opportunity has been afforded of explaining some of the *minutiæ* of Hebrew Syntax."

The work of the author has been performed with great care. In the study of each verse there are taken up (1) Words, (2) Constructions, (3) the Versions, (4) Remarks. A detailed criticism would be in place rather in *Hebraica*. It is sufficient to say in general that a student of Hebrew, who desires to study the Book of Zechariah, will probably find more textual help, i. e., more help on the text, from this commentary than from all others combined.

CHALDEAN MAGIC.†

This book, issued in France in 1874, has as its characteristic feature, "the exposition of Assyrian thought, as evidenced by the language of the Cuneiform inscriptions themselves, compared with the traditions and usages of other contemporary and descended races both Semitic and Turanian." "There is probably no section of the science of comparative mythology of which, till recently, less has been known, or of which, at present, more authentic materials remain, than the subject of 'Chaldean Magic: its Origin and Development.'"

The book contains thirty-one chapters, and discusses many questions properly outside of the subject proposed. The general reader will probably find nowhere a better presentation of the questions relating to the Accadian people; their lan-

* THE HEBREW STUDENT'S COMMENTARY ON ZECHARIAH, HEBREW AND LXX. With Excursus on Syllable-dividing, Metheg, Initial Daghesh, and Siman Rapheh. By W. H. Lowe, M. A., Hebrew Lecturer at Christ's College. London: Macmillan & Co., 1882. Pp. 155.

† CHALDEAN MAGIC: its origin and development. Translated from the French. With considerable additions by the author and notes by the editor. By Francois Lenormant. London: Samuel Bagster & Sons. Pp. 414.

guage, its relation to the Turanian (Altaic) family, its phonology; the priority of the Accadian population of Chaldea; the Sumerian influence in Chaldean and Babylonian civilization; the archaic legislation of the Accadians, and other kindred topics. Under the topics "Chaldean Demonology," "Chaldean Amulets," "Chaldean Sorcery," many strange facts are given. The comparison between Egyptian and Chaldean magic, and between Accadian and Egyptian magic is a most interesting one.

This volume must be regarded as, upon the whole, a most important contribution to the literature of the department of Comparative Mythology. Much work has been done in the Assyrian field since the issue of this book, and many new discoveries, doubtless, have been made; yet the material here gathered is to be regarded as trustworthy and up with the times.

DOWN IN EGYPT.*

Since the hieroglyphics have found their tongues, and pyramid and obelisk and temple wall become historians, we know more of the Egypt of the Pharaohs than of the Egypt of the Pashas. This is partly because there is more to know of the former, and partly because of the wonderful exactness and life-likeness with which that long vanished civilization has been reproduced.

"Israel in Egypt" is a recent addition to the rapidly increasing literature of this subject. The title of the book scarcely reveals its real scope, as it is of Egypt rather than of Israel that we read. The writer's object is to present in an interesting, popular form, the results of modern discoveries and advances in Egyptology, and give his readers a picture of the life and society there revealed. He blots out the ages that have passed. That far away yesterday is to-day again. We walk through the land of Thothmes and Rameses, as we might through France or Italy, through a living land, full of work, and pleasure, and sorrow—full of human life.

The larger part of the book is of this nature, descriptive. The temples with all their solemn and severe grandeur, the home life of the people, cheery and kind, their industries, their religious life, these are depicted in turn. Then follows a section upon early Egyptian history, and the book ends with a chapter upon the Exodus.

It is very pleasant reading, rather recreation than study, but at the same time affords valuable aid in understanding the times of which it treats. Mr. Clark is a good word painter, and some of his bits of coloring are very fine. There are beside the word pictures, more than two hundred illustrations. The book is well gotten up, mechanically, and the large type and generous pages will recommend it to those who live by their eyes.

SACRED MOUNTAINS AND SCENES.†

In reading the Bible, we frequently invest its scenes and persons with such a sacred (so called) atmosphere, that they become unreal to us. Theoretically, we believe in the existence of Noah, Abraham, Jacob, Samuel, while, in reality, we

* **ISRAEL IN EGYPT; Egypt's place among the Ancient Monarchies.** By Edward L. Clark. New York: *Nelson & Phillips*. Pp. xvi, 352. \$4.00.

† **SACRED MOUNTAINS, CHARACTERS AND SCENES IN THE HOLY LAND.** By Rev. J. T. Headley. New York: *C. Scribner's Sons*. 5¼x7¾, pp. 441. \$2.00.

never picture them to our minds as really and naturally as we do other historical characters.

The book before us recognizes this truth, and, believing such a method of treating God's Word to be erroneous, seeks to remedy it by describing some of the sacred scenes in language such as we would use to-day in relating similar incidents. Events occurring on mountain tops are the ones which are generally depicted. Ararat, Moriah, Sinah, Hor, Tabor, Carmel, Lebanon, Zion and Calvary are spoken of, while scenes in the lives of Joseph, Ruth, Samuel, Eli, Absalom, Daniel and Christ are related. The author has succeeded much better than the majority of those who have undertaken the same work; and some of his descriptions are extremely vivid and realistic, *e. g.*, his description of the Flood, the Passage of the Red Sea, the story of the Nameless Prophet (1 Kgs. XIII.), and the Mount of Olives.

The book does not pretend to be a scholarly or scientific treatise, but accomplishes in good degree the end proposed. Some of the illustrations would better be left out, as they detract from the interest of the work.

HELLMUTH'S BIBLICAL THESAURUS.*

It is undoubtedly true that no book has suffered so much at the hand of would-be expositors as the Bible. Its friends have, in this particular, done it vastly more harm than its enemies. The book before us is but one of many ill-devised, impracticable attempts to help in an understanding of the Bible. The industry exhibited by its author is commendable, but his judgment and scholarship are scarcely equal to the task which he has set for himself. Supplied with this work, the student needs no text, no lexicon, no concordance, no grammar, no reference-book of any kind. It is *multum in parvo*,—so much so, in fact, that the little of good contained in it is difficult to find. One would suppose that, in this day of advanced scholarship, no writer would care to identify the Hebrew 'ērēts (*earth*) with the German *erde* and the Latin *terra*; the Hebrew rā'ā (*to see*) with ὀράω; rāqî(ā) (*expanse*) with the English *to rack*, *to stretch*; or yābbāshā (*dry land*) with the Greek βέσις. These, however, are but examples of a thousand or more derivations proposed by our author.

The plan of this book is absurd, the execution of the plan still more so. The book will not only fail to aid the student, but will do him great injury by its false statements and undigested material. We fail to discover any good purpose which this volume is likely to accomplish. It would seem probable that the one hundred and twenty-eight pages covering Genesis I.—XVI., given us in this Part I. of Vol. I. would satisfy all demand for publications of this sort.

* BIBLICAL THESAURUS; or, A literal translation and critical analysis of every word in the original languages of the Old Testament, with explanatory notes in appendices. By Right Rev. J. Hellmuth, D. D., D. C. L., Assistant to the Bishop of Ripon. Genesis i. to xvi. Vol. I., Part I. Pp. 128. London: Hodder & Stoughton, 27 Paternoster Row. Price, 5 shillings.

→SEMITIC ♦ ADD ♦ OLD ♦ TESTAMENT ♦ BIBLIOGRAPHY.←

AMERICAN LITERATURE.

- DEWITT, JOHN. Praise-Songs of Israel; a new rendering of the Book of Psalms. New York: *R. Brinkerhoff*.....\$1.50
- HURLBUT, J. L. Manual of Biblical Geography: a text-book on Bible History, containing maps, plans, etc. Chicago: *Rand, McNally & Co.* Pp. 158...\$3.75
- RANKE, LEOPOLD VON. Universal History; the oldest historical group of nations and the Greeks. Ed. by G. W. Prothero. New York: *Harpers*. Pp. xiii, 494.....\$2.50
- REVILLE, A. Native Religions of Mexico and Peru (Hibbert Lectures, 1884). New York: *Chas. Scribner's Sons*. 12mo.....\$1.50

FOREIGN LITERATURE.

- CHEYNE, T. K. The Prophecies of Isaiah. Vol. I. 3d Ed. revised. London: *Paul Kegan, Trench & Co.*, 1884. 8vo., pp. 310.....12s. 6d.
- LEVY, J. Libri Kohelet, versio Arabica quam composuit Ibn-Ghijâth. Leipzig: 1884. 8vo., pp. 32.
- ORELLI, C. V. Durch's Heilige Land. Tagebuchblätter. 3. Aufl. Basel: *Spittler*, 1884. Gr. 8vo., pp. xiv, 290.....M.3.20
- OXLEY, W. Egypt and the Wonders of the Land of the Pharaohs. London: *Truebner*. 8vo., pp. 326.....7s. 6d.
- PERLES, J. Beiträge zur Geschichte des Hebräischen und Aramäischen. München: *T. Ackermann*, 1884. 8vo., pp. 247.
- SEINECKE, L. Geschichte d. Volkes Israel. 2. Thl., Vom Exil bis zur Zerstörg. Jerusalems durch die Römer. Göttingen: *Vandenhoeck*, 1884. Gr. 8vo., pp. xii, 356.....M. 7

RECENT ARTICLES.

- Excavations at Tanis. *The American Hebrew*, Aug. 29, '84.
- The Old Testament Manuscripts discovered in Russia. *American Israelite*, Sept. 5, '84.
- HAUPT, P. The Babylonian "Woman's Language." *American Journal of Philology*, v., 1, '84.
- BITTINGER, J. B. The Eschatology of the Psalms. *The Andover Review*, Sept., '84.
- BRYANT, W. M. Buddhism and Christianity. *Ibid.*
- TAYLOR, J. P. Modern Glimpses of Assyrian Art. *Ibid.*
- STEVENS, H. The Coverdale Bible of 1535. *The Athenæum*, July 12, '84.
- REID, W. H. The Psalms. No. 2. *The Episcopal Recorder*, Aug. 21, '84.
- DEANE, W. J. The Septuagint Additions to the Hebrew Text. *The Expositor*, Aug., '84.
- A Possible Fulfillment of a Remarkable Prophecy. *The Homiletic Monthly*, Sept., '84.
- DEEMS, C. F. Is Any Theory of Evolution Proven? *Ibid.*
- DUNNING, H. N. Recent Researches in Isaiah. *The Independent*, Sept. 4, '84.
- LEVY, A. R. Medicine among the Ancient Hebrews. *Jewish Record*, Sept. 5, '84.
- WHITON, REV. J. M. The Anti-Christian Use of the Bible in the Sunday School. *The New Englander*, Sept., '84.

- BROWN, FRANCIS. The Religion of Samaria in Sargon's Time. *The Pulpit Treasury*, Sept., '84.
- DAWSON, J. W. Nature and Revelation in the Nineteenth Psalm. *The Sunday School Times*, Aug. 16, '84.
- STEVENS, G. B. The Peculiarity of Jewish History. *Ibid.*, Sept. 6, '84.
- COX, S. Absalom: A Study. *Ibid.*, Sept. 13, '84.
- SAMSON, G. W. Dr. Toy's Quotations from the Old in the New Testament. *The Watchman*, Aug. 28, '84.
- LIEBLEIN, J. Le Mythe Osiris. *Revue de l'histoire des Religions*. May, June, '84.
- MONTET, E. Les Origines de la Croyance à la Vie Future chez les Juifs. *Ibid.*
- PERROCHET, A. Le siècle d'Ésaïe. *Revue de Theol. et de Philos.*, July, '84.
- SMEND, R. Ueber die Bedeutung des Jerusalemischen Temples in der A. T. Religion. *Stud. u. Krit.*, 1884, 4.
- DIECKHOFF, A. W. Die neu aufgefundene Vorlesung über das Buch der Richter. *Ztschr. f. kirchl. Wissensch. u. Kirch. Leben*, 1884, 7.

REVIEWS.

- BOSE, RAM CHANDRA. Brahmoism, or History of Reformed Hinduism. *The New Englander*, Sept., '84.
- DEWITT, JOHN. Praise-Songs of Israel; or a New Rendering of the Book of Psalms. *The Independent*, Aug. 28, '84.
- ELLIOTT, C. Vindication of the Mosaic Authorship of the Pentateuch. *The Sunday School Times*, Sept. 6, '84.
- GUTHE, H. Ausgrabungen bei Jerusalem im Auftrage des Deutschen Vereins zur Erforschung Palästinas ausgeführt und beschrieben. (By K. Furrer). *Theologische Literaturzeitung*, Aug. 9, '84.
- HAUPT, P. Das Babylonische Nimrodepos. (By D. G. Lyon). *Andover Review*, Sept., '84.
- NEWTON, R. HEBER. The Book of Beginnings. *The New Englander*, Sept., '84.
- PERLES, JOS. Beiträge zur Geschichte des Hebräischen und Aramäischen. (By Dolfe). *Literatur-Blatt*, Aug. 21, '84.
- RANKE, L. VON. Universal History: the oldest historical group of nations and the Greeks. *Sunday School Times*, Sept. 13, '84.
- REUSS, E. History of the Canon of the Holy Scripture. *The Independent*, Aug. 28, '84.
- SEINECKE, L. Geschichte des Volkes Israel. II. (By H. Vuilleumier). *Revue de Theol. et de Philos*, July, '84.
- SMITH, W. R. The Prophets of Israel. (By M. Vernes). *Revue Historique*, May-June, '84.
- TOY, C. H. Quotations in the New Testament. *Universalist Quarterly*, July, '84. *The Independent*, Aug. 28, '84.
- TERRY, M. S. Biblical Hermeneutics. *Universalist Quarterly*, July, '84.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. IV.

NOVEMBER, 1884.

No. 3.

THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR.

BY PROFESSOR S. BURNHAM,
Hamilton Theological Seminary, Hamilton, N. Y.

I.

It is a great mistake to suppose that the Old Testament is a book for scholars only, without much practical value for the hard working pastor oppressed with the care of the church, and anxious for the salvation of souls. Yet such a conception of the Old Testament is far too common. Or, if it is regarded as of value to the ordinary pastor, it is too often even then thought of as a battle-ground to be defended against the assaults of the foes of the church, rather than as rich pastures in which to feed the flock of God. We sometimes hear the expression "a New Testament Christian," when there lurks in it the idea that an Old Testament Christian would be quite a different being. Indeed, it is doubtful, and more than doubtful, if many who talk so earnestly of New Testament Christians, would be willing to admit that there could be such a person as an Old Testament Christian. The Apostle Paul, however, had quite another idea of the matter. In 2 Tim. III., 15-17, he seems to teach that an Old Testament Christian, being a man of God complete and completely furnished, is a very worthy person. But perhaps Paul, who was only a Pharisee "born out of due time," had too Jewish ideas about this thing, and was not yet in the "full light." It may be well worth the time, therefore, to seek to discover, with as much exactness as possible, the true worth of the Old Testament for the pastor in his daily work of saving souls and perfecting the body of Christ.

It will be the object in these articles to show that this value of the Old Testament is two-fold; and arises (1) from the contents of the Old Testament itself, and (2) from the relations which it holds to the right understanding of the New Testament.

A careful study of the Old Testament will show that it contains four kinds of truth which either are not to be found at all in the New Testament, or, if found there, are found in such a different form, that, for the present purpose, and in a very real sense as well, they may be said still not to be a part of the New Testament presentation of truth. But these Old Testament forms of truth are of such a nature, that the pastor who does not utilize them in his preaching, will fail to present very important parts of the truth of God. Nor will the evils of this failure end with the loss of the truth itself. Even the truth which he does teach, being thus disconnected from the other truths he ought to teach, will either be less clear to the understanding of men than God intended it should be, or will lose interest and value for those who are taught. The result must be that the truth which is taught, will not have the power over the hearts and consciences of men, which added clearness, interest, or value would give it. It is, indeed, the fact that all the truth of God's Word has power over the souls of men only by the ministry of the Holy Spirit. But experience shows that the Spirit of God does not work at random, but in harmony with the fitness of means and agencies. The Scripture teaching as to the character of Scripture truth as a means by which the Spirit of God brings to pass his mighty work in the souls of men, clearly is that even the Spirit himself cannot make one truth do the work of another. This surely is the teaching of such passages as 1 Cor. III., 1-2, and 2 Pet. III., 18. It would follow as a corollary of this teaching, that a part of a truth cannot do in the soul the work of the whole truth; and as a second corollary, that a truth imperfectly, vaguely, or apathetically apprehended, is shorn of a portion of its power.

But we have yet to show how the preacher who neglects the Old Testament, will fail to teach the full truth. This will appear by considering the four kinds of Old Testament truth already referred to.

1. The History of the Central Preparation for the Incarnation.

Doubtless we are not to suppose that the preparation of the world for the coming of the Messiah was confined to the divine work which went on in the nation of Israel. Far and wide among men, was going on, in different ways, that work which was the necessary prelude to the establishment among men of the universal kingdom of God. Not less in these later days, we may believe, God is securing the destined results of the manifestation of his Son from heaven, by his providential dealings with all the races and families of men. Perhaps it is not too much to suppose that, in a certain way, the great ethnic religions have

a part to play in preparing the race for the coming glorious results of the Incarnation. Not by what is false in them, but by that which is true in them. For some truth there is in them all. The divine plan seems to be to give men truth as they are able to bear it, and to join on each new gift of knowledge to the highest knowledge already attained. Thus the lower truth of the ethnic faiths may yet be seen to be the appointed foundation on which to place the grander and higher truth of the divine and universal religion of the Son of God. It was only after long years and much discipline, that Israel itself was freed from its idolatry, though it had prophet, priest, and religion, ordained and appointed of God. The education of other races and nations may have to move on more slowly, and by the use of inferior means. At any rate, it would seem that God, in giving his Only Begotten to the world, would not have failed to do all that was possible to prepare the world to receive him, and would yet be doing all that God might do, to make his coming to the world a bringing of the world to him.

But, however wide and far reaching this great movement of God in the world may have been, and may now be, it is clear that it must ever have had some well defined center. Thus, in the preparation of the world for the coming of the Messiah, it was necessary there should be a central preparation which should provide a place and a national life in which the Incarnation might come to pass, and where the Son of God might, as the Son of Man, live his earthly life, and do his earthly work. Here he must find some ground on which to found his kingdom, some existing knowledge with which he might connect, at some common point of union, the grand and eternal truths of his religion. Here he must find hearts that would be ready to receive him, minds that would in some measure, at least, understand him, souls that were hoping and waiting for him. For even the Son of God, unrecognized, and rejected of all men, would end his work on earth with his own earthly life, being, in the saddest sense, one "born out of due time," and not appearing as did the son of Mary, in the "fulness of the time." In this prepared center, too, the Son of Man must find a national thinking and a system of truth which would give the needed form to his own developing consciousness, and prepare him to take up, in the fulness of that consciousness, his Messianic work. For, if he was truly the Son of Man, and was subjected, as the Scripture teaches, to the limitations which such a partaking of humanity implies, he could not be independent, in the development of his consciousness, of his environment. As he grew in wisdom, with the same normal

growth with which he grew in stature, as Luke tells us was the case, the character of that wisdom must have been to some extent determined by the thought of his age and country, and by the religious conceptions to be found in its literature, so far as he came in contact with all these things. Come in contact with them he must, if he was to be the teacher and savior of his age, and of the world. Jesus, as a Jew, was doubtless born with the physical marks of his race descent. His features, and his form, like his dress, his food, and his manner of life, were Jewish. Born at Rome or Athens, he would have worn another garb, and had another look. Is it too much to say that he would have had other thoughts, and another conception of the kingdom of God? It is not meant to imply that his conception and his thought, in this case, would have been fundamentally erroneous, or even at all incorrect. But how can we escape the conclusion that they would have been other than they were?

What a value, then, the history of Israel has for the preacher who desires to teach fully and accurately, and with power, concerning Christ and his kingdom! For it is the history of that central preparation which was the necessary prelude to the birth of the Messiah, and to the establishment among men of the kingdom of God. It is the history of that divine working and teaching, and of that human learning and development, of which the thinking and teaching of Jesus of Nazareth were the result, and also, as one may reverently say even of the God-man, the product.

Jesus was born an Israelite, and not a Greek or a Roman. As a Jew, he lived among Jews; as a Jew, he taught Jews out of the Jewish Scriptures. Himself, his teachings, and his kingdom, all were what they were because of the time and place in which they were, and so, because of the long preparation which made them possible. They were, in a very important sense, notwithstanding the supreme miracle of the Incarnation, the product of their environment; and they and the environment together were the product of the great central preparation which, through the centuries, had been going on in Israel. Christ, his doctrine, and his kingdom, his person and his work, are not, therefore, truly to be known without a correct knowledge of the environment which produced them, and of the great preparation which culminated in this environment. The history of that preparation, which is the only possible key to the understanding of it, and of the environment resulting from it, is the history of Israel. The preacher who does not understand this history, and see rightly its deepest meaning, cannot, it must follow, teach truly and completely concerning that wonderful person, that wonderful life and work, and

that mighty kingdom, in whom and in which that deepest meaning finds its own fullest explanation.

Socrates and Plato are to be understood and accounted for, and their teachings are rightly to be apprehended, only as they and their words are connected in the mind with all the past of Greece. They and their teachings must be studied in the light of the history of Greek thought from the earliest times, or the full meaning of themselves and their utterances will be missed.

In like manner, Jesus and his doctrines must be studied in the light of the history of the national life of Israel. But, in this study, this national life must ever be viewed as the great central preparation for Christ himself. It must be studied as a life born of the continued dwelling of God in the nation, of a divine indwelling that was special and remarkable.

But, however well taught the teacher may be, he can only teach those who already have a knowledge that fits them to comprehend the added truth he wishes to impart. It is, therefore, by a wise use of the Old Testament history of the central preparation for the coming of the Messiah, and the establishment of the kingdom of God, that the true pastor will so educate his people that they will be ready to receive the full and complete truth concerning Christ and his work, which he himself, has come to know by his study of them in the light of the history of the national life of Israel. So that, in the matter of a full and true Christian knowledge, the pastor who will not study the history of the great preparation for Jesus, and his life and work, will neither enter into the kingdom of God himself, nor suffer others who gladly would, to enter in.

II. The second kind of Old Testament truth to be noticed, is Proofs of Man's Need of Christ as an Atoning Savior.

The Apostle Paul, in Gal. III., 24, teaches that the law was given to lead men to Christ. This can mean nothing else than that the precepts and institutions of the Pentateuch were such as were necessary to show to Israel their need of Christ as an atoning Savior, and were also, to those who accepted Jesus as a personal Savior, the source whence arose in the soul the sense of a personal need of him. But the whole history of Israel was only the means by which the meaning of these precepts and institutions was more fully unfolded, and the truth of their teachings made more clear and impressive. The whole Israelitish history, therefore, as well as the institutions and precepts that were a part of it, and shaped its growth, was designed to give to Israel the proofs of man's need of the coming Christ as an atoning Savior. Moreover, it was from just this source that this need was

seen in Israel, so far as it was seen there at all. It was from this history that the apostles and their fellow-laborers sought to convince their fellow-countrymen of their need of a share in the great work of salvation begun in Jesus of Nazareth.

But "Salvation is of the Jews." Its agencies began their work among the Jewish people, and appealed to a Jewish sense of need. This same sense of need must arise in other nations, that the same agencies of salvation may successfully appeal to it. But there can be no national sense of need, only as there is this very sense of need in each individual soul. So that each individual soul, in coming to a personal faith in Christ as an atoning Savior, must travel the road in which Israel, as the representative nation of the race, came, so far as it came at all, to the acceptance of Christ, and which the nations must travel after Israel.

It may be objected to all this, that, in the preaching of the Gospel in heathen lands, men accept Christ as a Savior without any previous education of the soul based on Old Testament teaching.

The answer is two-fold. (1) The preparation by God for the establishment and perfection of the Messianic kingdom, while it had its center in Israel, has not probably been confined to this nation. As has already been seen to be natural, God was working in all the world as well, and other nations have, in one way or another, received more or less of the substance of that teaching in regard to sin and the sinner's needs, which was more fully given to Israel. (2) Not all the souls in heathen, any more than in Christian lands, readily accept Christ. In every age and country, there seem to be found a few grand souls who are easily taught of God, and readily turn to him. Enoch, Noah, and Abraham, in the beginning of the Old Testament age, and the Capernaum centurion, and Cornelius of Cæsarea, at the beginning of the New Testament age, are notable examples of this kind. But the majority of men are harder to teach, and more slow of heart to feel and to believe. For these, in both heathen and Christian lands, the road to Calvary lies under the cragged peaks of Sinai; and they must find the Jerusalem which is above, after sojourning for a time in the Jerusalem which is in bondage.

An intelligent and a deep sense of the need of Christ and his saving work, that is *all* his saving work, must be a prerequisite to the most loving and earnest effort in his service, and to a whole-hearted and persistent struggle for a Christ-like, that is a Christian, character.

If there is, in the church of to-day, any lack of such effort and such struggle, it is not difficult to see that it may be, in part, due to a failure among the ministry to present with accuracy, clearness, and power,

the Old Testament proofs of man's need of Christ as an atoning Savior, and of the need of all his great work of redemption, which is, when rightly understood, a redemption from sins, no less than a redemption from sin.

GENESIS XVII., 6-8 AND GALATIANS III., 16.

BY REV. JAMES SCOTT,

Aberlour, Craigellachie, N. B., Scotland.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

New Testament quotation is a subject at once of much difficulty and of much critical importance. This citation may be regarded as a crucial instance well worthy of analysis. Not only have unbelievers founded an argument against the truth and authority of Scripture on the alleged inaccuracy both in form and sense of the quotations in the New Testament from the Old, but rationalistic believers in revelation and inspiration, such as Wetstein, Semler, and Seiler, and more recently Rosenmueller, Adam Clarke, Moses Stuart and Rhiem, have regarded some of them as mere rhetorical displays and rabbinical accommodations to current popular beliefs and prejudices. Notwithstanding, they are all capable of complete vindication both in their form and principle. These quotations are made on several principles, such as the psychological, the grammatical, the synthetic, the analogical, and the prophetic or prospective.†

We believe that the principle of this citation or application of an Old Testament text is the grammatical or philological, which embraces and covers both the literal and the tropical text of Scripture. Both classes of passages are alike grammatically interpreted. The difference between them lies in themselves, and not in the principle of their interpretation. This is evident from the definition of the terms themselves. Language is literal when the same words uniformly represent the same things or thoughts, which are thereby spontaneously presented to the mind as soon as the word or sign is seen or heard. It is figurative when words become conventionally the signs of other

* Οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματι σου, ὅς ἐστι Χριστός.

† See the writer's "Principles of New Testament Quotation." New York: Scribner, Welford & Armstrong.

things or thoughts than those of which they are the natural or ordinary symbols. This implies that natural things themselves, of which words are the signs, are made the symbols of spiritual thoughts or things, so that the theory or rationale of all forms of language may be summed up in a single syllogistic formula:—Words are the signs of things; things are made the signs of thoughts; therefore words are the signs of thoughts. Accordingly, the text of the ancient Scripture, whether literal or figurative, was grammatically interpreted or applied by our Lord and his apostles, as is done now by all true critics. The authors of the New Testament acknowledged a double reference, based on the relation between natural and spiritual things, but not a double or divided sense, which did not lie in the language. They regarded the sense of Scripture as one, and, therefore, to be interpreted philologically, whether the words were literal or tropical. They carefully shunned the rock of uniform literalism on the one hand, and the whirlpool of mysticism on the other. They neither found Christ, like Cocceius, everywhere, nor, like Grotius, nowhere. They read the language of Scripture in the light of usage, as well as in the light of inspiration, and not in the light of popular prejudice, preconceived opinions, or the principles of the pagan or rabbinical schools. They understood the use and abuse of reason in the interpretation of the divine word, of which some of the early Fathers, their successors, were profoundly ignorant. We find in their exegesis nothing akin to the fanciful allegories of Barnabas, or the manifold uses of Origen, or the plastic symbolism of Ammonius Saccas, who labored to harmonize all the systems both of philosophy and religion not only with themselves but with each other. There is no trace of the Platonism of Philo and Josephus and of the rabbinical literature after the close of the Canon and during the prevalence of the Oriental and Alexandrian philosophies.

Paul here interprets the Abrahamic promise grammatically, and applies it to Christ personally. And to make his meaning all the clearer he renders it both negatively and positively, and uses the masculine relative pronoun *ὃς* after the neuter noun *σπέρμα*, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which (who) is Christ." The word *zē-rā'*, the Hebrew equivalent of *σπέρμα*, like the English word *sheep*, is in several instances in the Old Testament, as Seth,¹ Samuel² and Solomon,³ individual or personal, though generally collective. And though it did not directly denote individuality, in the context of the promise, it might yet connote or involve it in all the circumstances of the case, which embraced the whole chosen seed

¹ Gen. iv., 25; Gen. xxi., 13. ² 1 Sam. i., 11. ³ 1 Chron. xxii., 10; Ps. ix., 26; 2 Sam. vii., 12, 14.

and Christ, the special seed of promise. The Abrahamic covenant was essentially a revelation of the covenant of grace, "Confirmed of God in Christ," with whom it was primarily made, as the second contracting party and prospective fulfiller, and merely secondarily made with Abraham. Consequently the chosen seed, from the beginning, derived their whole federal standing, character and destiny from Christ as their Surety and Head. The words of promise by themselves might be understood as expressing plurality rather than individuality, yet they connoted unity, or many in one, the members in the Head. And still more specifically, the context also in which the promise sits and in the light of which it must be read, expressly singles out and signalizes one individual, one family, and one class of character, as destined to culminate in one person, whom both Abraham and Moses knew to be *the seed* of promise, the grand personage by whom the elect seed would realize their destiny. And hence both kinds of unity, which involve one another, are thus grammatically interpreted and summed up in the aptest terms,—“He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ.”*

The meaning may be thus paraphrased and the application of the text to Christ personally is just—He speaks not of seeds as of several individuals, or of several sorts of seed, which he would have done had he meant both Isaac and Ishmael and their families, but he speaks as of one, Isaac personally, and his posterity, both genealogically and spiritually, which is Christ and the Church.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

BY JUSTIN A. SMITH, D. D.,

Editor of *The Standard*, Chicago.

VI.

Nationality and Empire.

In Volume Seven of "Records of the Past"—a series of books containing translations in English of the Chaldean, Assyrian and Egyptian Monuments—is such a translation of one of the Chaldaic tablets to which the discoverer, Mr. George Smith, has given the name of the

LEGEND OF THE TOWN OF BABEL.

"The story which the tablet contains," says another English scholar, Mr. Boscawen, who is the translator of it as it stands in the book just named, "appears to be the building of some great temple tower, apparently by command of the king. The gods are angry at the work, and so to put an end to it they con-

* 1 Sam. viii., 15 עֲרֵבָה.—Mark iv., 31 σπέρματα. Matt. xiii., 31, 32.

fuse the speech of the builders." The tablet is badly broken, and parts of it have not been recovered, so that only a few lines are entire. The beginning and the end are both missing. We have therefore only a fragment of the legend, although enough, it seems, to satisfy the translator that it is indeed a portion of some more extended account, in legendary form, of events described in the eleventh of Genesis.

I will copy a few of the more significant portions. Being a fragment, it begins abruptly: in the middle of a line, in fact, only three words of the line being left. These three words are

"..... them the father"

Then come the following, in the first column of the tablet, referring evidently to the person, a king probably, by whose command the tower was built. The parallelism, or repetitions so common in all those old literatures, will be noticed. The words in parentheses are supplied:

(The thoughts) of his heart were evil.
 The father of all the gods he turned from.
 (The thoughts) of his heart were evil.
 Babylon corruptly to sin went and
 small and great mingled on the mound.
 Babylon corruptly to sin went and
 small and great mingled on the mound."

In the second column of the tablet, after a few broken lines, we find this:

"Their work all day they founded,
 to their stronghold in the night
 entirely an end he made.
 In his anger also the secret counsel he poured out,
 to scatter abroad his face he set,
 he gave command to make strange their speech,
 their progress he impeded."

These are the portions of the tablet best preserved and most significant. It does not appear to be quite certain that the words, "he gave command to make strange their speech," are a correct translation. Mr. Boscawen suggests, "make hostile their council," instead of "make strange their speech." Mr. George Smith translates, "small and great he confounded their speech." He also translates a column, very much broken, which Mr. Boscawen in "Records of the Past" omits, near the end of which we read, "Bitterly they wept at Babil, very much they grieved at their misfortune."

After making all allowance for the broken condition of the tablet, and for difficulties of translation, we seem justified in receiving this as a legend of Babel brought to Nineveh in about the eighth century before Christ from the ruins of some old Chaldean city, and discovered in late years in excavating upon the site of the great Assyrian capital. It bears in all respects the appearance of high antiquity, and may be one of the very oldest of human records. In spite of its legendary form and of its polytheistic features, its resemblance to the Scripture account is evident, while as compared with that account, it affords us another example of both the like and the unlike ways in which history and legend deal with the same event.

THE PEOPLE FROM THE EAST.

At the beginning of the eleventh chapter of Genesis, we are told how "the whole earth was of one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they

dwelt there." Whether or not that derivation of the name Shinar is correct which traces it to the two Hebrew words meaning "the two rivers," there is no doubt, I suppose, that it designates the extensive level country between the Euphrates and Tigris in the lower part of their course, which afterwards bore the name of Chaldæa. The expression, "the whole earth was of one language and one speech" clearly implies that a sufficient time had passed since the deluge for a very considerable increase in the posterity of Noah, such a statement having otherwise little or no significance. It would appear, however, that they held together, more or less, numerous as they may have become, and had been moving, from place to place, from that Ararat region in northern Armenia where the ark had rested, and where the family of Noah reared their first altar and made their first home. There may have been two reasons for these successive migrations. If we may assume that the first human abodes, after the creation of man, were in the valley of the lower Euphrates and Tigris, it would be quite natural that this original home of the race should be an object of desire to them, and an objective point in all their search for a final abode. And then, as their numbers increased, they would find that mountain country amidst which the Euphrates and Tigris have their source, less and less suitable for permanent residence. It may be supposed that, in search of a better region, and perhaps with some view to such a return to their primitive abode, they crossed to the east of the Tigris, then slowly descended that river till reaching the country now known as Persia; that from this they turned westward, and settled at last in the level country between the rivers, called in Scripture "the plain of Shinar," and in our oldest histories Chaldæa. Thus they came upon this level country, "as they journeyed from the east." All this may have occupied a considerable time; the intervals between the successive migrations may have covered years, or even generations. It is possible, too, that, from the main body, branches may have parted off; sections of them journeying to the east and north-east, and planting the seed of those Aryan and Mongol races whose annals, so far as they can be dimly traced, run so far up into pre-historic times.

However that may be, with the arrival of this people journeying from the east into the plain of Shinar, post-diluvian history begins. Whether or not primitive man in ante-diluvian times made his dwelling in that same quarter of the world, it is at least undeniable that all indications at present available, not only Biblical, but archæological and traditional, point to the plain of Shinar as the cradle of nationality and empire, the seat of the first settled form of human society, and the point from which the various nationalities branched away.

SIGNIFICANCE OF THE EVENTS OF BABEL.

We see at once, in this view, the significance of that which occurred at Babel, as the absolute point of departure in the history of nationality and empire. Perhaps we may say that the basis of nationality is community of language; and a beginning of diversity of nationality would naturally be diversity of language. A question arises here which, I think, we might be glad to answer, if we could,—What form did this diversity of language first take, and what formal relation does it bear to diversity of nationality? One thing it seems as if we might assume, and this is, that the "confounding" of the speech of the builders need not be taken in any absolute sense. We are accustomed to speak of the incident as a "confusion of tongues." Can we suppose, after all, that this change of

human speech, as directed by divine wisdom, would be a change of intelligible language into mere jargon? It seems more rational to assume that the divine foresight and provision in the matter would anticipate the history that was to follow; not merely a dispersion of the human race, but the re-gathering in distinct nationalities, and all those relations between various nationalities which result from a knowledge of their community of origin, testified to by the fact of their cognate forms of speech. Not much, therefore, is hazarded, if we assume that this original division of the speech of mankind was such in nature and effect as to supply at least the elements of that classification in distinct families of language, which now, to the comparative philologist, is as certain as any other fact of his science.

Some support for this is found in the language used upon the oldest tablets. Readers of these papers are, of course, familiar with the fact that languages are now classified in three, by some philologists in four, great families; the Hamitic, the Semitic, the Aryan (or Indo-European), and the Turanian; this last including all that confused variety of tongues spoken by savage and barbarous races. Mention has before been made of the indications found, in the oldest Chaldæan tablets, that the most ancient language of which monuments are yet traced, bore resemblances to all four of these several great families, as they afterwards became. It may, some day, be found possible to say that, when the migrations from that primitive seat of the race began, each colony, whether moving to the east or to the west, already had at least an incipient bond of union in elementary forms of speech which grew, ultimately, into the languages spoken, for example, by all the nations descended from the children of Ham, or by those who traced their common ancestry in the descendants of Shem, or those sons of Japheth from whom all the Indo-European nations, including our own, have come, or the wild tribes which wandered away, with little or no bond of union amongst themselves, and became the uncivilized and uncivilizable masses of both the ancient and the modern world.

Something like this may some day be ascertainable. For the present, we can only say that the theory is not without plausible support. So far as discovery has gone, it sustains fully the Scripture narrative; and we may say of this as of other things, that every new achievement in archæology is a new witness to the truth of the Bible. In general, then, we are safe in noting as the point of outset in the whole history of nationality since that day, this incident of the breaking up of the one human speech, which broke up also the unity of the race as it then stood, and began that mighty dispersion and colonization and occupation of the world's vast territories, which has gone forward until this hour. All ascertainable evidence, thus far, sustains also the Scripture statement, that "the beginning" of the first kingdom "was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." These cities, or their ruins, have come again to the light of day, after having been buried for thousands of years. Their identification, with that of another noted city, "Ur of the Chaldees," is believed to be certain. The first cities, after the Flood, were these, and the first man to establish anything like sovereignty seems to have been the "mighty hunter" himself.

EGYPT AND CHALDÆA.

The two great names in that ancient time to which our present study takes us back, were Egypt and Chaldæa. Which of these has the priority in point of date seems not quite agreed. Some seem to think that previous to the founding

of a kingdom by Nimrod, there had not only been a considerable period during which a kind of semi-patriarchal, semi-kingly rule had been maintained in what was afterwards known as Chaldæa, but that in the meantime a migration westward to the banks of the Nile had occurred, and a kingdom and a nationality been founded there. This seems to be Rawlinson's view, who urges in favor of it the fact, as he states it, that "the civilization in the land of the Nile is of greater antiquity than that in the land of the Euphrates." This consideration loses much of its force when we remember how the Egyptian monuments which testify to this early civilization are in most instances of the most solid material, the absolutely imperishable granite; while those of Chaldæa were often of merely oven-dried bricks, and never of stone. Added to which is that, though beginning later, the Egyptian civilization may have reached a high state of perfection much earlier than that of Chaldæa, owing to favoring causes.

At all events, with these two the great and checkered story of empire begins. Students of the monuments, confirming intimations of Bible history, tell us of a time when the world's two great centres were on the Euphrates and the Nile. Ur of the Chaldees, the first capital of the empire of Chaldæa, as we are told, shared the supremacy with Thebes and Memphis. The Chaldæans, whose "cry" was even then "in their ships," were the world's first merchants. Commerce sent its first ships down the Persian Gulf into the Indian Ocean, and eastward and westward along a coast which, however abandoned and desolate now, was then thronged with people. Civilization and science had their birth on the Euphrates and the Nile. Where the Arab now builds his mean hut and floats his rude skiff, argosies of the world's earliest commerce sailed up and down. And in that other land where now the daily story is of imbecility and outrage, empire and civilization achieved what has been from that time till now the wonder of both the ancient and the modern world.

SOME HARD QUESTIONS.

Difficult questions present themselves here, upon which something should be said. One of these is suggested by the fact of the remarkable development which nationality, empire and civilization had attained, at the time when the continuous Bible history begins, especially as compared with the interval which accepted chronology allows for, between the Flood, and that beginning in the time of Abraham. This chronology would give us an interval of a little more than four hundred years between the flood and Abraham's departure out of Chaldæa. With Abraham the continuous Scripture narrative, in that part of it, opens; and in his time we find what, at first, may surprise and perplex as regards the apparent numbers to which the race had grown from those eight persons who came with Noah from the ark, and as regards what seems like national organization and the growth of great empires. Egypt, in Abraham's time, appears as a well-organized kingdom, quite populous apparently, with its Pharaoh and its kingly court. In Chaldæa, if the tablets lately found are read aright, the kingdom founded by Nimrod has, at that date, already run its course, and the sovereignty of that whole region has passed into the hands of a king, Chedorlaomer, king of Elam, as we find him called in Genesis, who comes into the Scripture narrative as a conqueror, and the ruler of a wide region. Twelve years before the time when he appears in the history he had invaded the Jordan valley and had reduced to the condition of tributaries the kings of Sodom, of Gomorrah, of Admah, Zeboim and Zoar. These having now revolted, and cast off his supremacy, he comes a second time,

bringing with him Amraphel, king of Shinar, Arioch king of Ellasar, and Tidal king of nations;—these, it is supposed, being also tributaries of the Elamite ruler. In this expedition, we read how he smites Rephaim, and Zuzim, and Emim, and the Horites in Mount Seir, south of the Dead Sea, and then, returning northward, all the country of the Amalekites, till at last he falls upon those cities in the Jordan valley, and defeating their kings in a battle, carries them away captive. In this narrative we have, so far as authentic history is concerned, the very beginning of the long story of invasion, and battle, and conquest, the weaker subdued by the stronger, and a great empire formed out of subject nations and kings. For the students of those old Chaldæan tablets tell us that this Chedorlaomer turns out to have been a great conqueror; that at one time all Western Asia was subject to him, from the Persian Gulf to Damascus, and from Elam on the east of the Tigris and bordering on Chaldæa to the Mediterranean. His ascertained line of march, up the Euphrates to the region of Damascus, and then southward to the mountains and wildernesses south of the Dead Sea, then westerly to Kadesh and north again through Canaan to the cities on the Jordan—this is now with students of biblical archæology a sort of chart for tracing ancient sites, and identifying Scripture names. Place all this with what the Egyptian monuments up to the time of Abraham disclose, and does it not seem as if the period of four hundred years is too brief a one for such a development and growth in human affairs?

We must remember, for one thing, that the word "king" cannot have meant, then, all that is understood by this word now. Neither the king of Sodom, nor the king of Gomorrah can have been very much of a potentate. Nor can this army of Chedorlaomer have been what would now be called a formidable one. If it had been so, would Abraham's small force of three hundred and eighteen have won a victory so complete and so easy? Then, we may underestimate the probabilities of growth in population during even the period supposed. Dr. Murphy, in his Commentary on Genesis, estimates that during the four hundred years, more or less, between the flood and Abraham—about ten generations, as he computes it—the human race may have increased to the number of fifteen millions; and the author of the Pulpit Commentary says that, "supposing a rate of increase equal to that of Abraham's posterity in Egypt, during the four hundred years that elapsed from the call to the Exodus, the inhabitants of the world in the time of Abraham would be between seven and eight millions." Then, as to what changes may come about in the course of four centuries, remember that this is now the exact period of time since the Reformation. Has not the world changed wonderfully since the time of Luther and Calvin, of Leo X. and Henry VIII.? A good many things may happen in the course of four hundred years; and, indeed, of one hundred years. Added to all which, is the fact that the posterity of Noah did not begin a new career from the starting-point of barbarism. Such a structure as the ark is described to have been proves in its builders the possession of mechanical skill far enough removed from the blundering achievements of barbarians. Where is the hazard of assuming that ante-diluvian knowledge and skill in many things passed over through Noah and his sons to their posterity, and that cities rose and grew on the banks of the Euphrates and Nile, very much as they grow up now on some great river in Dakota or Montana? Let us not, at least, bring into questions of interpretation for this ancient story of "first things" found in the Bible, unnecessary difficulties.

UNCERTAINTIES OF CHRONOLOGY.

Two or three suggestions further may be added on this point. (1) One is that, as time passes, and knowledge of the remains of that ancient world increases, the views of archæological experts seem to undergo considerable modification as to the antiquity, for example, of Egyptian civilization. Twenty or thirty years ago, the date of Mena, the first Egyptian king, was fixed by some Egyptologists at the absurd figure of B. C. 20,000. The highest figure now given, according to Brugsch, is between five and six thousand, while the lowest is between three and four thousand. (2) Another fact, here, is that Egyptologists still differ widely on the subject, showing that material for any final conclusion has not yet been found. They differ from each other, as to the date of Mena, by no less an interval than that of more than two thousand years. (3) Still another consideration is that we are not shut up to a strictly literal interpretation of what seems the Scriptural Chronology for this period. When Cush and Mizraim are spoken of as the sons of Ham, and certain others as the sons of Shem and Japhet, we are not shut up to maintaining that these were literally sons. It would be consistent with the Scripture phraseology, as we know, to regard them simply as descendants. So in tracing the ancestry of Abraham.

In short, while the chronology of the Egyptologists is approaching that of the received Scripture interpretation, this interpretation itself is found capable of modification, so as that the two systems may one day be in substantial, if not in entire harmony. And even if a correct Scripture interpretation hold us to the four hundred years, literally, the history of that period itself is subject to revision, so as to qualify very materially the statements in that regard now made. The date of such monuments as the pyramids, for example, may be brought down to more recent times. The beginning of what is called the pyramid period, Sir Gardner Wilkinson fixes at B. C. 2450. The latest results of study in biblical chronology, I believe, date the Flood at B. C. 2515. Wilkinson has much to say of the surprising progress in the arts made by the Egyptians, up to that time. He appears to assume that the progress was from a beginning of substantial barbarism. As already shown, we know from the Bible that the first men after the deluge were by no means barbarians, but very likely possessed of a knowledge and skill in the arts for which they have never yet received credit. Then the date fixed for the pyramids, and that whole system of Egyptian chronology is partly conjectural, and subject to constant revisal. It may be found, in the end, that the Bible story of that early time may be taken with very little change in the customary interpretation of it.

I will very soon pass from this; but before I do so, I would like to briefly name one fact which is significant as to the primitive character of the Egyptian monarchy in its original foundation. Mena, as I have said, was the first king. Lepsius, although, as just mentioned, neither this nor any other date is to be taken as final, fixes his reign at about B. C. 3600. Brugsch tells us that "he is said to have been the first lawgiver in Egypt, but to have corrupted the simple manners of the olden time, in that he replaced the frugal mode of life by royal pomp and sumptuous expense. Long after his time—as the story went—Technactes, or Tnephactus, the father of the unfortunate king Bocchoris, on the occasion of an expedition against the revolted nations of the Arabs, was compelled to forego this royal costliness of living. But the simple bed and fare of the desert pleased him so much, that he resolved henceforth to

practice temperance. He further commanded the priests to engrave his royal resolution upon a stone of memorial, which contained curses against Mena, and to set it up in the temple of Amon at Thebes."

It looks as if Mena may have been in Egypt what Nimrod was in Chaldæa. He certainly was a great builder like Nimrod, for Memphis was founded by him. He seems also, like Nimrod, to have changed a simple and patriarchal into a kingly form of government. Neither the one nor the other may have been a *great* king in the modern sense of the words; and nothing that is recorded of either need embarrass us in holding that we can bring all that is likely to prove true of either Egypt or Chaldæa, within the compass of a moderate chronology.

EMPIRE AND RELIGION.

But, now, what of all this, in relation to the subject of the world's great religions? Upon this I will briefly give a few points.

1. The first is that, as far back as any records will carry us in a study of the world's great empires, we find them already polytheistic and idolatrous. The fact shows how soon the great powers of the world set themselves against a true knowledge of God, and illustrates the utter inveteracy of that tendency in human nature of which Paul speaks in the first of Romans. Perhaps we may say that what is told us in the story of Abraham suggests the existence in his time, of a "remnant" in some parts of the world, at any rate, who held to a true faith. There was, in those times, a Melchisedek, as well as an Abraham; and there may have been others. But the great body of the people and the reigning powers were already idolatrous at the oldest date to which the monuments carry us up. This strange tendency toward polytheism and idolatry will come in view once more in the next of these papers. For the present, let the fact itself be noted.

2. In the second place, as population grew, and migration diffused the race more widely, and other empires grew and flourished, the same fact remained invariable. It is a familiar and common-place fact, but a most notable one, all the same. There were monotheistic elements in some, if not all, of these religions, as will appear hereafter, and great men were providentially raised up who, according to the measure of the light they had, withstood the universal tide of corrupt and corrupting idolatry. But it was a tide that could not be withstood for any length of time. As we trace the course of empire, from Egypt along the North African coast; from Chaldæa, eastward to the Indus, and so at last to the Pacific, where the greatest and one of the oldest of these great nationalities is to-day as strong in its age of thousands of years as it ever was; as we follow the path of our Aryan ancestors north-eastwardly from Chaldæa, across the Himalayas and the Hindu Kush, and see them amidst the mountains or on the wide plains of that rude region; as we turn again westwardly to the shores of the Ægean and the Adriatic, and watch the growth of Grecian and Roman power—always, as respects religion, the story is the same. There is endless diversity in the number and names of the gods, in forms and rites, in the nature and measure of corrupting and degrading tendency; but nowhere, along all this range of world-wide migration, and along this march of troubled and stormy centuries, save in one little corner, do you find a true religion. You can track the path of human migration over the world by the smoke of idolatrous altar-fires, and by the towering domes of idolatrous temples and pagodas.

3. Then, again, it is found to make little or no difference in the religion of a people, whatever its attainment in sciences, in arts, in culture, in civilization. A strange sight it is, to see an Egyptian teacher at whose feet Plato does not disdain to sit, worshipping, or seeming to worship, a bull or a crocodile! Strange to hear a Socrates, in his very last words, as he is about to drink the hemlock, request one of his weeping disciples to offer a cock in his name to Esculapius! Strange to find that neither a Buddha nor a Confucius, wise beyond all the uninspired men of their era, and models of human virtue in many ways, is able to grasp and hold right religious ideas! This is natural religion. This is its record on the same pages that record the history of empire and civilization. This is what man, at his best, attains, when uninspired or unhelped by that which is better than himself.

4. Meantime, last of all, we cannot but be struck with the method and the means of divine providence, in preserving among men, after all, a true religion. It would, perhaps, have been according to human wisdom to make some one of these great empires the instrument of such a purpose. Divine power could have done it, unquestionably. There is no reason, in the mere nature of things, why Memphis, or Babylon, or Athens, or Rome should not have been the true Holy City. There might have been enlisted on the side of the true religion imperialism in its most commanding form, and civilization at the seats of its very highest perfection. What *did* take place was the selection of a mere corner of the world, a narrow region between the Jordan and the Mediterranean, less than a hundred and fifty miles in average length, and only forty miles in breadth, about the size of one of the smaller New England states. Here God planted a people who never had in them the elements of a great and united nationality. Their history, upon its secular side, is one of the most checkered, and one of the least creditable ever written. Even on its religious side, it is, during centuries, a story of lapses into idolatry and recovery out of idolatry; most precious revelations dimly apprehended, prophetic ministries disparaged, disregarded, even persecuted; a chosen people to whom God had spoken "in voices and thunderings and lightnings," and among whom he had manifested himself in wonders and miracles such as were never seen in any other nation, yet often forsaking the altars of their own Jehovah for those of the cruel Moloch or the obscene Ashtaroth. How could a religion, alone against the whole world, and the gates of its citadel thrown wide by the hands of its own defenders—how was such a religion even to survive?

The history of religion, in all the annals of the race, from the beginning, as we very well know, is the history of a triumph of the weak over the strong, looking at things on their human side. It is that lamp of Israel, shining there in a corner of the dark world, itself at times almost extinguished, somehow become a very sun in the heavens. It is the truth embodied and symbolized in Hebrew institutions, and uttering itself in Hebrew literature, persisting through centuries of almost universal error and ignorance; or, as I may say, it is a seed of truth, simply *the truth*, not an institution, not a system, not a hierarchy, not even a church, but *the truth*, simply and alone, germinating in a soil apparently the most unfriendly, and growing and spreading, especially in the fulness of time, until now there is scarcely a hill-top in all the world upon which you may not see its branches waving. To me there is unspeakable inspiration, comfort and courage in this. We may not be great in ourselves; we may not have the world on our side; we may be often cast down and disheartened; but while we have the truth, and preach the truth, God gives us the victory.

BIBLE INTERPRETATION; HOW AND HOW NOT.*

BY B. FELSENTHAL, Ph. D.,

Rabbi of Zion Synagogue, Chicago, Ill.

That a Jew is now permitted, and indeed invited to speak before Christian ministers of the Gospel, is a hopeful sign that we are approaching the time in which seekers of truth of the various denominations, can work together, harmoniously and peacefully, like true brethren. All study and investigation must have but one and the same object in view, namely, to overthrow ignorance, to emancipate the mind from preconceived, but unfounded notions, and to arrive at the truth. And why should Christians and Jews, Trinitarians and Unitarians not work thus together? There is no Jewish Hebrew grammar, no Christian Hebrew grammar; no Presbyterian Greek language and no Episcopalian Greek language,—there is but one and the same Hebrew and one and the same Greek for all. I would even go farther. I would say that there is no denominational Ecclesiastical history and no sectarian Bible exegesis. In these fields, likewise, the truth is but one. In Church history, it is of course natural that a Jew should be more interested in the Rabbinical literature of the Middle Ages and the later development of the Jewish Church, than a Christian, in most cases, would be. On the other hand, it is also to be expected that a Christian student will take a deeper interest than a Jew, in the study of the history of specific Christian doctrines and institutions. A Baptist will naturally be more attracted by the study of the question of baptism than a Unitarian. But the absolute truth, I repeat, is but one. And so I foresee the time when, instead of four or five theological seminaries in Chicago and its suburbs, there will be but one excellently equipped and excellently endowed institution, with a large number of teachers for the various branches, with libraries and other advantages which may well be compared with those in Oxford and Cambridge, in Berlin and Leipzig. This institution for “theological” learning will, as I foresee it, be connected with a grand coming University, and will form an integral part of it. And in this University of the future, by the side of professorial chairs for all other possible departments of knowledge, and under the silent, yet powerful influence of the other branches of learning, the “theological” studies, will be secured against the creeping in of a spirit of mental narrowness on the one hand, and a spirit of undue haughtiness on the other.

But what have I to say concerning the exegesis of the Scriptures? Is this not to be taught differently in separate denominational seminaries? I answer, without hesitation, *no*. From the professor's chair, the Bible must be explained and studied without any preconceived doctrinal or sectarian bias. History, archæology, philology, must be the handmaids of Biblical science, and not denominational considerations. Whether in our days a man may marry his deceased wife's sister, or not, is, as a practical question, to be settled by the legislative authorities of the Episcopalian Church, in England by the English Parliament. But whether such marriages were allowed, or prohibited, by the Bible, is for the unbiased Old Testament student to say. When and in what manner the rite of baptism should be performed, is to be decided by the Councils and other competent authorities of the various Christian sects. But whether the Hebrew verb *ṭābhāl* means

* A lecture delivered before the Hebrew Summer School at Morgan Park, July 7, 1884.

to immerse, or to sprinkle, and whether immersion or sprinkling was the practice among the Jews 1800 years ago, are questions for the Hebrew philologist and Bible commentator, for the historian of Judaism and Christianity, and not for the elders of churches and for delegates to church conventions to determine. These questions *must* be answered and *can* be answered fully, independently of denominational disputes and rituals. And such is even the case in still more important questions of dogma and practice. Professors and learners in the field of Bible science must rise above all denominational bias. A biased teacher will too easily and too frequently darken where he should enlighten, and convey errors where he should give nothing but the absolute truth. Such biased teachers we find among the Jews as well as among the Christians, among the Protestants as well as among the Catholics, among the Muhammedans as well as among the teachers of the two older religions of Semitic origin.

Let me give here a few instances of such expositions of the Bible, tintured by religious prejudices. Muhammedan theologians find in the Old Testament quite a number of predictions of, and typical allusions to, the prophet of Mecca, where an unprejudiced Jewish or Christian Bible reader would not dream of detecting a trace of such an allusion. They see, e. g., Muhammed alluded to in Haggai II., 7, in these words: "*The desire of all the nations shall come.*" *The desire* (Hemdah) *of all the nations*, is Muhammed—so the theologians of the Islam say—and this is sufficiently demonstrated by the fact that the words Hemdah and Muhammed are derived from the same root, from the verb *hāmādh*. Is it necessary for us, who do not live under the shadow of the Mosque, and into whom Muhammedan teachings have not been engrafted, to show the total fallacy of this interpretation? *First*, the word *hēmdāh*, in this passage, cannot mean "the desired one;" its meaning is rather "the desirable objects," "the precious things," (plural), as the verb (*ubhā'û*) stands in the plural ("they shall come," not "he shall come"). *Secondly*, the whole contextual structure shows that the prophet speaks of the coming glory and grandeur of the new temple, whose erection had just begun in his days; and, referring to the bright future of the rising sanctuary, the inspired prophet says: "Thus says the Lord of hosts, In a little while I will shake the heavens and the earth and the dry land; and I will shake all nations, and the precious things of all nations, they shall come (*i. e.*, into this house), and I will fill this house with glory," etc.

To another instance of Muhammedan Bible-exposition I call your attention. You know that Muhammedan theology admits the divine origin of Judaism and of Christianity; but, at the same time, it claims that the Islam is also divinely revealed, and that, moreover, it occupies a higher grade of religion than do its two older sisters. In support of this doctrine, Moses is brought forward and made to bear testimony! Of the words with which his parting blessing (Deut. xxxiii., 2) commences, Muhammedan theologians give the following explanation, "*The Lord came from Sinai*;" that means, the Lord revealed himself to Israel; for "*Sināy*" signifies the Hebrew people; "*and he rose in light from Seir to them*;" that means, to Christendom also God revealed himself; for "*Sē'ir*," the country in which Edom dwelt (see Gen. xxxvi., 8, and other places) stands for Edom, and "Edom" came, in the course of time, to be regarded as a symbolical name for Rome, for the Roman empire, and afterwards for the Christian world, whose spiritual center was in the city of Rome; "*he shone forth from Mount Paran*;" that means, God revealed himself also to the Arabian prophet, to Muhammed;

for "Pârân," where Ishmael, the patriarch of the Arabians, was living (Gen. XXI., 21), is used here to designate the Ishmaelite Muhammed. Furthermore, it deserves mention that Muhammed himself appealed to the Hebrew Scriptures, which, he said, he did not come to destroy, but to fulfil, and which, as he argued, for those who had eyes to see, pointed to him. "*A prophet from the midst of you, from your brethren, like unto me, will the Lord your God raise up unto you; to him you shall hearken.*" Thus we read in Deut. XVIII., 15; and, in reference to such and similar passages, the doctors of the Koran ask: Was Muhammed not like unto Moses? Did he not come from Israel's brethren, from the children of Ishmael? Is there not, in the Hebrew Scriptures, the prophecy, and here, in the rise of Muhammed, the fulfilment? Are there not, in the Old Bible, the types, and here, in the new Koran, the antitypes? Did not the inspired men of Israel foresee the coming prophet of Arabia?

These peculiar methods of interpreting the Bible remind us of the methods, which Persian believers in the Koran employ in the interpretation of the odes of their great national poet Hafiz. Muhammed Shemseddin Hafiz, as is well known, sang of wine, and of love, and of nightingales, and of roses—in fact, of beauty in every form. Can such poetry be accepted by the ecclesiastical authorities in Persia, and by the pious ministers of the Muhammedan religion in that country? Yes, the odes of Hafiz, so they say, must only be understood rightly; it must be believed that they are intended as an allegorical and mystical revelation of things divine. And so their commentators tell us that "the wine" signifies the true faith, and that "the beloved lad" stands as a symbol for God, and that "the intoxication" means pious ecstasy brought forth by a deep contemplation of the divine works and words, etc. This has, indeed, been carried so far, that pilgrims from all parts of Persia now resort to the tomb of Hafiz, and almost regard that frivolous poet as a saint. (Who is not reminded, by these commentaries upon Hafiz, of a number of commentaries, Jewish and Christian, upon the Song of Solomon, Psalm XLV., and other parts of the Bible?)

The theologians among the Muhammedans assert that their Bible-expositions reveal the real and true meaning of the Scriptures. If, now, some of them would face us to-day, and would notice how we shake our heads at their strange interpretations, they would probably say: You are too superficial in your explanation of the sacred books; the "inner light" has evidently not dawned upon you; the "deeper sense" of the Scriptures has remained hidden to you. The Christian Mystics speak also of a "deeper sense;" the Jewish Kabbalists speak likewise of Mysteries, "Sôdhôth," etc.

But do Muhammedans alone interpret the Bible under the influence of their religious prejudices? Jews and Christians also have sinned, and do continue to sin, in the same direction. Not that they sin consciously; not that they pervert the sense of the Bible wilfully; they err unconsciously. They believe that their expositions are the true ones, the only true ones. And they have not, and, in centuries gone by, they could not have, sufficient philological and other necessary knowledge to prevent them from making errors. We, rising above sectarian narrowness, must now be ready to admit that, in many instances, our own teachers, in olden times, erred, and that, in many instances, their interpretations cannot stand the light of criticism. Here also we may give illustrations. Rashi, an excellent Jewish expounder of the Bible, who wrote eight hundred years ago (he died 1105), explains the first verse of Genesis thus: "B'rê'shith, *in the beginning*;

'b'rēshīth' is equivalent to 'b'īsh'bhīl rē'shīth,' for the sake of rē'shīth. For the sake of rē'shīth God created the world. Rē'shīth is, then, first, a designation of the Torah; for, in Prov. viii., 22, the Torah is called 'rē'shīth dār'kô,' the beginning of God's ways. Rē'shīth, secondly, means God's chosen people Israel; for, in Jer. ii., 3, Israel is referred to in the words 'rē'shīth t'bhū'āthô,' the beginning of God's productions." Rashi desires, by his interpretation, to set forth the idea that God created the world, in order that the Torah should become manifest therein, and be a power therein, and for the further purpose that Israel should, so to speak, have a standing place, a sphere for his being and his fulfilling his mission in the world. Rashi here followed older Jewish authorities who preceded him with this explanation. We now find little to admire in this kind of interpretation; we think that b'rē'shīth means simply "in the beginning," and that no other sense, no "deeper sense," no "hidden sense" is contained in it. So much is certain to us, that the author—whether it was Moses, or some one living hundreds of years after Moses—did not think of the Torah, or of Israel, when he wrote down the word "b'rē'shīth." And our object, in our endeavor to understand the Bible words correctly, must now be to find an answer to the question, What did the author at first mean by his words? Of former interpretations, be they now by Rashi, or by St. Jerome, or by Luther, or by others, we take respectful and thankful notice, but we do so in the same spirit and manner as historians take notice of old documents, of old scientific views and systems. We carefully examine them; we accept what appears to us good and true; we reject what, according to our understanding, is erroneous. But far is it from us to take everything in them as being absolutely true.

We have given a few examples of old Jewish explications which, in the light of modern scholarship, we unhesitatingly declare to be incorrect and untenable and to be colored by Jewish bias. But Catholics, and Protestants, also, otherwise quite erudite and quite independent in their studies and researches, show, often enough, in their Bible expositions the mighty influence upon them of opinions and doctrines that were inculcated into their minds when they were young. There have been, and probably there are, Catholic scholars who find in the Old Testament quite a number of allusions to the virgin Mary, the queen of heavens, as they call her, and to the almost divine attributes which are ascribed to her by the Roman Church. In the so-called Protevangelium (Gen. iii., 15) where it is said that the seed of the woman will bruise the head of the serpent, Catholic theologians found the sense that *she*, the holy virgin, will bruise the serpent's head—*ipsa* conteret caput tuum, so the present editions of the Vulgata read, not *ipse* etc., the feminine gender being used instead of the masculine, despite the Hebrew text having the undisputed masculine pronoun and verb (hū y'shūph'khā) and not the corresponding feminine forms. Thus a text undeniably perverted is preferred to the true original reading, in order to make a Roman Catholic doctrine more plausible and to give to it a biblical basis.

Is it different with Protestant Bible exponents? Are the exegetical works of many of them not tinged by religious prejudices and dogmatical presuppositions? Some of them discover Christ almost in any page of the Old Testament, some of them find the doctrine of the Trinity indicated in the very first word of the Bible,—for are not the letters Beth, Resh, Aleph of the word B'rēshīth the initial letters of Bēn, Rūāḥ, 'Abh, (*son, spirit, father*)?—According to some of these exegetes it was the Cross that sweetened the waters of Marah, for is not

the numerical value of the Hebrew word for "tree" (Exod. xv., 25) or "wood" ($\text{ץ} = 70 + 90$) the same as that of the word (in later Hebrew) for "cross" ($\text{ץ} = 90 + 30 + 40$)? And may not therefore the words "wood" and "cross" be interchanged?—With some of these exegetes, aye, with large numbers of them, Shiloh, Immanuel, etc., are but typical names of Jesus of Nazareth; for has not "the Church" so taught it for many hundred years?—And this is called Bible Science!

But place yourselves, for a moment, in the position of one who had never heard from a Christian pulpit, or from the lips of a teacher, or who had never read in a book of Christian devotions, that "Immanuel" is Christ; and then read that chapter in Isaiah, where Immanuel is spoken of. In such a condition of your mind the idea will never occur to you that in that plain, clear oration of Isaiah any reference is made to a divine savior who should come more than seven hundred years later. Before the gates of Jerusalem, in the presence of king Ahaz, and of a multitude of the inhabitants of Jerusalem, the prophet is standing. The prophet says: Do not despair! Be hopeful! Be of good cheer! The Syrian armies and the armies of Ephraim, who are coming from the North, and who threaten you, and who, you fear, will conquer your land, lay waste your country, and destroy your sanctuary, will not succeed. In a few years the danger will all have passed away, and you will not be molested any more by this enemy. And this sign I will give you. Behold yonder young woman (*'ālmāh*), she has conceived, and she will bear a son, and she will call his name Immanuel; and before that child will be able to distinguish between what is good and evil, the enemy will have gone, the danger will have passed away, and a time of glory and of peace and of happiness will come for the kingdom of Judah, etc., etc.

Is this not a plain prophetic oration which hardly admits any misconstruction? And yet not only pious women and devout peasants, but learned expounders of the Bible cling tenaciously to the idea that Isaiah meant originally Jesus of Nazareth! And in order to make this idea more acceptable, they force upon the word *'ālmāh*—which means *any* young woman—the meaning, immaculate virgin!

And in such a forced manner other so-called "messianic" passages are explained. I am well aware that many of these "messianic passages" were already understood and explained as messianic and as having reference to Christ by the authors of the New Testament. It would probably be improper for me to say before you, gentlemen, composing my present audience, that the New Testament expositions of Old Testament passages were not always exact and correct. To many of you the New Testament is the very highest authority in everything, and you might say, Thus far a Bible student may go, not farther. Where Jesus of Nazareth has expounded the words of the Old Testament, or where Paul of Tarsus has set forth their meaning, the true and only true exposition is given. If a modern expounder undertakes to give another explanation, not in harmony with the New Testament, he is presumptuous, he has left Christian grounds.

Far is it from me to combat in your face such positions. So much only I may be allowed to state in this connection, that explanations of Old Testament passages similar to those of St. Paul and the other New Testament writers we find also in the Talmud and Midrash and in the mediæval literature of the Jews. "Shiloh" and Tsemah (*Branch*) were also understood by some Jewish teachers of former ages as having reference to a Messiah. There is, however, a great difference between the Midrash of the Jews and the Midrash of St. Paul, or rather between the position of the Jewish student towards the Jewish Midrash and the

position of the Christian student towards the Christian Midrash. The former sees in the Jewish Midrash historical documents showing how the Scriptures were understood by the Jews at certain times of the past; and to him, to the Jewish student, a transitory stage of Jewish Bible exegesis is thereby made clear. The Christian student, however, finds in the Christian Midrash, that is, in the New Testament, expositions of the Hebrew Scriptures, which he does not consider as merely transitory, as merely characteristic of their times, but which have become for him petrified, authoritative, unalterable.

I have arrived at the limits of the time allotted to me, and therefore I must close. In drawing now a logical conclusion of all that I have said, it seems to me this :

The main question which a scholarly Bible student should ask himself, ought to be, What was the original meaning which the Biblical author desired to express by his words? And in attempting to find a correct answer to this question; that one laying claim to the title of a Bible scholar should free his mind from all misleading preconceptions, from all sectarian bias;—truth, nothing but the truth, should be his aim.

BIBLIOGRAPHICAL NOTES.

BY REV. J. W. HALEY,

Amherst, Mass.

II.

The next book on my list is entitled, *A Succinct Account of the Rites and Ceremonies of the Jews, as observed by them in their different dispartions throughout the world at this Present Time*, etc., etc. By David Levi, London.

No date is given in the book; but, judging from internal evidence, it was not far from A. D. 1784. The book is a duodecimo of some three hundred and eighteen pages, printed in antiquated style, with the old-fashioned long "s." The first hundred and thirty pages of the book are devoted to a discussion of the Sabbath, Jewish Calendar, Passover, Day of Sheaf-offering, Day of Atonement, Feast of Tabernacles, and Feast of Purim.

I observe that he says of the Jews during the Paschal Feast, "They likewise may not drink any liquor that is produced from any grain, or matter that is leavened. . . . Their drink during the time of the feast is either fair water or raisin wine prepared by themselves."

The next portion of the book, to page 213, is devoted to consideration of Marriage, Circumcision, Redemption of First-born, Visitation of Sick and Burial of Dead, Phylacteries, and customary Prayers. Under the head of Marriage, he says that an uncle may marry his niece, while an aunt is not permitted to marry her nephew; the reason being that, in the former case, the law of nature is not reversed, since the same person remained at the head who was so before; while, in the latter case, the nephew marrying his aunt becomes, as it were, her head, thereby reversing the order of nature.

With reference to betrothal, Rabbi Levi says that it is customary among the Jews for the bride and bridegroom to be betrothed for some time previous to the marriage, in order that, during the interval, they may test each other's temper

and disposition, and, if they find sufficient concord and harmony, proceed to marriage; otherwise, not.

From page 213 to page 223, the author treats of Houses, Food and Utensils, and of Brotherly Love and Charity.

He tells us how food is rendered *Kosher*, that is, right or lawful for a Jew to eat. Cattle that are to be converted into beef must be killed by a Jew duly qualified and specially appointed for that purpose. He must examine the animal carefully, and, if any blemish or unsoundness is discovered, the flesh is deemed unfit for food. If a Gentile butcher undertakes to sell meat to the Jews, there is a Jew appointed by the rulers of the synagogue to superintend its preparation, to inspect it as it is cut up, and to put a seal upon it. This seal is of lead, with the word *Kosher* on one side, and on the other the day of the week in Hebrew characters. "Without such a seal," says the Rabbi, "no Jew will purchase meat at a Christian butcher's."

The last part of the book treats of the Mishna, or Oral Law, and its teachers; and of the Gemara, or exposition of the Mishna. The author takes occasion to animadvert severely upon some mistakes or misrepresentations of Dean Prideaux with reference to Jewish beliefs. The Dean had asserted that the Jews held only to a "Pythagorean resurrection," that is, to the transmigration of souls. This assertion Rabbi Levi refutes with some warmth and asperity. As a whole, the work seems marked by great fairness, and is, apparently, a faithful exponent of the belief and practice of the Israelites of more recent days.

The next work on my list is characterized by Orme as "the best work on modern Judaism in our language." Its title is, *Modern Judaism; or, A Brief Account of the Opinions, Traditions, Rites and Ceremonies of the Jews in Modern Times*. By John Allen, etc. Second edition. London, MDCCCXXX. It is an octavo volume of four hundred and sixty-two pages. It comprises twenty-five chapters, the contents of which are as follows:—Chapter I. Old Testament—reception by Jews; three-fold division, etc. II. Targums, or Chaldee Paraphrases. III. Talmud. IV. Reasons for believing the story of the Oral Law a fiction. V. The Cabbala. VI. Thirteen Articles of Jewish Faith. VII. Jewish Opinions as to the Moral Condition of Human Nature. VIII. Rabbinical Traditions concerning God. IX. Traditions concerning Angels. X. Traditions as to Paradise. XI. Traditions concerning Human Souls. XII. Traditions concerning Persons mentioned in the Old Testament. XIII. Traditions concerning Behemoth, Leviathan, Bar Juchne, Sambation. XIV. Traditions concerning Jesus of Nazareth. XV. Traditions concerning Messiah. XVI. Concerning Birth, Circumcision, Purification, etc. XVII. Dress of Jews. XVIII. Congregation, Synagogues, etc. XIX. Forms of Prayer. XX. Traditions respecting the Age of the World. XXI. Festivals and Fasts. XXII. Meats, Drinks and Utensils. XXIII. Marriage, Divorce, etc. XXIV. Sickness, Death, Burial, Mourning. XXV. Caraites. Where a work is so rich in contents as that before us, no excerpts will do it justice. He cites the famous Rabbi Jarchi as maintaining that Jews actually receive a "*supernumerary soul*" on the Sabbath day, which "carries out the mind of man to eating and drinking, and makes him eat and drink with appetite and pleasure."

Allen's testimony as to the drink used during the Passover festival is as follows, "They are forbidden to drink any liquor made from grain, or that has

passed through the process of fermentation. Their drink is either pure water, or raisin wine prepared by themselves."

As a whole, the work is far the most elaborate and comprehensive which we have met with, respecting the subject.

The next work to be noticed is an octavo of four hundred and forty pages, bearing the following title: *Ceremonies, Customs, Rites and Traditions of the Jews, interspersed with Gleanings from the Jerusalem and Babylonish Talmud, and the Targums, Mishna, Gemara, Maimonides, Abarbanel, Zohar, Aben-Ezra, Oral Law, etc.*, etc. By Hyam Isaacs. Second edition. London, 1836. The author was a converted Jew, and the preface to his book breathes a truly Christian spirit. The book itself has neither Index, Table of Contents, nor division into chapters. The several topics treated in the work are as follows:—Thirteen Articles of Jewish Faith; Forms, Customs and Manners of the chief Jewish Festivals; Phylacteries; Afternoon Prayers; Courtship, Marriage and Ceremonies; the Ethics of the Fathers; Rulers, Judges, Prophets and Wise Men; ending with a resumé of the Mishna and Gemara.

Isaacs follows quite closely in the footsteps of his predecessors above described; and yet he adduces many odd traditions and usages which the others omit. For example, he asserts that, if a Jewess says her prayers, it is thought that neither good nor evil will result from it. He describes a curious kind of expiatory sacrifice practiced by the Jews. The person who is to sacrifice procures a cock, which must be slain by a Rabbi. The offerer then takes the dead fowl by the legs, swings it nine times over his head, and prays to God that all the sins which he himself has committed during the year may enter into the fowl. The animal is then, with a suitable donation, given to the poor for food.

The testimony of this learned Israelite relative to the drink used at the Passover is almost identical with that previously cited. According to him, no fermented or leavened article was permissible. He gives it as an invariable rule of the Jews to bury the dead in the most decent manner possible, and to treat the repositories of the dead with the utmost respect. He says the Jews think that "the moment the soul leaves the body, it directly enters into purgatory," from which it may be delivered by the prayers and kind offices of surviving relatives. "As long as the soul is in purgatory, so long does the body remain alive in the grave and feel the gnawing of the worms, for a longer or shorter period, according to the sins which they have committed when alive."

The author recites a queer tradition respecting the "Shameer," an insect unknown, we judge, to modern entomology. It appears that, when Solomon was about to build the temple, he was much in need of the services of this peculiar insect. This creature, of the size of a barley-corn, was hidden very carefully, although Satan knew the secret of the concealment. Solomon constrained Satan to disclose the secret, which he did with the greatest reluctance. The arch-fiend dived to the bottom of the sea, and brought up in his arms a stone weighing about a thousand tons. This, in a paroxysm of rage, he dashed to the earth, when the stone split open, revealing a cavity at the center in which lay the "Shameer." This little artificer was set at work the very next day. Solomon, by his wisdom, knew the shape and size of every stone which would be required in building the sacred edifice. So, going to the quarry, he took a pencil and marked the outline of every stone needed in the structure. This done, he placed the

"Shameer" upon the pencil-mark. The good little creature followed the tracings implicitly, never deviating to the right or the left. Strange to say, as he proceeded, the stone split asunder along the line, cleaving precisely into the required forms, and with highly polished surfaces!

Elsewhere he tells of the Leviathan, a huge fish which God created at the beginning, then killed and salted down, in readiness for the great feast at the coming of the Messiah, when every Jew is expected to be present, and participate in the festival.

With reference to marriage, he mentions the opinion that, since the man lost the rib, he naturally seeks for a partner, while the woman has no occasion to seek, since she lost nothing.

Another tradition which has an obvious moral is this. After the Flood, Noah planted a vine. When this began to grow, Satan came slyly and watered the roots with the blood of a lamb, a lion and a swine. This was absorbed by the vine, and wrought such a change in it, that, from that time forward, whoever drinks moderately becomes as a lamb, whoever drinks freely becomes fierce and ferocious, like a lion, while he who drinks to great excess becomes like a swine.

It may be said, in a word, that Isaacs's book well deserves study as a portraiture of Judaism by one intimately acquainted with the subject.

We mention, at this time, one other book, bearing title as follows: *Fundamental Principles of Modern Judaism Investigated*, etc., etc. By Moses Margoliouth, of Trinity College, Dublin. London, MDCCCXLIII. It is an octavo of some two hundred and ninety-six pages. The book opens with a preface by Rev. Chancellor Raikes. Then follows a discussion of the Fundamental Principles of Modern Judaism, under several heads,—Are Phylacteries warranted by Scripture? How do Jews interpret certain texts? Wearing of Phylacteries; Absurdities connected therewith; Doctrine of Trinity implied in certain Prayers; Wearing of Fringes; Fables as to the Talith; Resemblance of Talith to Popish Scapular; Virtues of Talith and Fringes; Superstitions as to the Mezuzah; Introduction to, and Statement of, the six hundred and thirteen Precepts; ending with an Address to the Jews, and one to Christians. The book is one of much interest, as affording another aspect of modern Judaism, different in many respects from that presented by any one of the above-named writers. The author writes in a devout Christian spirit, and addresses himself earnestly and tenderly to his former co-religionists. Space will not permit extracts; the outline above given will suffice.

We cannot but think that every Christian minister should carefully study modern Judaism, as represented by those writers who are thoroughly versed in the subject. So greatly are Christians, and the world in general, indebted to the Jews, that their customs, traditions and writings merit careful and patient examination. If that remark (attributed, we believe, to Disraeli), be true, that one half of the Christian world worships a Jew, and the other half (the Roman Church) a Jewess, we surely cannot afford to ignore the claims, or overlook the utterances, of the Jews of modern times.

THE COVENANT AND THE EARLY PROPHETS.

BY C. J. BREDEKAMP.

[Translated by Professor George H. Schodde, from *Gesetz und Propheten*, pp. 21-30. Erlangen, 1881.]

As the criticism of Baur and his school traced back the distinguishing peculiarities of the Christian religion rather to Paul than to Christ, so the latest critical school reduces the importance of the founder of the Old Testament religion to such small dimensions that the later prophets of the Northern Kingdom appear to be the real protagonists of its fundamental and essential ideas. While Wellhausen as yet has said scarcely anything of the importance of Moses; this, according to Kuenen, consists in the fact that he created a firm connection between Jehovah and the people whom he had led out of Egypt. His importance is represented to consist, not in anything that he fixed for the public worship of God or the political organization of the people, but in this that he firmly established the worship of the God of the fathers, whose new name was revealed to Moses—"I will be your God and ye shall be my people"—to have brought this to the full consciousness of his people is the sum and substance of Moses's life work. And this consciousness was not again lost to the people; on the other hand, his people were not able to understand anything else, especially not the ethical conception of God. "In one word," he says (*De Godsdienst van Israel*, I. p. 291), "that which distinguished Moses from his people remained his own personal possession and that of a few other spiritual associates—under the influence of Moses, Israel took one step forward, but it was only *one* step." Wellhausen, with correct judgment, sees that if the idea of an historical covenant established with the people once for all time under Moses, with certain conditions, is of great antiquity and universal, then his historical structure has lost its foundation. He accordingly denies that the older prophets had any knowledge of a covenant relation entered into by Jehovah with his people. In this way we are led to a discussion of the idea of ברית in its importance for the prophetic literature. We must decide whether the older prophets already acknowledge the Mosaic covenant as their basis or not, and what characteristics they ascribe to this covenant.

In reference to the etymon of ברית we cannot agree with the explanation, which has also found an entrance into Gesenius's Lexicon, according to which, (derived from כרה = to cut, to separate) *decision*, *determination* is the meaning, and then only, in a derived sense, a decision established to regulate the relationship between persons. But rather the original meaning is not διαθήκη (in the original sense of the word = *μόνοπλευρος*), but συνθήκη; i. e., ברית proceeds from a mutual relationship, as is shown from its frequent constructions with עם, אה, בני. The conception διαθήκη, generally expressed by the construction with ל, originates in the fact that each covenant contains some individual stipulations. In addition to this comes the peculiar character of this covenant, according to which God, as the Higher Being, offers to and imposes upon men the duties without which no covenant is thinkable; accordingly, but little is said of the compliance of Jehovah, because he, on account of his fidelity, naturally does his duties, and in reality there is need of a reminder only on the part of the other party. Without doubt the expression כרת ברית, which can be compared with the parallel expressions *δρκια τέμνειν* and *foedus icere*, proves that the natural and oldest meaning of ברית is a covenant concluded with a sacrifice, as this original

signification can yet be traced in the word *ברית*, literally "cutting apart or into pieces," cf. Köhler, on Zech. ix., 11.

The idea of a covenant includes the idea that it constitutes a relationship of right which carries with it duties and rights of those entering upon this relationship. Jehovah binds himself to be to his people a faithful covenant God, and in return for this, demands obedience of the people, for which reason the prophets so frequently describe God in the act of passing judgment. Israel, on the other hand, has the right to expect the fulfilment of the divine promises, if it remains faithful to its covenant promises. It is a question whether the cultus element belonged to these covenant duties. As in general in olden times covenant and sacrifice were closely connected, thus, too, not only the expression *כרת ברית* and the etymon of *ברית*, but also Gen. xv. and more especially the account in Exod. xxiv., prove that this same connection was present to the Jewish mind also. Since the oldest account of the Mosaic covenant represents it as having been established through sacrifices, and since the Book of the Covenant itself contains sacrifice as an integral part, there can be no doubt that the Mosaic covenant is most closely connected with sacrifices. It is accordingly quite natural that Wellhausen should attempt to eliminate the idea of a covenant out of the oldest prophetic literature. But this is a combat against windmills. "The consciousness," says Kuenen, p. 290, "that a peculiar and new relationship existed between the God, in whose name Moses acted, and the tribes of Israel, did not again die out." This, indeed, is the case. All the prophets stood upon the condition of affairs established by Moses at Sinai; in the Blessing of Moses the chief duty of the priesthood is represented to be the preservation of the covenant of God with his people (Deut. xxxiii., 9); and the Blessing of Moses, like the Song of Deborah, (Judg. v.) begins with a reference to the manifestation of God on Mount Sinai. Wellhausen thinks that the narrative in Exod. xxiv., 3-8 had no influence on the older prophets. It is strange how little the latent character of the Book of the Covenant, to whose frame-work Exod. xxiv. belongs, troubles him here, although he considers a similar character of the Priest Codex as most improbable. But even supposing that the Book of the Covenant together with its historical frame-work and the Blessing of Moses were unknown to the older prophets, or had not been acknowledged by them, which is most improbable, do we not find the same idea in the oldest prophets? Although Amos may not have the exact words, yet the thing itself is there. When in iii., 1 he says, "Hear this word that the Lord hath spoken against you, O Children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (the prophet here evidently thinks of Exod. xix., 5), it is certainly natural to conclude that Amos knows of a closer relationship between Jehovah and Israel, i. e., knows of a covenant, on account of the violation of which he recognizes the justice of the divine punishment. When Hosea compares the connection between Jehovah and his people to a marriage and then uses the picture for the thing itself, viii., 1; vi., 7, does he not know of a covenant? In viii., 1 the sum of Israel's guilt is concentrated in the transgression of the covenant. And when Jehovah, in Isaiah, is the king, or master, or Lord of the vineyard, then certainly these figures are only other expressions for the covenant relation; for the king loves and protects his people, the father his children, the master of the vineyard his vineyard, as long as they produce what he is justified in asking of them; and, in the opposite case, he

certainly dissolves his relationship to them and lays upon them punishment and judgment. The word was not the source of the idea, as Wellhausen maintains, but rather the idea finds expression in various but generically alike figures and pictures. Just in the universal potency of the idea of the covenant lies the truth of what Duhm says, when he remarks that Israel as a people is the object of the sermons of the older prophets, although he is wrong in denying the recognition of the individual. For the covenant is in the first instance a covenant of the people. In reality an impartial examination finds no difference between the older and the younger prophets in the conception of the covenant; as in general the stability of Old Testament ideas is much greater than is generally acknowledged. The remark of Guthe is indeed correct, that all the features of the sermons of Jeremiah unite and concentrate in the idea of a covenant, and that this idea appears more in this prophet than in any other. But his whole work as a preacher can be summed up in the *ברית* only for this reason that its importance is so central not only with "the authorities of Biblical Theology," but in the Old Testament religion itself; and in principle this is true also in the case of the older prophets. To conclude from the fact that Jeremiah never uses the word *ברית* metaphorically (as Job v., 23; Hos. II., 20) and never otherwise than in a religious sense, that he was the first to restrict the idea of a covenant to the purely religious sphere, and consequently entertained an idea of a covenant peculiar to himself, is certainly most superficial. Why could he not have used a term so common as this, as is done in Zech. XI., 10, or Mal. II., 14? Wellhausen commits the same blunder when he concludes from the covenant with the beasts in Hos. II., 18 that Hosea had not the specific idea of a covenant. With such feeble arguments it will be impossible to argue away the fact that all the prophets stand upon the covenant founded by Moses. Or do these critics think that possibly the establishment of a covenant was not effected through Moses? It could possibly be considered somewhat surprising that the name of Moses is so seldom found in the older prophets. But why should that be said which all know? Is not the same true in the earliest records as found in Genesis? The *ex silentio* argument, which plays so important a role in modern criticism, often proves to be very mechanical. When in Amos III., 1 sq. the special election of Israel for a peculiar relationship with God is brought into connection with the exodus out of Egypt, then certainly the exodus which took place under Moses is not the only ground for the duty of compliance, for a similar treatment had been accorded to Kush, Aram and Philistæa by Jehovah; he must know other fundamental facts besides these from the time of the beginning of the congregation, which, as a matter of course, transpired through the same mediator. And does Hosea (XII., 12 sq.) not set up Moses beside Jacob only as a prophet such as others. He says there, "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." The contrast here evidently is this, that while Ephraim boasts of Jacob and Bethel, it has forgotten him who is greater, through whom God had led them out of Egypt and protected them. As much higher as a prophet is than a serving shepherd, so much higher Moses stands than the poor Jacob serving for a wife. It has been thought by Ewald and others that this historical retrospect is to illustrate the miraculous divine preservation in dangers. But, in the case of Jacob, we hear nothing of a deliverance from danger; but the poor shepherd's life of Jacob is contrasted with the prophetic activity

of Moses. The former watched the sheep for a wife; the latter watched over the people. It is all the worse that Ephraim has provoked anger most bitterly, that he spoke trembling, exalted himself in Israel, and has continued this conduct up to now (XII., 15; XIII., 1, 2). It is easily seen how groundless it is to suppose that Hosea is only laying down the foundation ideas of Israel's religion. For him, Ephraim's sin is backsliding from the Mosaic past and *משמרת*. For this relationship lies clear to the view in his thought. The Mosaic times are the times of the first and youthful love (Hos. XI., 1); so entirely are the older prophets rooted to the covenant as founded by Moses. That Amos (v., 26) does not teach that Israel's religion was developed out of an originally Sabaic form of worship, as Vatke thinks, will soon be seen. Indeed, the whole manner of the prophets is such that they do not preach new doctrines. They do not endeavor to prove why people should comply with the religious and moral precepts; they rather presuppose that the sins of the people are transgressions against old and well-known truths; they live and have their being in the covenant relation, and accuse the people of unfaithfulness to this covenant. And the people are one with the prophets in this regard; every child in Israel knows that God, through Moses, had entered into a covenant relation with Israel. Smend, *Moses apud Prophetas*, p. 19, correctly remarks: "*Fœdus semel in Monte Sinai per Mosem junctum esse, traditione certissima atque unanimi antiquitus constabat.*" All the more the above stated question, whether the cultus element was included in the idea of a covenant, demands an answer. However closely covenant and sacrifice may have been connected in Israel, it would, nevertheless, have been possible for the prophets to have formed their own conception of the covenant. They would, of course, in doing so, have renewed their connection with the whole past, which considered the sacrifices as a portion of the Mosaic legislation, and, from the outstart, it is impossible that a prophet would have assumed a hostile attitude against the sacrificial system which was so closely interwoven with the history of the people. As Moses already, although, according to the covenant account of both Elohist and Jehovistic sources (Ex. III. and VI.), the name Jehovah was first revealed to him, nevertheless came to his people in the name of the God of their fathers, thus too every true prophet must live in the spiritual world and history of his people; otherwise, his activity is without historic connection. It creates no favorable opinion of the consistency of the modern critics, that they cut away the activity of the prophets from the roots of the religious past. For, from the prophetic polemics against the sacrifices as practiced in those days, so much at least is incontestably clear, that Israel must have lived in the faith that such offerings were pleasing to God. The people entertain no other idea but that in the oldest times the piety of the fathers found expression in such sacrifices. From the first offerings of Cain and Abel, through the patriarchal age, the practice of sacrificing was kept up, either to secure or to retain the good pleasure of God. Above all, Moses himself, according to all accounts, received into the legislation and sanctioned the sacrificial system. In truth, it is difficult to understand how true prophets, whose activity, as it appears, was guided by the principle expressed in Matt. III., 15, could, in so radical a manner, have deserted the common basis of an understanding with the people. They would have proclaimed an entirely new and strange conception of a covenant to the people.

How closely the covenant idea was associated with sacrifices in the religious consciousness of the Israelites can be seen, not only from Zech. IX., 11, where the

return of those in exile is predicted on account of the blood of the covenant, where, consequently, the connection between sacrifice and covenant is presupposed as a fixed and accepted fact, but also from Ps. L. This psalm is of an entirely prophetic character, and, according to popular exegesis—which, however, we cannot accept—is claimed to oppose sacrifices most emphatically. All the more important is it that the psalmist gives us his theme in verse 8, “Gather my saints together unto me, those that have made a covenant with me by sacrifice.” Whether the participle כרתִי be taken in the sense of the past or present, the conclusion in each case follows that, in the eyes of the saints, the covenant was concluded and maintained only on the basis of sacrifices. ברית and זבח are, in the eyes of the “saints,” inseparable. The prophet, indeed, is not to join in with this view; but even conceding this, it is, nevertheless, certain that his contemporaries, and, indeed, the saints among them—for an ironical interpretation of חסידים is not to be thought of—unite covenant and sacrifice. At any rate this psalmist, like Jeremiah, who (VII., 21 sq.) is claimed to exclude sacrifices from among the duties of the covenant, could have been permitted to hold his own peculiar view. The *divide et impera* has so much become the practice of the newer Old Testament criticism, that this possibility must not be left out of sight. Especially is it Duhm who ascribes not only to the prophets, but also to each prophet individually, a peculiar system of doctrine over against the law; as though the prophets were to be regarded in the light of modern systematizing theologians. In this manner he sets up his dry categories which oppose each other, like skeleton beings, so that, instead of a living picture, only the broken bones of dry conceptions and theological statements lie on the ground, and the wonderful harmony of the whole activity of prophecy is destroyed. While, according to this view, Hosea still permits sacrifices, Amos knows only of an entirely wordless cultus. Wellhausen, indeed, does not deal with such follies, but seeks to give a complete historical picture. He is, indeed, thereby compelled to make even men like Hosea opponents of sacrifices. The whole prophetic literature as such, according to the views of Wellhausen and of other critics, is claimed to stand in an irreconcilable antagonism to sacrifices as a divine institution. According to this, then, the covenant with God would have been conceived by the prophets as without sacrifices. But as no prophet expressly restricts the idea of the covenant in this manner, we will be able to decide this question only in the later discussion. Here it will suffice to mention the conclusion we have reached: The oldest prophecy has its roots entirely in the covenant concluded by Moses, mentions it repeatedly; and, when this is not done by name, the thing itself is there. If they conceived the duties of the covenant to be merely of a moral nature (*sittlich*), then the prophets contradict the fundamental ideas of the traditional religion and the method practiced by the fathers to prove their piety.

NOTES FROM ABROAD.

BY ROBERT F. HARPER.

Prof. Dr. J. Euting has recently returned to Strasbourg after fifteen months's absence in Inner-Arabia. His preparatory announcement of the results of his journey written to the Freiherr von Manteuffel and dated Beirut, July 13, 1884, is as follows: "On May 22d, '83, I left Strasbourg. From June to August I spent in Middle Syria and undertook a journey to Palmyra, from which place, among other things, I brought back a copy of a bi-lingual (Palmyrenish-Greek) inscription, which has long been desired by the Berlin Academy. Five chests of mummies and skulls, a number of altar and grave-stones are at present still in Palmyra. On the 31st of August, I undertook the journey proper into Inner-Arabia. After three months's stay in Hajel, the residence of Emir Mohammed ibn Raschid, on the 23d of January, '84, I travelled westward to Teima (an exceedingly old city mentioned in Isa. xxi., 14). Here I discovered a stone with an Aramaic inscription and a likeness of king Schozab ben Petosiri clothed in an Assyrian costume, dating in my opinion, from the eighth century B. C. Besides this valuable stone I found still others of less importance. The weary and dangerous journey to the ruins of Tibuk received no compensation. On the other hand, the ruins of the cities of Madein-Salich and el-Oela surpassed my expectations. I found there about thirty well-preserved and dated inscriptions in the Nabatæan (dating from the times of the Nabatæan kings Haretat-Aretas I. and Aretas II. who resided in Petra at the time of Christ) and fifty-five inscriptions in Himjaritic (South-Arabic). The impressions on paper and two stones as tests of the different sorts of writing have arrived safely in Strasbourg. Besides, I have copied in my day-books many hundred shorter inscriptions in a form of writing differing from the Himjaritic and up to the present time unknown." Prof. Euting also hopes, through the agency of an intelligent young Egyptian who passes yearly by the ruins of Bada and Maghair Schoaib to obtain impressions of the inscriptions in these places.

H. L. Strack, after a favorable review of Paul de Lagarde's "Librorum Veteris Testamenti canonicorum pars prior Graece" in the *Theol. Litbl.*, No. 38, in the course of which he states that the last stereotyped edition of Tischendorf is utterly worthless, closes with the following appeal, "The second volume will finish the work. Will it appear? Theological Germany! P. de Lagarde prints the book at his own expense. He cannot and will not print the second volume, until he has, in a great measure, received back the money expended in the first. Will you not regard it as a duty of honor to assist this important work by purchasing a copy? Almost a year has gone by and, so far as I know, no scientific journal in Germany has, by a notice, recognized the importance of this publication. The fact that the author is not in a position to furnish copies for notice is not sufficient reason for this neglect, etc." It should be truly regretted that such men as Lagarde and Dillmann cannot find publishers for their works, viz., respectively, the Septuagint and the Ethiopic version of the Bible, and hence that the results of their labors and investigations must to a great extent be lost to scholars. Well has the critic bewailed the fact that Germany which claims to be the mother of all learning has turned her back to such important works as these.

Among the numerous books in preparation the following may be mentioned:

'Arabische Grammatik nebst Uebungsstücken, Litteratur und Vocabular" by Dr. Socin, Professor at Tübingen. This work will be published by H. Reuther and will take the place of Petermann's "Grammatica Arabica" as Vol. IV. of the *Porta linguarum Orientalium*. An English edition will appear at the same time with the German. This book is expected very soon.—"Die Psalmen aus dem Grundtext übersetzt und durch eine fortlaufende Besprechung erläutert" by Lic. Dr. V. Andreae.—"Skizzen und Vorarbeiten" by Julius Wellhausen. Vol. I. 1. "Abriss der Geschichte Israels und Judas." 2. "Lieder der Hudhaliten, deutsch und arabisch."

October 12th.

→GENERAL NOTES.←

The Non-Messianic Interpretations of Isaiah LIII.—The most prevalent opinion among recent Jewish writers is that by the Servant of Jehovah, whose sufferings are here portrayed, is meant *the nation of Israel*. According to them, the prophecy describes the misery to which Israel is subjected, his stedfast adherence to the worship of the one living and true God amid the idolatry of the nations, and his final deliverance and glory. This opinion has been adopted and maintained by Rashi, Abenezra, David Kimchi, Lipmann, Adler, and other distinguished Jewish writers. Among them, however, there is some diversity of opinion. Some suppose that the whole Jewish nation is personified; whilst others, as Rashi and Lipmann, restrict the prophecy to the pious portion of the people. Thus Rabbi Rashi, commenting on Isa. LII., 13: "Behold, my Servant shall be exalted and extolled, and be very high," explains the words: "Behold, in the latter days my servant Jacob shall prosper, that is, the righteous who are in his midst." Most of those Christian writers, who have adopted a non-Messianic interpretation, have also given a somewhat similar explanation but with a considerable diversity of opinion, Eichhorn, Rosenmüller, Hendewerk, Köster, and Hitzig suppose that the whole nation of Israel is the subject of prophecy; Ewald, Bleek, Riehm, and Dr. Davidson think that the ideal Israel—Israel in the imagination of the prophet—is referred to; whilst Paulus, Thenius, Anger, and Kuenen restrict the application to the true worshippers of God as contrasted with the ungodly. Knobel supposes that we must distinguish the Servant of Jehovah in a wider and narrower sense: in a wider sense, the whole people of Israel are meant, so far as they had not apostatized from Jehovah, thus both the true and false worshippers; in the narrow sense, the true worshippers of Jehovah, the kernel of the nation, are meant; and he asserts that in this prophecy the phrase is sometimes used in the one sense and sometimes in the other. Oehler adopts the peculiar opinion that at first the Servant of Jehovah was used in a collective sense, denoting Israel; but as the prophet proceeded, the collective sense is dropped and an individual is represented, as is especially the case in this Fifty-third chapter of Isaiah. "The figure," he observes, "represents first the servants of God collectively, from which the holy seed proceeds which is to form the stock of the new church, and then culminates in an individual. This Servant, the ideal Israel, is accordingly called to establish judgment in the earth, and the isles wait for his law."

He is the light of the Gentiles, and through him the salvation of the Lord is to penetrate to the end of the earth." And, again, he observes: "The prophetic intuition of the Servant of Jehovah in the Book of Isaiah (XL.-LXVI.) commences with the nation, but culminates in an individual. So early as chap. XLII. and XLIX., the view is gradually transferred from the nation to an individual distinct from the nation, who (XLII., 6) negotiates a covenant for the people, and then becomes the light of the Gentiles, who, as mediator of the covenant, re-settles the people, like a second Joshua, in the possession of the land (XLIX., 8). Even if these passages are got over by referring the Servant, so far as he is distinguished from the people, to that germ which represents the genuine Israel, the aggregate of the servants of God, including the true prophets chap. LIII., on the contrary, can only refer to an individual." This theory is very ingenious; it accounts for all those passages in which the Servant of Jehovah is called Israel and the "Seed of Jacob;" and it tries to reconcile both views—the opinion of those who consider that by the Servant of Jehovah the nation of Israel is meant, and the opinion of those who consider that a personal Messiah is intended.

The second non-Messianic interpretation worthy of mention is, that by the Servant of Jehovah is meant the *prophetic order*. This opinion is not nearly so generally maintained as the idea that the nation of Israel is intended: still it is adopted and defended by several distinguished theologians. Among its advocates are to be reckoned Gesenius, De Wette, Schenkel, and, to some extent, Umbreit and Hofmann. Umbreit remarks, "The Servant of Jehovah is the collective body of the prophets or the prophetic order, which is here represented as the sacrificial victim taking upon himself the sins of the people." But he considers that the prophetic order is only fully realized in the Messiah, the ideal prophet; and he thus finds an application of the prophecy to Jesus, as the Anointed Prophet, in whom resided the fulness of the prophetic gift. The view of Hofmann, as given in his *Schriftbeweis*, so far as the meaning of that obscure but most suggestive writer can be understood, is somewhat similar. The vocation of Israel, he observes, is that of a prophet or of a witness of God to mankind, as it is said, "Ye are my witnesses, saith the Lord, and my Servant whom I have chosen" (Isa. XLIII., 10). This is especially seen in the prophetic order, who were despised and rejected by the people, as was pre-eminently the case with Isaiah himself. But the culmination of this prophetic mission will be especially seen in him who is the ideal prophet, namely, the Messiah. In this view Hofmann carries out His peculiar notion that history itself is prophecy.

The third non-Messianic view to be noticed here is, that by the Servant of Jehovah an *individual* is meant. The personal traits in the prophecy have constrained to the adoption of this view. Accordingly various persons have been fixed upon. Augusti supposes that Uzziah is here meant, Bahrtdt fixes on Hezekiah, and Steudel on the prophet Isaiah himself. Rabbi Abardanel at first supposed that the nation of Israel was meant, but he changed his opinion, and made King Josiah the subject of the prophecy. "The whole prophecy," he observes, "was uttered with reference to King Josiah." The person, however, who has been most frequently fixed upon is the prophet Jeremiah. This opinion was first promulgated by Rabbi Saadiah Gaon; it was afterwards favored by the illustrious Grotius, and has recently been defended by Baron

Bunsen. Professor Williams, in his theological essay on Bunsen's *Biblical Researches*, expresses himself favorably regarding it. He observes that if any single person should be selected, it is Jeremiah, and that "the figure of Jeremiah stood forth amongst the prophets, and tinged the delineation of the true Israel, that is, the *faithful remnant* (whom he considers to be meant by the Servant of Jehovah), just as the figure of Laud or Hammond might represent the Caroline Church in the eyes of her poet." Ewald was so struck with the personal characteristics of this prophecy that he relinquished in regard to this chapter the view that the ideal Israel is meant, and supposes that some unknown sufferer—some single martyr—is intended; and he regards this portion as interpolated from an older book. To such straits are non-Messianic interpreters forced to have recourse.—*From Gloag's Messianic Prophecies.*

→CONTRIBUTED NOTES.←

"Gamaliel ben Pedahzur."—*Fermented or Unfermented Wine?*—In the last number of *The Old Testament Student*, the Rev. J. W. Haley published some interesting *Bibliographical Notes*, among them notes on that rare work, *The Book of Religion, Ceremonies and Prayers of the Jews, etc.*, by Gamaliel ben Pedahzur. London, 1738.

The author's name is a pseudonym. Gamaliel ben Pedahzur was the name of a prince of the tribe of Manasseh, mentioned five times in the Bible (Num. i., 10; ii., 20; vii., 54, 59; x., 23), and occurring nowhere else. In post-biblical times, the name Pedahzur fell out of use altogether; and, in the whole Jewish history, that name does not appear. The name Gamaliel, likewise, which, in the Talmudical period, was borne by five or six men mentioned in the literature of those days, has disappeared almost entirely in post-talmudical times. Moreover, the reliable and learned Joseph Zedner, who compiled the *Catalogue of the Hebrew Books in the British Museum*, says explicitly in said catalogue, p. 254, that the author's name is a pseudonym. From inner evidences, we must conclude that the author was not a Jew at all, but a Christian.

But there is another point in Mr. Haley's remarks which impels me to write the present lines. He says: "I observe that Gamaliel ben Pedahzur agrees with other Jewish authorities in the statement that the Jews, at Passover, drink no fermented wine. His words are (p. 55): 'Their Drinkables is either fair Water, or Water boiled with Sassafras and Liquorish, or Raisin-Wine prepared by themselves.'"

It is, first, to be remarked that the words "at Passover" seem to have been written inadvertently by Mr. Haley. Gamaliel ben Pedahzur spoke evidently of the use of "Drinkables" at all times.

Secondly, interesting as the book may be in several regards, it betrays gross ignorance, if it should say that the Jews, in consequence of their religion and law, abstain from drinking fermented wine. The author does not agree "with other Jewish authorities" in his statement. The utmost we can concede is that he may agree with other, Jewish or Gentile, writers, who are ignorant so far as concerns this matter.

The *Halakhah*, i. e., the Talmudical law, ordains the ritualistic use of wine on several occasions, e. g., when grace after meal (*birkhath hammazon*) is said; at *qiddush*, (on the commencement of the Sabbath); at *habhdalah* (on the close of the Sabbath); at the eve of Passover, when four cups of wine were to be drunk; and on a few other occasions. On all these religious and semi-religious occasions, fermented wine (*yayin hay*), mixed with water, was to be used (the unmixed Palestinian wine being considered too strong); and only when fermented wine was not to be had, unfermented wine was allowed. In support of these statements, a large number of Talmudical passages can be referred to; e. g., B'rakhoth 51; Babha Bathra 96, 98; P'saḥim 108, etc.

But how do some people say that only raisin-wine, or other kinds of unfermented wine, were legally permitted to the Jews? Those who at first said so, may, in Poland or in Russia, or in some other poor northern country, have actually observed the exclusive use of raisin-wine or the like. But they did not know that in southern Germany, in France, Italy, and other wine-producing countries, fermented grape-wine has been in use among the Jews for time immemorial. They did not know that, when Jews in poorer countries made use of raisin-wine or similar concoctions, they did so under an indulgence granted by the Jewish casuists, who said that, in case fermented grape-wine should be too high-priced, or in case *Kasher* grape wine, which a strict law-abiding Jew might drink, could not be had, substitutes might be used. It is sufficient to refer, in regard to this point, to Jacob ben Asher's 'Arba'ah Turim and Joseph Caro's Shulkhan 'Arukh, I., §§ 182, 183, 272, 472, etc., and the parallel passages in Maimonides's Mishneh Torah, and in the other casuistic books.

Let me, in conclusion, cite a word of Rabbi Judah bar Ilai, who lived in Palestine in the middle of the second century, and who had a natural dislike for wine. He said once to an interrogator, "Believe me that I never taste wine but for *qiddush*, for *habhdalah*, and the four cups on *Passah*; and then my head aches from Passover to Pentecost." (N'dharim 49, b.) It was certainly no wine made of raisins, of which that Rabbi drank, and of which, as a pious Jew, he was bound to drink.

The subject is not exhausted; but this may be sufficient at least to prove that neither the Jewish life nor the Jewish law knew anything of the theory of total abstinence.

B. FELSENTHAL.

George Henry August Ewald.—Germany, which is prolific in prolific writers, has hardly produced the equal of Ewald this century. Few writers have bestowed as much painstaking care on their few small works as he on each of his numerous and robust progeny. He died in 1875, in his seventy-second year. His first work, bearing the pretentious title: "The Composition of Genesis Critically Examined," he published at twenty, and he had just finished the fourth volume of his "Theology of the Old and New Covenant" when he died. Hardly a year intervened without a new demand on his publisher. Not to speak of review articles without number, and the magazine which he filled for twelve volumes with his own articles, the number of his greater works is simply astonishing. They were all centered about Oriental literature. He taught Persian, Turkish, Armenian, Coptic and Sanscrit and published grammars of Hebrew and Arabic. The works by which he is best known are his commentaries on the poetical and prophetic books of the Old Testament, and his History of the People of Israel.

The entire New Testament received comments at his hands. Though highly honored in the world of letters, his political views twice led to his dismissal from his chair at Göttingen, once in 1837, when he went to Tübingen, then again, after returning in 1848, his discontent with the Prussian annexation of Hanover led to his retirement in 1867. He was original, and like Archbishop Whately assumed that if nobody took the trouble to answer his books they were therefore unanswerable. He frequently quotes, but almost invariably from himself. He seemed to feel as Louis XIV., Exegetical science, it is I. He formed few friendships though his pupils admired him, and he would always assist them. The generally received opinion of Ewald places him among semi-rationalists. This is due to his peculiar views of the composition of the books of the Bible. But however he may rearrange them chronologically, he resists Hitzig and Strauss in their endeavors to make them too recent. One should turn from Ewald's critical and apparently destructive works to his last book, and see him as he constructs and lays down positively what he does believe concerning revelation, in order to judge him fairly as a devout student of God's Word.

W. W. E., Jr.

A new translation of Isaiah XLI.—

1. Come silently to me, ye far-off lands, and let the peoples renew their strength; let them draw near, then let them speak; let us meet together for the judgment.
2. Who hath roused up Righteousness from the East? He calleth him to his foot, he giveth up nations before him, and letteth him trample on kings; his
3. sword maketh them as dust, his bow as driven chaff. He pursueth them; he passeth over safely; he treadeth not the road with his feet.
4. Who hath undertaken and brought to pass, calling the generations from the beginning? I, Jehovah, the first, and with the last I am the same.
5. Far-off lands have seen, and are afraid; the ends of the earth tremble; they
6. have approached and come near. Every one helpeth his neighbor, and
7. saith to his brother, Be strong! And the blacksmith hath strengthened the goldsmith; the smother with the hammer the smiter on the anvil, saying of the welding: It is good! and he hath fastened it with nails; it
8. will not shake. But thou, Israel my servant, Jacob whom I have
9. chosen, seed of Abraham who loved me; Thou whom I have laid hold of from the ends of the earth, and called from its borders, and to whom I have said: thou art my servant; I have chosen thee, and not cast thee
10. away; Fear not, for I am with thee; look not around, for I am thy God; I make thee strong, I also help thee, I also uphold thee by the right hand of my righteousness.
11. Lo! all who have been angry with thee shall be ashamed and confounded;
12. the men who strive with thee shall be as nought and shall perish. Thou shalt seek them and find them not—the men who contend with thee; the men
13. who were with thee shall be as nought and as nothingness. For I, Jehovah, thy God, hold thy right hand; I who say to thee, Fear not; I help thee.
14. Fear not, thou worm Jacob, ye men of Israel; I help thee, saith Jehovah,
15. and thy Redeemer is the Holy One of Israel. Behold, I make of thee a threshing-sledge, sharp, new, possessed of teeth; thou shalt thresh mountains and make them dust, and of hills thou shalt make chaff. Thou

- shalt winnow them, and the wind will take them up and the storm-wind will scatter them, but thou shalt exult in Jehovah; in the Holy One of Israel thou shalt glory. The afflicted and the needy seek water and there is none; their tongue faileth for thirst! I, Jehovah will answer them; I, the God of Israel will not forsake them. I will open streams upon bare hill-tops, and fountains in the midst of valleys; I will make the wilderness a lake of water, and the dry place springs of water. I will give in the wilderness the cedar, acacia, and myrtle, and the tree of fatness; I will set in the desert together the cypress, plane-tree and sherbin-cedar. That they may both see and hear and lay to heart and understand that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.
21. Present your cause, saith Jehovah: produce your defences, saith the King of Jacob. Let them produce them, and show us what things will happen; show the past events, what they are; that we may fix our mind upon them, and know the issue of them; or make us hear the things to come.
23. Show what will be hereafter, that we may know ye are gods; yea, do good, or do evil, that we may confront one another, and behold together. Lo! ye are of nought, and your work is of wind; whoever chooseth you is abomination. I have roused up one from the North, and he is come! from the rising of the sun he shall call on my name; and he shall come upon satraps as mud, and as a potter treadeth clay. Who hath shown it from the beginning, that we might know? and beforehand, that we might say, Right? Nay, none declared; nay, none caused to hear; nay, none heard your words. I will give a first-fruit to Zion (saying) Behold, behold them; and to Jerusalem a herald of joy. Though I look, there is no man; even among these there is no counsellor, that I should ask them, and they should answer aught. Lo! all of them are emptiness; their works are nothingness; their molten images are wind and worthlessness.

WM. H. COBB.

[NOTE. The basis of this paper is a translation prepared by a local Hebrew club, of which the writer is a member.]

➤ EDITORIAL NOTES. ◀

Questions of Criticism; how and by whom shall they be settled?—This question is a living one; and in answering it, nine out of ten men, we believe, answer wrongly.

Many important variations between tradition and criticism confront us. And here we may confine ourselves to those questions, for there are many such, in which tradition on the one hand is definite and pronounced, while criticism, on the other hand, is unanimous and positive. What is to be done?

Nothing, say some. These differences will settle themselves. We need not interfere. The trouble will soon be at an end. The questions are, after all, of no great moment. These "theories" are merely the imagination of critics. They are only bubbles. In a short time they will be out of sight, and out of memory.

Nothing, say others. Indeed there is nothing which the student of our day can do. These questions have been settled for centuries. Our Lord settled them.

He who treats them as still open, who dares even to grant the right of discussion, exhibits a lack of proper faith in the New Testament. Such an one is no longer to be trusted.

Nothing, say still others. As a matter of fact you cannot do anything. We, who have given our lives to the study of these questions—we must settle them. You cannot be expected to know anything about them. You must remain silent. Hear what we may have to say, and accept it; but do not think that you can do anything whatever in settling these questions. Such an idea would be a preposterous one. Listen to us. We know. It is *our* affair. *You have nothing to do with it.*

Everything, we say,—everything that can be done. The path is an open one; we may all tread it. Some may go farther than others, but all may go. Let every Bible student investigate for himself these questions. With a heart open to the truth, with a mind free from prejudice, let him go to work. Examine the conflicting views. Take up, verse by verse, the texts and passages, for example, that are claimed to indicate the post-Mosaic authorship of the Pentateuch. "*And the Canaanite was then in the land.*" (Gen. XII., 3.) Does this verse imply that at the time of the writer, the Canaanite had been driven out of the land? If so, Moses did not write it. Or, is it an interpolation? Or, may it be a statement intended to declare that the land was inhabited? Or, does it mean that *already* the land was in the hands of the Canaanites, even at this early date? "*And these are the kings that reigned in the land of Edom, before there reigned any king over the Children of Israel*" (Gen. XXXVI., 81). Does this imply that a monarchy began in Israel immediately after those kings, and that a monarchy had begun at the time of the writer? If so, Moses did not write it. Or, may the whole passage be explained as an interpolation from 1 Chron. I., 43-54? Or, is this a reference, based upon the expectation of the Israelites to have a king, an expectation aroused by God's promises to Abraham, to Isaac and to Jacob?

Continue this work patiently, deciding in each case what seems, upon the whole, to be the most natural interpretation. Having examined thus the single passages, study the laws which are claimed to be post-Mosaic. Investigate the so-called historical repetitions, the legal repetitions, the discrepancies, the cases of unnatural arrangement, etc. Now take the Pentateuch, verse by verse, and chapter by chapter, follow minutely the so-called Jehovistic and Elohistic documents. When one is supposed to give place to the other, ascertain the reasons which are assigned for this supposition. Examine the various peculiarities which are said to mark each of the documents. Next, go back and collect all the evidence in favor of the Mosaic authorship. Arrange and systematize it. Sift it, and retain only what is legitimate. After this work,—a work which any Bible student, worthy of the name can do, a work which can be done quite largely with the English version—you are in a position to decide, so far as you are concerned, whether Moses did or did not write the Pentateuch. Nor is any man in a position to decide this question, or indeed to express an opinion of scientific value concerning it, who has not done just this work.

But by whom shall this be done? We answer: by every intelligent Bible student. There is nothing to prevent the average pastor from thus preparing himself. The "specialist" may do the pioneer work; he may point out what may seem to him to be "facts." But we are under no obligation to accept his "facts," much less the conclusions drawn from them, until we have weighed the evidence

which he presents in their favor. We may examine the so-called facts and reject all for which there is not sufficient evidence. We may decide, each for himself, what these facts shall teach him. This is our privilege; nay rather it is our duty.

The Department of the Old Testament in the Seminary.—The wide scope of the Department of the Old Testament is not generally considered. What must be included in it is really appreciated by very few. In no other field of theological study has there, within half a century, been so great an advance, so marked a "widening." What, in our day, is the Old Testament professor supposed to teach? 1) *The Hebrew Language*; nor is the divinity student any longer satisfied with the meagre knowledge of this language, thought sufficient twenty-five years ago. Instead of merely memorizing the paradigms, and becoming slightly acquainted with a few of the most common linguistic principles, the student must master the multitude of facts which make up the language, and understand the principles which regulate these facts. He must know the meaning of a thousand Hebrew words, instead of a hundred. He must read chapters, where formerly verses were read, and entire books, where chapters were read. The student is expected to leave the Seminary, able to read with ease his Hebrew Bible; this expectation, however, is realized only in the case of a small proportion. Although the ideal is, in our day, so much higher than heretofore, for various reasons which need not here be specified, the actual state of affairs is far from an encouraging one. "Oh! for more time," is the cry that ascends daily and hourly from the heart of the professor of the Old Testament.

2) *The Cognate Languages*; among which at least Aramaic, Syriac, Assyrian and Arabic are to be reckoned. Instruction in these languages must be given; because they furnish much material which is of use in a proper understanding of Hebrew grammar; because from these, often, information must be gained for the elucidation of Hebrew words of doubtful meaning; because in one of these languages, a portion of the Old Testament is written, and in another, there are locked up historical annals, contemporaneous with the Biblical records themselves. For these, and for other reasons, the cognates are studied. It is not wise, of course, for all students to endeavor to obtain a knowledge of these languages. This, indeed, is not even possible. But there are a few, and the number increases each year, who desire this instruction, and for whom it is most profitable.

3) *History*; and here we must include (a) the geography of Palestine and other Bible-lands, an acquaintance with which is demanded of Bible students; (b) the archæology of the Old Testament,—the manners and customs, laws and institutions of the chosen people and of other nations mentioned in Scripture; (c) Sacred History proper, from the earliest times to the coming of the Messiah; and (d) the history of the nations with whom Israel came into contact; e. g., the Egyptians, the Assyrians, the Romans, and others.

By far too little attention is given to this subject. The ignorance, which exists among those who ought to be familiar with these matters, is, indeed, remarkable. Of all the sub-departments connected with the Old Testament, this one is, perhaps, most neglected. That knowledge which is most essential, after a knowledge of the original languages, for any kind of Bible work, whether literary or exegetical, is in most cases lacking. Anything like an intimate acquaintance with the facts of Old Testament history, to say nothing of the philosophy of Old Testament history, is a rare acquisition. This is so, in large part, because no

attention is paid the subject in the Seminary. And although the professor of the Old Testament is appointed to teach the Old Testament, of which a large portion is history, and the remainder unintelligible except in its historical connection, this service is not performed; partly, because with the many other duties devolving upon the instructor *he* cannot find time, and partly because as the work of the Seminary is proportioned, there seems to be no time for the student to devote to it. That any other than an Old Testament specialist should be entrusted with this historical work, is, as Professor Curtiss has already stated, no longer possible.

4) *Literature*; which includes (a) Canonics, or the study of the Canon of Scripture; (b) Textual Criticism, or the determination of the true text; (c) Literary Criticism, or the study of separate Books and sections, with a view to ascertaining their authorship, date, integrity, style, etc. This work is, at present, receiving a large share of the attention of students and teachers; and this is rightly so. We can scarcely regard any part of the work of the Biblical scholar, as more important. The so-called "results" of destructive criticism are certainly to be rejected; but this does not imply that the methods and principles of Literary or "Higher" Criticism are to be ignored. The student, who endeavors to interpret the twenty-third psalm, without employing all the methods, and without working in accordance with all the principles of Higher Criticism, in order thereby to determine (1) whether David was really the author; (2) under what circumstances the psalm was written; (3) the literary style and character of the psalm,—that man fails utterly in his attempt at interpretation. The same may be said of him who would interpret a prophet, or an historian, without this aid. Let instruction in the Old Testament department include, however, not merely a history of critics, and of criticism; let it rather teach the methods and principles of criticism, after a thorough examination of the facts; i. e., the facts that *are* facts.

5) *Interpretation*; and here a distinction must be made between (a) Hermeneutics, the principles of Interpretation; (b) Exegetics, the rules of Interpretation, and (c) Exegesis, the work of Interpretation. This is the main work of the Old Testament professor. All other work is preliminary and preparatory. It is here that the largest share of time is spent,—and spent, too frequently, without satisfactory results. We would point out two mistakes made by a large proportion of Old Testament instructors.

(1) The student is introduced to interpretation, without any real knowledge of the literary and historical character of the book under consideration, and without any adequate knowledge of the language in which the book is written. It is absurd for a man who has studied Hebrew only three or four months, who has, as yet, learned the particular meaning of but few words, and is acquainted with almost none of the niceties of syntax, to be thrust into advanced exegetical work. Little or no work, of a strictly exegetical character, ought to be undertaken in the Junior year, as long as it shall be necessary for the student to begin Hebrew after entering the Seminary; and a fair share of the work in both Middle and Senior years should be exclusively linguistic.

(2) The professor dictates his exegetical notes. Precious time is thus employed in giving that which can be found in as good form, perhaps, in an ordinary commentary. The "notes" thus received by the student are laid carefully aside to be preserved. It ought to be known that here, as elsewhere, the student needs to be taught, not the thing itself, but how he himself may obtain it. The preparation, for himself, of the exegesis of one verse, with the criticism of it by the

instructor, will benefit the student more than the hearing from the lips of his instructor the interpretation of ten verses. Let the student, therefore, be required to interpret for himself. If he have not a sufficient knowledge of the language, to do this, he is not yet fitted to listen to the learned interpretations of his instructor. It may be inquired whether sufficient attention is paid to that most important of Old Testament topics, *prophecy*. This subject, if we mistake not, though deserving and, indeed, demanding the most careful attention, is, for the most part, neglected. Old Testament interpretation—what is there *not* included here? how dark and mysterious, yet how essential and profitable are the many topics, classified under this head.

6) *Old Testament Theology*. The claim of this as a department of exegetical work is not yet everywhere accepted. We believe, however, that before long Old Testament instruction will be regarded as incomplete without this its crowning department. Surely, without it, all exegetical work is incomplete.

And now, in view of this, two facts establish themselves:

First, No one man can be expected to do all this work. No one man can do it, and do it well. The Old Testament department must be doubly manned. Already this has been done in many seminaries; let all seminaries, that would rank high, see to it that there are two professors in the department of Hebrew and the Old Testament.

Secondly, No student, entering the seminary with a knowledge of Hebrew yet to be gained, can, in the time allotted this department, do work in it that may in any sense be called satisfactory. What then? Let him gain a working knowledge of Hebrew before entrance; and let those who have the arrangement of the curriculum of study recognize the fact that the Old Testament department, is, in reality, two departments, the one linguistic, the other, exegetical; and let them show their recognition of this fact by allowing it a proper amount of time.

→BOOK NOTICES.←

SACRED BOOKS OF THE EAST.*

Just for the same reason that we should refer any person desirous of studying the Christian religion at original sources, to the inspired literature of this religion, any one wishing to understand, in any good degree, the historical faiths of paganism, must study them in their sacred books. Until recently, this has been a privilege possible to but very few persons. Not many, in the nature of things, can be so circumstanced as to have either time or opportunity, had they the peculiar linguistic gifts, enabling them to so learn the various languages in which these books were originally written as to master their literature even sufficiently to gain correct general ideas of the kind of religion they teach, or to put them in relations of comparison and contrast with our own inspired Scriptures. Hitherto, at least

* SACRED BOOKS OF THE EAST. Translated by various Oriental scholars, and edited by F. Max Mueller. Oxford: At the Clarendon Press.

until within a few years, we have been dependent, in consequence of this, upon second-hand information on subjects of this nature. In old Greek writers something has been long recognized as more or less reliable in accounts of what Egyptians, Chaldæans, Assyrians, Persians hold in tradition or recorded in their sacred books, of ideas upon these great themes of religion over the religious history of man. When access had been afforded in the labor of scholars, to those Avestan, and Sanscrit, and Pahlavi tongues in which such a vast literature was almost as if buried, it was a great point gained that through the studies of these scholars, and their results, something could be learned of the contents of that literature, and of the thought and faith of the ancient pagan world as there enshrined. But these scholars, in the very nature of the case, had to be interpreters as well, and they did not always agree, even in the rendering of the sacred text, much less in their conclusions as to the real nature of the religious ideas there contained. Those who sought through these means to get correct views of the old pagan religions, could never be either satisfied or certain. All the more is the labor of those accomplished and skillful men to be appreciated, who now give us what is next in value to a knowledge of these literatures in their original languages, translations, such as render them accessible to any English student.

The sacred books of six of the historical religions of paganism are included in these translations: those of the Brahmans, the Buddhists, the Zoroastrians, the Confucians, the followers of Lao-tsze, another of the great Chinese sects, and the Mohammedan. At other sources one may have access to what is preserved of the literatures of Chaldæa and Egypt; especially the series of books entitled "Records of the Past," in which translations of what has been found in these literatures, most likely to be of service to the student, are given. We are now concerned with the books just named, rendered out of the various original tongues under the editorial supervision of Prof. Max Müller. Among the scholars associated with him in this work we may name Messrs. Beal, Bhandarkar, Bühler, Darmesteter, Rhys Davids, Fausböll, Jacobi, Prof. Legge, of Oxford, Oldenberg, and Palmer. Most of these are names comparatively little known on this side the sea; yet each of the scholars so named has acquired distinction by his work in one or more of the several languages in which these sacred books were originally written.

Some familiarity with the books themselves is necessary, to prepare one for appreciation of their value and their interest. Even in their English dress, there is in them something that to most readers, perhaps, will at first be forbidding. One needs to habituate himself, in some measure, to the point of view of the authors of these strange reveries, these often bizarre, to western ideas often absurd conceptions of the world, and man, and things divine; he needs to fill his mind with the thought that here he is in contact with man as he was even in pre-historic times, and hearing him speak out of the misty distance of a hoary antiquity. Seen at this point of view, what one here finds becomes intensely interesting and in a very high degree instructive,—more especially when in a comparison of these books and the Christian Scriptures all that immense distance which separates mere human groping in darkness, and the true knowledge imparted through light from heaven, is realized.

The work of translation of these sacred books, or at least of publication, seems to be still in progress. Some twenty volumes, however, are now in the

library of the American Institute of Hebrew, affording opportunity for examination for such as are interested in such studies. Two of these volumes are the "Upanishads," by means of which the doctrines, so to speak, of Brahmanism, are perhaps best of all learned. Of these Prof. Max Müller is himself the translator. Mr. Darmesteter is the translator of the Zendavesta, which is contained also in two volumes. One of the most interesting in this collection is the Bhagavadgita, being a portion of the famous epic, the Mahabharata. A life of Buddha, translated first into the Chinese, and now from the Chinese by Mr. S. Beal, fills one volume, accompanying which is the Dhammapada, translated by Fausböll, containing the teaching of the Buddhistic faith. The four principal Chinese "Kings," the Shu King, Shih King, Yi King and Hsiao King are also included, in a translation by Prof. Legge, of Oxford, well known by his writings upon Chinese religion and literature. Other volumes contain rituals and laws of various religions, including that of Mohammed, or the Koran. Some translations of the Vedas, with other works, are promised.

The introductions to the several translations are of great value, enabling the student to understand many things touching the origin, history and forms of those old literatures; the whole supplying a means of archæological study and research of whose value the intelligent observer of what is now passing in the world of thought and inquiry cannot fail to be assured. It is a great service to the cause of sacred learning which the editor of these volumes and his co-laborers are rendering; a service that must be more and more appreciated as time passes, and pending questions in comparative religion and in archæology receive more of deserved attention.

We may very briefly, in concluding this notice, touch upon one point of interest as regards publications of the kind here described. Attention has been very much drawn, of late, to the person and teachings of that Indian Prince, the hero of a most strange and eventful romance, Prince Siddartha, otherwise named Buddha. The marvelous growth of the religion founded by him is one of the strangest phenomena in history. Recent writings, especially those of Edwin Arnold, have invested Buddha with a species of interest which should make readers desirous of studying him and his teaching more at first-hand. The life of Buddha, included in the collection we are describing is of value in that respect. The conception given of him in such poems as "The Light of Asia," and in the writings of those who would gladly disparage Christianity by comparing it with Buddhism, should be tested by the actual facts of his career, so far as those facts can be discriminated from the mass of mere legend, and by his religion as it is in the Buddhistic books themselves. How little of title Buddha can have to be compared with Jesus, or his religion with Christianity, will then appear.

A question of peculiar interest offers itself in that connection. Correspondence, here and there, between Buddhistic teachings and those of the Bible, and similarities in what is related of Buddha himself with incidents in the life of Christ are very remarkable. How account for them? It is a question that cannot be entered upon here, but it might be followed out to very great advantage, and with results perhaps which would shed light upon other like phenomena in the comparison of other ancient writings with our own sacred books. We should like to commend this line of inquiry to some one who might have time, opportunity, and resources for prosecuting it successfully, and so far as possible conclusively.

J. A. SMITH.

HOW THE BIBLE WAS MADE.*

This work is a valuable hand-book, containing in little space considerable information. The author has succeeded in collecting, grouping and compressing many facts relating to the history of the Bible, as we have it to-day. He takes up the question of the Old Testament Canon, the Deutero-Canonical books, the history of the Hebrew text, the Ancient Versions, discussing their critical value. The Talmud, Targums and Massorah receive attention. The New Testament Canon, its manuscripts, uncial and cursive, are treated of at some length; and then, the Early Versions, the testimony of the Fathers, and the English Versions from the earliest effort by Cædmon in 676 down to the Revision of 1881 are spoken of.

The position taken on the questions is the one commonly received by the churches to-day, and the book is not, nor does it pretend to be, a scientific treatment. The views of the advanced school of criticism are not noticed at all in speaking of the structure of the Old Testament, and in discussing the question of the New Testament Canon, the Gospel of John is not mentioned as one of the books whose authenticity has ever been doubted. Omissions of this kind detract from the value of the book.

In speaking of the Deutero-Canonical books, the author says that "there is an evident tendency to adopt the longer Canon of the Old Testament." We think this statement is hardly borne out by the facts; we would rather say that there is a tendency to shorten the received canon of to-day by casting out books like Ecclesiastes, Song of Solomon and others. Some other positions taken by the author we might not agree with, but in general we think his statements reliable and his conclusions just.

The book on the whole will meet a want by the fact that it groups together information, which can only be found elsewhere by long search. It is to be much regretted that there is no index; that a book of this character may be in the highest degree useful an index is an absolute necessity.

THE GREAT ARGUMENT.†

That the Old Testament bears witness to Jesus and finds its fulfillment only in the man of Nazareth has been indeed the Great Argument of the Christian Apologist since the day of Peter's sermon, Dr. Thomson has made a re-statement of it in the light of modern investigation and discovery, and finds it as strong and convincing as ever.

We confess to have taken up this book with some hesitation and prejudice against it. So much has been written on the Messianic question which exhibits false and strained exegesis and puerile reasoning, that the argument itself has fallen into some discredit. But the reader, before he has gone over very many pages, finds that this discussion is of another calibre entirely than any to which he is accustomed. It is by all odds the best book of the kind in our language. It is *simple*. There is no prolonged and ingenious reasoning sustained by an ample

* **HOW THE BIBLE WAS MADE.** By E. M. Wood, D. D. Cincinnati: *Walden & Stowe*. 5x7, pp. 263. \$1.00.

† **THE GREAT ARGUMENT: OR, JESUS CHRIST IN THE OLD TESTAMENT.** By Wm. H. Thomson, M. D. New York: *Harper & Brothers*. 1884. Pp. xlii, 471.

array of authorities, buttressed by quotations in a dozen languages. The author states his opinion or point in clear, vigorous English without flourish or parade, and leaves it. It is *honest*. There is no tampering with objections or opposed views, so that they appear weak before they are assailed. Rationalistic opinions are stated fairly often in quotations from able writers. Exegesis which to the writer does not seem sound, is first given and the arguments in its favor well stated. It is *able and clear*. When an opposing view is met, the writer shows himself a match for any opponent. His views in general commend themselves to our judgment and are ably presented. It is *connected*. The whole book leaves one impression. This is where many works on the subject lamentably fail. They give a series of scattered thoughts. This book is one argument. The first chapter does not make its full impression until the last is read, and the last is not complete unless the intervening ones are mastered. It is *broad in scope*. Scarcely one element in the Old Testament can be mentioned which is not shown to enter into some link of the Great Argument. The whole Old Testament with its history, its prophecy, its poetry, its types, its priests, the daily life and habits of its people, all are seen to be colored and shot through with this messianic idea. It is *suggestive*. Its language is vigorous and eloquent. The writer shows a broad acquaintance with literature in general and human nature. He had the advantage of personal acquaintance with the scene and sphere of Old Testament life, being the son of the veteran missionary and author of "The Land and the Book" and himself living some time in Palestine. We would commend the book most of all for its *common sense and balance*. Rationalistic and absurd views are not entertained or favored because of fear of "Higher Criticism" or out of deference to distinguished names. Dr. Thomson can see something else to be taken into account besides Grammar and manuscript authority and the mere negative criticism of date and author and style. Every reader will find this work interesting, stimulating, instructive and convincing. The paper and printing are all that could be desired.

G. S. G.

◆SEMITIC◆AND◆OLD◆TESTAMENT◆BIBLIOGRAPHY◆◀

AMERICAN LITERATURE.

- MASSEY, G. The Natural Genesis; or, Second Part of a Book of the Beginnings. New York: *Scribner & Welford*. 2 vols. Royal 8vo. \$12.00
 NEWMAN, F. W. Christianity in its Cradle. New York: *Scribner & Welford*, \$1.00
 OXLEY, W. Egypt, and the Wonders of the Land of the Pharaohs. New York: *Scribner & Welford* \$3.00
 REID, J. M. Doomed Religions; a Series of Essays on Great Religions of the World. New York: 12 mo., pp. 455.
 WRIGHT, G. F. The Divine Authority of the Bible. Boston: *Congregational Sunday School and Publishing Society*. 7½x4½, pp. xii, 241. \$1.25
 SAYCE, A. H. Ancient Empires of the East. New York: *C. Scribner's Sons*. 12 mo., pp. 301. \$1.50

FOREIGN LITERATURE.

- BARROWS, E. P. Manners and Customs of the Jews. London: *Religious Tract Society* 2s. 6d.

- BLYTHER, V. *The Lyre of David; or, Analysis of the Psalms. With Hebrew and Chaldee Grammar.* Dublin: 1847.....\$8.00
- BUSH, R. W. *Popular Introduction to the Pentateuch.* London: *Religious Tract Society*.....2s. 6d.
- CONDER, E. R. *The Origin of the Hebrew Religion.* London: *Religious Tract Society.* 12 mo., pp. 54.....4d.
- DAVIDSON, A. B. *Cambridge Bible for Schools. The Book of Job; with notes, introduction and appendix.* New York: *Macmillan & Co.*, 1884. Pp. 360, \$1.25
- FERRIERE, E. *Le paganisme des Hébreux jusqu'à la captivité de Babylone.* Paris: *Alcau.* Pp. 432.....3fr. 50
- GAERTNER, H. *Handbuch der biblischen Geschichte. Den Lehrern an Volks- u. Bürgerschulen dargeboten. 2 Thl. 1. Das alte Testament.* Weimar: *Böhlau*, 1884. Pp. xvi, 392.....M.3.40
- GAUSSEN, PROF. *Jonah the Prophet.* London: *Religious Tract Society*...1s. 6d.
- LINTON, H. *Notes on the Book of Numbers. With Maps and Appendices.* London: *Philip.* 12mo., pp. 182.....2s.
- MONTET, E. *Les origines de la croyance à la vie future chez les Juifs.* Genève: *H. Georg.* Pp. 28.....1fr.
- REDFORD, R. A. *The Authority of Scripture. A Re-statement of the Argument.* London: *Religious Tract Society*.....5s.
- RÖTTSCHER, A. *Die Psalmen.* Frankfurt a M.: *Fösse*, 1884. Gr. 8., pp. 24.--50
- SCHIFFER, S. *Das Buch Kohelet im Talmud u. Midrasch. (Inaug. Diss.)* Leipzig, 1884. Pp. viii, 140.
- SHARPE, J. *Notes and Dissertations upon the prophecy of Hosea.* London: *Bell.*.....10s. 6d.
- VIGOUROUX, F. *La Bible et les Découvertes Modernes en Egypte et en Assyrie.* Paris: 1882. 4 vols.....5.35
- WASHBURN, E. A. *The Great Social Problems of the Day. Lessons from the Hebrew Prophets for our Time.* London: *Griffith & Farran.* Post 8vo., pp. 124.....2s. 6d.

RECENT ARTICLES.

- SCHREIBER, E. *The Blessing and the Curse (Deut. II., 20, 28).* *American Israelite*, Sept. 26, '84.
- REID, W. H. *Not the Design of Scripture to mingle the Philosophical and Secular with the Sacred and Eternal Truth.* *Episcopal Recorder*, Sept. 18, '84.
- AGLEN, A. S. *Note on Psalm xxxv., 13.* *The Expositor*, Sept., '84.
- COX, S. *Absalom. 2 Sam. xiv., 25.* *Ibid.*
- DEANE, W. J. *The Septuagint Additions to the Hebrew Text (cont'd).* *Ibid.*
- FORBES, J. *The Two Promises given to Abraham.* *Ibid.*
- PLUMPTRE, E. H. *Ezekiel; an ideal biography. VI. (cont'd.)* *Ibid.*
- The Ancient Israelites. Their furniture and houses.* *The Jewish Herald*, Sept. 19, '84.
- BISSELL, E. C. *The Independent Legislation of Deuteronomy.* *Jour. of Soc. of Biblical Literature and Exegesis*, June—Dec., '83.
- BRIGGS, C. A. *The Argument e silentio, with special reference to the religion of Israel.* *Ibid.*
- FERGUSON, H. *The historical testimony of the prophet Zephaniah.* *Ibid.*
- HALL, I. H. *Modern chapters and verses.* *Ibid.*

- KUENEN, A. Ezekiel. *Modern Review*, Oct., '84.
- ZABRISKIE, F. N. Solomon and the Proverbs. *New York Observer*, Oct. 16, '84.
- KELLOGG, S. H. Matthew and Zechariah. *Pulpit Treasury*, Oct., Nov., '84.
- LIDDON, H. P. Balaam; or, Gifts without Grace. (A sermon.) *Ibid.*, Oct., '84.
- PORTER, J. L. Lebanon. Its Ancient Tribes and their Influence. *Ibid.*, Nov., '84.
- KIEFFER, J. B. On the Testimony of Language to the Unity of the Human Race. *Reformed Quarterly Review*, Oct., '84.
- HIRSCHFELDER, J. M. Mosaical Enactments. *The Restitution*, Sept. 24, '84.
- TRISTRAM, H. B. Israel's Empire; a brief geographical sketch of Israel at the time of its greatest glory. *Sunday School Times*, Sept. 20, '84.
- ISAACS, A. S. Solomon in Post-Biblical Legends. *Ibid.*, Sept. 27, '84.
- The Old Testament and its New Enemies. *Ibid.*
- PINCHES, T. G. Assyrian and Babylonian Temples. *Ibid.*, Oct. 4, '84.
- LOWRIE, S. T. The Temple and the Synagogue. *Ibid.*, Oct. 11, '84.
- TRUMBULL, H. C. Words about Kadesh-Barnea. *Ibid.*
- NAPIER, J. T. Egyptian Temples and the Jewish Temple in Egypt. *Ibid.*, Oct. 18, '84.
- STEBBINS, R. P. The Hebrew Prophets. *The Unitarian Review*, Sept., '84.
- Pithom and Rameses. *Juedisches Litteratur-Blatt*, Sept. 18, '84.
- GOLDFAHN, DR. Die Synagogen in der Talmudzeit. *Ibid.*
- MASSAROH, G. Les rois Phul et Tuklat-palasar II dont parle le livre IV, chap. XV, des Rois sont-ils un seul et même personnage? *Le Museon*, July, '84.

REVIEWS.

- BARTLETT, S. C. Sources of History in the Pentateuch. *Reformed Quarterly Review*, Oct., '84.
- BERLINER, A. Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch. (By Kroner.) *Jued. Littblt.* 31.
- BERTHEAU, E. Das Buch der Richter und Ruth. *Lit. Centralblt.* 1884, 34.
- BISSELL, A. P. The Law of Asylum in Israel. (By H. L. Strack.) *Lit. Centralblt.*, 35.
- FILLION, M. L. Atlas archéologique de la Bible. *Le Museon*, July, '84.
- LILLY, W. S. Ancient Religion and Modern Thought. (By A. M. Fairbairn) *The Academy*, July 12, '84.
- LORTET, DR. La Syrie d'aujourd'hui. (By A. Socin.) *Theol. Literaturzeitung*, Oct. 4, '84.
- MUELLER, F. M. The Upanishads II. *The Athenæum*, July 16, '84.
- PULPIT COMMENTARY on Leviticus, Numbers and Deuteronomy. (By W. J. Beecher.) *Presbyterian Review*, Oct., '84.
- REVILLE, A. Lectures on Native Religions of Mexico and Peru. (By A. H. Keane.) *The Academy*, Oct., '84; *Modern Review*, Oct., '84; *Sunday School Times*, Oct. 11, '84.
- SHARPE, J. Notes and Dissertations upon the Prophecy of Hosea. (By T. K. Cheyne.) *The Academy*, Aug. 30, '84.
- STUART, A. MOODY. The Bible True to itself. (By A. A. Hodge.) *Presbyterian Review*, Oct., '84.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. IV.

DECEMBER, 1884.

No. 4

MATTER—ETERNAL OR CREATED?

BY PROFESSOR J. P. LANDIS, D. D.

Union Biblical Seminary, Dayton, O.

The question is an important one in theology. The materialistic tendencies of many scientists make it a matter of renewed interest to biblical students. The reputed conflict between science and the Bible rages chiefly around the following points: The origin of matter; The origin of life; The origin of species, including man; and the origin of mind.¹ Out of these spring some other questions; but these are the vital points, the real centers of conflict. Thus, it will be seen, the battle is chiefly about the beginnings of things. Now, the Bible answers the question, which cannot be answered by natural science, What is the ultimate origin of things? or, What is the first cause of all things? Aside from Revelation, this question could never have been satisfactorily answered. Science deals with phenomena and their laws, with methods and secondary causes. When she steps beyond these, she invades the domain of philosophy and theology. Says James Martineau, in his work, *Materialism, Theology and Religion*, "Science discloses the method of the world, but not its cause; Religion, its cause, but not its method." So Professor Tyndall says, "The man of science, if he confine himself within his own limits, will give no answer to the question as to the origin of things."

It is intended, in this article, to glance only at the first of the above questions, The Origin of Matter. The Bible does not expressly say that God created *matter*, nor is there any word in biblical Hebrew for matter in the sense under consideration. The Greeks, from Aristotle onward, used the word *ὕλη* in this sense; but this word occurs but once in the New Testament, in James III., 5, and there, in its concrete sense of wood or forest, and is so rendered in the revised

¹ See Dr. J. L. Porter's *Lect. on Science and Revelation*.—Belfast.

English version, "Behold, how much *wood* is kindled by how small a fire!" Yet, the Bible does teach that God is the Creator of matter, the material or substance, as well as the order, of the *κόσμος*.¹ "Creation was the absolutely free act of God, unconditioned by any pre-existing thing. Matter, with its properties and forms, its temporal, spatial and numerical relations; spirit, with its life and feeling, its ideas and laws—these all had their origin in the creative word of God. Whatever is, and is not God, is the creature of God. This is the biblical conception of creation." This doctrine depends by no means alone on the meaning or usage of particular words, such as *bārā'*² or *κτίσειν*, but still more upon the fundamental ideas and principles of revelation, its general teachings concerning God and the relation of the world, or of all things, to God. Yet, it would seem that the careful consideration of particular words and expressions leads us to the same conclusion of a creation *ex nihilo*.

The Bible sets out with the sublime statement, "In the beginning God created the heaven and the earth." We are told by some that we cannot lay emphasis on the word *create* (*bārā'*),² because it is interchanged with the word *make* (*'āsāh*),³ and the word *form* (*yātsār*).⁴ We are pointed to verses 26 and 27 of Genesis I. In the former occur the words, "And God said, Let us make man;"⁵ then, in verse 27, it is said, "And God created the man."⁶ So, in Gen. II., 4, it is said, "These are the generations of the heavens and of the earth, when they were *created*, (*b'hībbār'ām*)⁷ in the day Jehovah Elohim *made* (*b'yôm 'sôth*)⁸ the earth and the heavens." In Isa. XLIII., 7, occur the three words in conjunction; "Every one that is called by my name: for (*and*) I have *created*⁹ him for my glory, I have *formed*¹⁰ him; yea, I have *made*¹¹ him." Gen. II., 7 is likewise referred to as showing that the words *bārā'* and *yātsār* were used indifferently; "And Jehovah Elohim *formed*¹² the man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul." Other passages are also referred to, such as Isa. XLIII., 1; XLV., 12, and others. Dr. Tayler Lewis, in his introduction to Lange's *Commentary on Genesis*, holds that *bārā'*, everywhere else in this account of creation, means something different from primal origination, and that "there is no evidence, except an assumption (not exegetical, but rationalizing), of its meaning" primal origination in the first verse.

¹ Professor Cocker's *Theistic Conception of the World*, p. 97.

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם • וַיִּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם • יִצְרָ • עֲשֶׂה • בְּרָא • וַיִּצְרָ • עֲשִׂיתִיו • יִצְרָתִיו • בְּרָאתִיו • בְּיוֹם עֲשׂוֹת • בְּהַבְרָאָה

Of Jewish writers, he especially brings forward Aben Ezra as holding the same view. So also Professor Bush, Bishop Pearson (*Exposition of the Creed*), Kitto, Pusey, and others. Yet, all these writers believe in the divine origination of matter, and reject the idea of its being eternal, or an emanation from Deity. They even strenuously maintain that, to use the expression of Professor Tayler Lewis, "the Bible is a protest against the dogma of the eternity of the world, or of the eternity of matter." They simply maintain that the idea of *creation from nothing* is not in the word *bārā'* itself, and that the word is possibly, or *probably*, not at all used in the Bible with that meaning. And yet, some of them do not express themselves very emphatically against it. Dr. Wm. H. Green says, "This verb does not necessarily or invariably denote production out of nothing" (*Heb. Chrest.*). Pearson says, "By itself it seldom denotes a production out of nothing." Professor Bush remarks, "But it does not appear that the original word here employed was designed to convey precisely this idea, or that there is any word in any language which does." The first two leave room for its possible, or occasional, use in this sense. The case before us may be one of those instances.

It may be admitted that, etymologically, in its primary, radical idea, *bārā'* does not denote *creatio ex nihilo*; and it is probably also quite true that there is not "any word in any language which does" *primarily* signify this; yet in many languages there are words which are employed in this sense, this meaning having been superadded, with others, to the primary signification in usage. This is, of course, one of the most common phenomena of language. So too *bārā'* may be used interchangeably with other words, as *'āsāh* and *yātsār*, just as *our* word *create* may sometimes be used in the lower sense of forming or making; but this is no proof that the one or the other is never used in the higher sense.

On the other hand, it certainly appears that the author of Genesis intended a distinction to be made between *bārā'* and the two other words, when we note the juxtaposition and use of *bārā'* and *'āsāh*, in ch. II., 3, and *yātsār*, in ch. II., 7. See Lange *in loco*. In the former of these passages, we have, as literally translated, "which God created to make,"¹ which is rendered by Lange, "um es zu machen." Tayler Lewis also takes the word translated *to make*² to be an infinitive of purpose. Dr. Green translates, "created so as to make," and remarks, "created not in its elements only, but so as to give it its completed

לעשות י אֱשֶׁר-בָּרָא אֱלֹהִים לְעִשׂוֹת י

form." So the Vulgate, "Quod creavit Deus et faceret." The Targum of Onkelos likewise has, "which God created to make."¹ So Muehlau and Volck, in their late edition of Gesenius's *Handwoerterbuch*, after speaking of *bārā'* as a synonym with 'āsāh, say, "Yet, that there is a difference appears from Gen. II., 3, *bārā'* denoting to bring forth or produce anew."

Gen. II. 7 reads, "And Jehovah God *formed*² the man of dust from the ground, and breathed into his nostrils the breath of life," etc. In Gen. I., 27, it is said, "And God *created*³ the man in his image." These two Hebrew words do not here refer to the same thing. The latter refers to the production of man's spiritual nature, which alone can bear the image of God, while the former can refer only to the body of man; their meaning is, therefore, not the same in these passages.

If, now, we turn to lexical authorities, we shall find Castello defining *bārā'* by the word *creavit*, and remarking, "Creavit aliquid ex nihilo . . . Deus." This, in his *Lexicon Heptaglotton*. Muehlau and Volck, after the usual definitions, *to cut*, etc., give "*to create*, and, indeed, only with respect to divine production, never with the accusative of the material." I have not Gesenius's *Thesaurus Heb.*⁴ near me, and must, therefore, quote at second hand. "Some appeal to the word under consideration, as if it might be gathered from its very etymology and proper signification, that the first chapter of Genesis teaches not a creation from nothing, but a conformation of matter eternally existing. On the contrary, from the instances we have given, it will abundantly appear that the actual use of this word in *Qal*⁵ is altogether different from its primary signification, and that it is rather employed with respect to the new production of a thing, than to the conformation and elaboration of material. That the opening clause of Genesis sets forth the world as first created out of nothing, and this in a rude and undigested state . . . the connection of the whole paragraph renders entirely plain." Rabbi J. Levy, in his *Chaldaeisches Woerterbuch*, speaks of it as "used with reference to a divine creation out of nothing." Among other critics taking the same view, may be cited Ewald, Kalisch, Pagninus, Staib and Dillmann, although the latter reluctantly. There may also be added Keil, Delitzsch, Adam Clarke, Lange, Murphy, Stuart, Knapp, Oehler, and others. Oehler quotes Ewald as saying, "The Bible God does not first approach, as it were by chance, the matter already there, or lazily make one substance

¹ בָּרָא יי לְמַעַן בָּרָא, upon which C. Schaaf remarks, "Distinguunt inter haec duo verba בָּרָא et עָבַר, ut בָּרָא sit creare seu ex nihilo vel materia Inhabili aliquid producere; עָבַר (quod respondet Hebr. עָשָׂה) facere, perficere, absolvere, et ad certum usum aptare."

² בָּרָא. ³ בָּרָא. ⁴ Thesaurus Linguae Hebraeae et Chaldaeae Veteris Testamenti.

⁵ That is, in the first conjugation.

merely proceed from another. He is a purely active creator, who comprehends everything strictly, and firmly advances forward." Buxtorf, in his *Lexicon Hebraicum et Chaldaicum*, defines our word, "*creavit*, ac proprie Deo competit." Haevernick says, "By the peculiarity that the biblical cosmogony has, for its fundamental idea, a *creation from nothing*, it is placed in a category distinct from all myths. Hence, recently, there appears above all things a disposition to deny that this is contained in the history of creation, but certainly without success."

Our word *bārā'* is used in the *Qal* species only of God, and so is distinguished from the *Pi'el*,¹ where it signifies *to cut*, etc., which is noteworthy as itself suggestive of a meaning in the *Qal* as alone congruous with the idea of God, and as denoting a species of activity above that of a finite being. Moreover, the special meanings of words can only be determined from their connections. "In its most recondite application," as Dr. Fraser says, "the word can refer only *once* to creation as *originating* matter, and afterward, of course, only to what is evolved as new from existing things." The whole *connection* of the word in Gen. I., especially in the first few verses, seems to indicate a reference to the origination of matter. While, in its radical idea, it may not denote this, yet, as Dr. W. H. Green says, "That the creation here described is *ex nihilo* is apparent, from the nature of the case. The original production of the heavens and the earth is attributed to the immediate and almighty agency of God. And, as the earth, even in its rude, unformed and chaotic condition, is still called 'the earth' (verse 2), the matter of which it is composed is thereby declared to owe its existence to his creative power."

This leads us also to notice that the connection of *bārā'* with the use of the phrase "in beginning,"² points us to the same conclusion. The absolute *b'rē'shith* sets out the word *bārā'*, by fixing creation as an absolute beginning, and by separating what there began to be from the Creator, who had no beginning. It is in the absolute, and not in the construct state, because it cannot here allude to any determinate time; and this is sufficient reason for the absence of the article. The Versions give it as absolute; e. g., the Septuagint, the Samaritan Pentateuch, the Vulgate, the Syriac, and the Targums; and it is so regarded by almost all expositors. It must, then, mean strictly in *a beginning*, or *at first*, marking rather the order of *conception* than of time. Lange says, it is a mere "tautology to say in the beginning of things, when God created them." Dr. Green says, that to make *b'rē'shith* construct is a "needless complication" of a "simple and obvi-

¹ That is, the third conjugation.

בְּרֵאשִׁיתִי

ous construction," and remarks that the other constructions proposed "have been advocated by those who would have Moses teach the eternal and independent existence of matter, or, at least, that it existed prior to God's act of creation." Keil and Delitzsch also deny that it is a construct, and hold that the absolute use of the word is in harmony with "the simplicity of style which pervades the whole chapter," and that the other construction has been "invented for the simple purpose of getting rid of the doctrine of a *creatio ex nihilo*."

We find some remarkable passages in the New Testament bearing on this subject. In Heb. XI., 3, it is said, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear," the latter part of which is translated by Knapp "so that what we see was made out of nothing." Most expositors understand the apostle here to teach that what we see was not made out of preexisting matter, but that God was the originator or creator of the matter of which the worlds were formed. The words in the latter part of the verse are taken as equivalent to the words in 2 Macc. VII., 28, . . . "look upon the heavens and the earth, . . . and know that out of that which was not God made them."¹ The rendering of the Vulgate is, "quia ex nihilo fecit illa Deus," "that out of nothing God made them." Here we may also quote Rom. IV., 17, "God, who quickeneth the dead, and calleth the things that are not, as though they were."² The word *to call* (*καλεῖν*) is here generally taken to be equivalent to *κρίζειν*, i. e., it means *to call forth, to command, to dispose of, call into existence*. See Robinson's *Lex. N. T.* Philo uses the word in this sense, "He called the things which were not into being."³ I John III., 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be *called* the sons of God," where it is equivalent to "that we should *be* or *be made* the sons of God." *Qārā'*⁴ has a similar signification, in such passages as Isa. XLI., 4, "calling the generations from the beginning,"⁵ i. e., calling them into existence.⁶

Absolute creation or origination seems also to be implied in those passages which represent God as speaking things into being, or creating the world by his mere word. Ps. XXXIII., 6, 9, "By the word of Jehovah were the heavens made, And all their host by the breath of his mouth." "For he said, and it was; He commanded, and it stood fast." On this Delitzsch says, "He need only speak the word, and

¹ Ἐξ οὐκ ὄντων ἐποίησεν αὐτὰ ὁ θεός.

² καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

³ τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

⁴ קרא. ⁵ קרא הדורות מראשׁ.

Cf. Gesenius and Fuerst.

that which he wills comes into being out of nothing, as we see from the history of creation." Ps. XLVIII., 5, "For he commanded, and they were created."¹ It is also difficult to believe that such comprehensive passages as the following do not include *creatio ex nihilo*: Neh. IX., 6, "Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all;" and Col. I., 16, "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." On "were created" Bishop Ellicott remarks, "The forced meaning, 'were arranged, reconstituted,' though lexically admissible, is fully disproved by Meyer, who observes that *κτίζω* always in the New Testament implies the bringing into existence, spiritually or otherwise, of what before was not."

Add to all these passages, the Scripture teachings on the independence of God, the dependence of all things on him, and his absolute sovereignty over them, and, in general, his almightiness,—these, with the considerations presented above on Gen. I., are sufficient to show that the Bible does teach the doctrine of the creation of matter from nothing, that it is not co-eternal with God, nor an emanation from him.

THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR.

BY PROFESSOR S. BURNHAM,

Hamilton Theological Seminary, Hamilton, N. Y.

II.

3. The third kind of Old Testament truth to be noticed, is Presentations of the Results of the Incarnation, that are to come to Israel, and to the other nations of the world.

The central preparation for the Incarnation, the history of which is the substance of the Old Testament, was the preparation of a nation. It is, indeed, true that a national preparation, like a national reform, goes on only through forces that work in individual souls, but the results wrought by these forces, appear not only in the various single souls, but also in external national conditions. For the nation is, after

¹ וַיִּבְרָא

all, something more than a mere aggregation of independent units. The various relations existing among these units are no less real than the units themselves, and make a real part of the national whole. Thus it comes to pass that many of the results that are the product of the forces that immediately work in the individual life and soul, and these too among the most important of these results, are not to be found in any or many of the separate lives and souls of the national whole, so long as these are considered apart from this whole. They appear only in the life and condition of the nation viewed as a unit, or, as one may say, as an organic totality. In other words, they do not exist in the individuals as separate entities, but in the relations of these individuals, or, as it is perhaps better to say, in the individuals in their relations.

It was upon these outward and more obvious results of the forces at work in the heart and mind of the individual, these results that appear in the national life and condition, that the ancient thought, before the appearing of the personal Christ, who so emphasized his own individuality, and thus the individuality of all men, seems most to have centered. It was quite natural, therefore, and altogether in harmony with the prevailing thought of the age, that the prophets of the Old Testament, in their endeavor to secure the national preparation which was the necessary prelude to the Incarnation, should think much and speak often of the results that should come, in the Messianic age, to the nation of Israel, and by it, or because of it, to the other nations of the world.

It is not to be denied that the prophets themselves saw what the great apostle of the Gentiles more clearly saw, that not all who were of Israel, were really Israel. The true Israel within Israel is an Old Testament not less than a New Testament conception. But, in the prophetic view, this inner Israel is not a mere aggregation of individuals, still less a church distinct from the state, or a new organization founded upon the ruined state. This inner and true Israel, to the prophet, was the real nation, the beginning of the future grand, triumphant, and exalted theocracy. All beyond this real Israel was, as are the camp-followers to an army, in name and not in truth, a part of the theocratic nation.

So far, therefore, as the prophet sets before us the future Messianic age, it is the future of the nations that he brings to view. The destiny of individuals is either left out of sight altogether, or is dwelt upon merely as an element in the national future. Thus it is the wicked *nations* who are to return to the unseen world, and perish before the wrath of Jehovah (Ps. IX., 18 [17 in E. V.]). The mountain

of the house of Jehovah is to be the place of concourse for *nations*, and the *nations* are to learn the ways of Jehovah and to walk in his paths (Micah IV., 1-2). Jehovah is to reveal himself in anger against his foes by smiting the *nations* that come not to hold the feast of the tabernacles (Zech. XIV., 18-19). It is Israel as the indestructible *nation*, that is to be the favorite of Jehovah, and a blessing to all the nations of earth (Jer. XXXI., 35-37; Zech. VIII., 23; Isa. LXVI., 18-22).

This prominence given to the nation in the prophetic thinking about the future, and also the fact that the divine work in the Old Testament age had for both its center and its goal the preparation of the nation of Israel to be the center of the Messianic manifestation, furnish, it is easy to see, a natural explanation of the scantiness and incompleteness of the teachings of the Old Testament as to the eternal future of the individual soul, and, in particular, as to the matter of future rewards and punishments.

With the coming of the personal Christ, the individual, and no longer the nation, became of the greater importance. The personality of Christ, and the worth of that personality, were then and forevermore the supreme facts of this world; and the supreme question became the personal relation of each man to the personal Christ. So the present condition and future destiny of the individual soul became more prominently and more exclusively the subjects of revelation and of inspired teaching. The apostles had little to say, comparatively, of the future of the nations; but they dwelt almost exclusively on the results which would come, because of the Incarnation, to individual souls.

But we ought not to infer from this that they considered of little value the prophetic teachings in regard to the national results of the Incarnation; or that, in their own thinking, they gave them the go-by. The Book of Revelation and Romans XI. are express evidences of the contrary. But the prophets had taught well and clearly as to these results; and what need was there of repeating their teachings? Besides, the great need of the apostolic age was for teaching as to the relation of the individual soul to the personal Christ. Moreover, the great need of the church of the future was that the teaching of the prophets as to the national results of the incarnation, should be supplemented by apostolic teaching as to the results to the individual, that the divine revelation might be full and complete. No wonder, therefore, that, in the new liberty of the gospel, in the new joy of a blessed fellowship with the personal Redeemer risen from the dead, and exalted to the right hand of God, the apostles, filled with the conception of the universal brotherhood and priesthood in Christ, dwelt,

in their teachings, on the personal, rather than on the national results that were to come to men from the life and work of their Lord.

But all this does not show that the Christian preacher is not to seek to set forth these national results that are to attend the progress and triumph of the kingdom of God. This conclusion is no more warranted than that the apostles gave these results no place in their own thinking. For the results that are to be wrought among the nations by the Messiah, the King of kings, in the accomplishment of his mediatorial work, are an essential part of his purpose, and will contribute not a little to the grandeur and glory of his kingship. The extent and greatness of God's purpose in Christ, therefore, and the real might and value of the divine Savior, can only be fully seen when the national results of the Incarnation are taken into account.

From all this, it is clear that the preacher who omits or neglects to make the presentation of the national results that are to flow from the mediatorial reign of Christ, a part of his work, must fail to make known to men the full purpose of God, must fail also to show the true might and the far reaching influence of the great Christ-life, and will really rob his Lord of no small part of the honor and praise which belong to him from men, and are his right, because, as King of kings, he is controlling the destinies of nations, and is to be the source and determination of the final issues of their history.

Nor will the evil results end with this robbery of Christ. The great truths relating to the might and glory of the kingship of Christ, and to all the gracious and wondrous results that are to flow from it, must have a purifying and formative influence upon Christian life and character. This is according to the law of the Christian life set forth in 1 John III., 3. When, then, the true Christian sees clearly what the real issues of his life may be in Christ, when he realizes that life is "worth living," if lived in Christ, because each true life that is in him, is to affect the destinies of nations, and to determine, to some extent, the issues of their history, he can but strive to live worthy of his calling. When he comes to the full understanding of the fact that he is a fellow-laborer with him who is at once the goal and the determination of all national, as well as of individual life, and that, through him, as one of the living body of Christ, this goal is to be reached, and this determining power is to be made effective, if he has in him the mind that was in Christ, he will seek with utmost earnestness to be such as is his great fellow-laborer. This he will do, if he does not, amid the cares and distractions of life, forget these great truths in relation to the nature and results of the kingship of Christ, which have in them the power to inspire in the soul earnestness and strong endeavor to attain

to "the measure of the stature of the fulness of Christ." But who is to remind him of these truths, who is to call him back from his busy trifling with the things that perish to his true vocation of shaping the destinies of the nations, if not his pastor? This surely is the work of him who is set for the defense of the gospel, appointed to divide rightly the word of truth, called to feed the flock of God.

But these great truths in relation to the national results of the Incarnation, have also another important value, as has been shown in the experience of the church. This is their worth as encouragements in times when men are ready to lose heart, and as incentives to earnest and persistent work in times of disaster and gloom. When despair would otherwise have put an end to all effort, how often have the glorious visions of the prophets of God, made stirring realities by the eye of faith, roused the hope and renewed the efforts of the servants of Christ. What, for example, has so inspired the church to effort and sacrifice in its great missionary work, as the assurance that the kingdoms of this world are to become "the kingdoms of our Lord and of his Christ"? Doubtless simple loyalty to Christ, and the purpose to obey him in going to all nations and teaching them according to the Great Commission, would have led the church to some activity in the work of missions. But who can tell how well even loyalty and obedience would have endured the dark days of apparently hopeless labor, and the long years of weary waiting? It has been, after all, the confidence that God has a great purpose of grace concerning the nations, and that he is even now working among the nations to accomplish that purpose, which has been the source of the hope and enthusiasm that have made possible the heroic efforts and the glorious results of the missionary spirit in the church of Christ. It is possible also, as it is not far to see, that the lack of missionary spirit in what we must, with sorrow, confess is much too large an element of the church, and the want of means and men for the evangelizing of the nations, may be due, in part at least, to the absence in the church of clear and well realized knowledge of what the great and gracious purposes of God concerning the nations truly are, and to a failure to see and understand that God is, all around us, working in the nations for the accomplishment of these purposes, and constantly bringing them to pass.

It is worthy of note, in this connection, that Chiliasm has flourished most in the church in those times in which the church has seemed to be making the least progress in its opposition to the world, and has been suffering from persecution. Thwarted and oppressed by the powers of the world, it has not unnaturally turned its eyes with longing to the time when its Lord should show himself as King of

kings, and rule over the nations, giving his now afflicted church a share in his glory and a place on his throne. Saved by hope, it has had heart and courage to endure, and even to withstand the attempts to crush out its life, and has emerged from its dark days stronger and purer for its trials. It matters not for the present purpose whether Chiliasm is true or false. All that is claimed is, that its history shows the power of a faith in the future sure victory of the kingdom of God over the nations, to maintain the courage and to continue unwearied the efforts of the church of God in the days of adversity and trial. Whether the national results of the reign of Christ are thought to be such as Chiliasm claims, or not, a firm confidence in the ultimate subjugation of the nations, as nations, to the on-moving Kingdom of God, must have in it the same inspiration and power as the Chiliastic faith. The conquest is equally as grand, the believer's lot equally as noble and sublime, present trials and sufferings equally of as little moment, whatever may be the form in which Christ is to show himself to be the arbiter of national destinies, and the king of nations, and whatever may be the manner in which the nations shall acknowledge him as Lord, and render to him their homage. He who shares in any way with Christ in shaping the destiny of nations, and who is to participate in the glory of his victory over the nations, can work on steadfast and courageous amid all the trials and discouragements of this earthly life.

But every life has its trials and its discouragements. No Christian is without his dark days when it is needful to exhort him to "lift up the hands which hang down, and the feeble knees." Then the great truths relating to the future but certain victory of his Lord over the nations, come to him with inspiration and power. Then the Old Testament teachings in regard to the results of the Incarnation, those national results of which the New Testament says comparatively so little, are the need of the soul. Nothing succeeds like success. Next to success itself is the assurance of it. The Old Testament is the book of assurances, the book for assurance.

GAINS AND LOSSES OF MODERN BIBLICAL CRITICISM.

BY REV. A. A. PFANSTIEHL,

Troy, Mo.

I state the subject in this modified form advisedly. There is a distinction to be made between biblical criticism unmodified, and modern biblical criticism. We cannot conceive of there being anything lost through biblical criticism when by it we mean a devout and prayerful seeking of God's will concerning man in the Bible, and the gracious salvation through Jesus Christ which is its grand purpose to reveal. It is true, when we take biblical criticism in this sense, that "there is everything to hope and nothing to fear from its progress."

But modern biblical criticism cannot be taken exclusively in this sense. It is not bringing a false accusation against it, in view of the destructive criticism of the Tuebingen school, and such wild, irreverent—if that word is too strong then let us say presumptuous study of the Word of God, as shown by Kuenen, Wellhausen, Robertson Smith and others, to say that there are dangers and evils connected with it which make the question whether there is gain or loss to be derived from it; a pertinent one, and one which it is well earnestly to consider.

It probably is too early in the day to hope to get a satisfactory or a just estimate of the gains and losses of modern biblical criticism. We have not yet reached final results in this. Its modern phase is only in its beginning, and there is still much to be done by it; yet it will not be out of place to stop a moment and see where we have arrived, and what ground we have covered. And this article aims not at a final summing up of gains and losses, but will call attention only to a few of these.

I. WHAT GAINS CAN BE MENTIONED ?

I. First, the fact that attention is called by it to a *direct study of the Bible*. That is, the destructive attacks upon the Bible by some who claim to be "of the household of faith;" their apparently reckless treatment has directed to the Bible the attention of many who were occupied with discussions of things suggested by it, who were speculating about it, but were not engaged in its direct study.

Now, undoubtedly, greater gain is to be derived from a direct study of the Bible than from the study of speculations about it, or of inferences drawn from it. If we can turn men's attention from a discussion or study of non-essentials in religion, to a direct study of the Bible,

with its "plain fact of a personal Creator, a God in history, a revelation of divine love and duty in his Son," we have gained much; and not the least gain is the fact that when this has been done, "we need not fear the atheism of to-day." There is nothing so refreshing to the thirsty soul, as to go directly to the fountain of truth, and drink deep draughts of divine, loving, inspiring truth. If it is served at second-hand, be it brought in ever such beautiful and attractive cups, it loses its sparkle and its full power to assuage the thirst.

Whatever, therefore, tends to turn men's attention to a direct study of the Bible, is a great gain to true religion. And certainly modern biblical criticism has done this.

2. A second gain is, that through it the Bible has become *a more real book to us*.

It has not always been such to men. They looked upon its history, poetry, song and story, as something which had nothing in common with other history, poetry, song and story. The Bible, is indeed, a *sui generis* book: a book, which, in its application, construction and teaching, has for its object something distinct from any other book on earth; it has its peculiar characteristics. This is true because of its inspiration, and because of the fact that it is "our supreme and sole authority in matters of faith, and 'contains all truth necessary for salvation.'"

That it has so distinct an object, and characteristics of so unique a nature, has led men to look upon it as if it were not a real book—a book which *all* should read, ponder and study. This being the case, it was laid aside for only special use, and was not also used for the good a study of its history, its language, and its literature would do the world. A procedure which is fatal in many respects, since in accordance with it:

(1) The Bible was not man's constant companion, to help him, to cheer him, to instruct him, to encourage him, to warn him.

(2) Much valuable knowledge which the Bible alone contains, besides a knowledge of God and salvation, was kept hid from men's view. Sir Walter Scott said, "There is only one book—the Bible. The other books are mere leaves, fragments." And our own Whittier has well written,

" We search the world for truth ; we call
The good, the pure, the beautiful
From graven stone and written scroll,
From all old-flower-fields of the soul ;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read."

(3) People dared not approach the Bible with that holy boldness which makes it an arbitrator in all disputes with conscience in the various departments of life, outside of the salvation of the soul.

Now, biblical criticism, and especially biblical criticism of our day, has assisted in making the Bible a real book. And this, Robertson Smith rightly calls its "great value." It is, however, true, that the Higher Criticism goes too far in this direction. It looks upon the Bible too much as it does upon a book of merely human origin, and hence has a tendency to destroy the reverence and holiness with which it should be approached, no matter how real it becomes to them or may be to them. The true course lies between the two extremes, and if the Higher Criticism will have ultimately as its end a following of this middle course, great gain will come from it. This seems to be the hope and promise of it. And, therefore, Professor Green rightly says, "Every encouragement should be given to the freest possible discussion. The attempt to stifle discussion in the present posture of affairs, would be in every way damaging to the truth."

3. A third gain, in brief, is found in the fact that the more the Bible is directly studied the more the divine truth is learned and discovered. Daniel Webster said, "There is more of valuable truth yet to be gleaned from the sacred writings that has thus far escaped the attention of commentators than from all other sources of human knowledge combined."

Biblical criticism which has for its object a direct study of the Bible, helps in discovering, either intentionally, or accidentally, new truths which would never be discovered but for it.

4. Again, in so far as the modern biblical criticism has led to a rejection of the two extreme phases of biblical interpretation—the allegorical and the dogmatic—so as to rest the defence of revelation upon a ground which commends itself to reason and common sense, and upon facts, there is a great gain. The arbitrary fancies and the mystical principles of the allegorists, cannot satisfy this age of critical knowledge of history and language. "The truth of Christ and his spiritual Gospel, which only could give the key to the Old Testament, was indeed a profound one. But instead of studying it in the clear method of history, the Bible was made a sacred anagram; the most natural facts of Jewish worship or chronicle became arbitrary figures of the new dispensation. Type and allegory were the master-key that unlocked all the dark chambers, from the early chapters of the Genesis to the poetry of David or the grand utterances of Isaiah. Wherever we turn to the fathers, to the Epistle of Clement, or the sober Irenæus, to Tertullian, who finds the type of baptism in the Spirit

brooding on the waters and in the passage through the sea; or to Augustine, who explains the six creative days as symbols of the ages of divine history, we have the numberless cases of this style of exposition. We prize the early Christian writers for their intellectual and spiritual power in the great conflict of the faith with a Pagan wisdom; nay, we can often admire, with Coleridge, the rich, devout fancy glowing through the homilies of Augustine; but as biblical scholars all were simply of a time when true criticism was hardly known.*

Nor will the dogmatic principle of the Latin Church satisfy men of to-day; a principle which found in the Bible, by proof-texts, wrested from their real meaning often, support for any metaphysical or religious dogma which they might hold. Luther called such a procedure "a rover and a chamois-hunter." It was rightly done by Luther when he rejected the *analogia fidei*, and claimed the *analogia Scripturæ sacræ* (Washburn). And in so far as modern biblical criticism has corrected such arbitrary rules, and has taught men "the study of Scriptures in their own meaning" it has led to great gain.

II. WHAT LOSSES CAN BE MENTIONED ?

We turn now to a few of the losses of biblical criticism.

1. And there may be named the danger of its causing men to read the Bible with a too critical eye. When they do this, they lose the spirituality of heart and the inspiration to personal piety, which come from reading it in loving trust, and with a devotional heart. There is a great difference in reading the Bible with an eye to find in it literary beauty, or merely history, or reading it in a devotional frame of mind, for growth in spirituality of heart, and personal piety. The purpose for which the Bible was written was not its literary and historical value; on the contrary, it was given to us for our growth in Christian spirit, and as a revelation of God's will to and concerning man, and a revelation of salvation full and complete in Christ. Dr. Washburn has well said, "This word may speak to the mind and heart of a Christian reader, although he knows nothing of the methods of exact learning; and if the keenest criticism do not approach it with special reverence for a book, which has fed the spiritual life of men, as no other has done, it will be barren indeed even for the scholar."

Anything, therefore, which tends to cause men to look upon the Bible in any other than a devout, spiritual frame of mind is baneful. And who doubts that this has been the case, to some extent at least, with the Higher Criticism of our day? Having raised its many doubts—many uncalled for and unfounded doubts, we may add—it has led

* Dr. Washburn in *Princeton Rev.*, July, 1879.

men to take up their Bible with an eye too exclusively critical, and to study the Bible with a mind too full of doubts.

2. This leads us to mention a second evil resulting from our Higher Criticism, viz.: That it has a tendency to cause men to lose their confidence in certain portions of the Bible. This tendency may not be seen or felt so much among specialists in biblical study, or among ministers, who have time and inclination and whose business it is, to study the Bible critically, as among the people in general, who have no time to follow out the discussions, and only know that doubts exist in the minds of men who make biblical study a specialty. Learning that these are unsettled on many points, the natural consequence is that doubts are awakened in their minds and they lose their trust in the Bible. Could the work of biblical criticism go on quietly among specialists, and the rest not know of it, until results definite and satisfactory have been reached, the evil would not be so great. But as the discussions are now carried on, in every religious paper, and even in secular papers, there is no doubt that the result is to unsettle many in the faith of the Bible as the word of God.

Let us devoutly hope and pray that this all-important department of sacred learning, may be directed by the Spirit of God, to the end that the Word of God may not be made void, but may be glorified as a power of good and righteousness in the world.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

BY JUSTIN A. SMITH, D. D.,

Editor of *The Standard*, Chicago.

VII.

The Idea of God in Historical Religions.

Much upon which it might be desirable to dwell by way of preliminary, in treating this subject, must be omitted for lack of space. Without introduction, we may come at once to what we may term, as found to such an extent in historical religions, and in human nature itself,

THE POLYTHEISTIC TENDENCY.

It is an interesting inquiry why polytheism should be so prevalent and so inveterate in the religious history of mankind. The reasons to be given, probably, would be many; some of them common to all men, everywhere, save as instructed and kept by forces higher than any human ones; some peculiar to the several races of men, and found in the surroundings and conditions of their life. I will mention three, which, perhaps, are the principal ones, apart from what is due to the depraved condition of human nature; those "vain imaginations" and that "foolish heart," of which Paul speaks.

1. The first is the necessary conception of a providence in association with the idea itself of God, and the difficulty which the unaided human mind must find in conceiving this providence as exercised in a single divine personality, omnipresent and omnipotent. The idea of God involves, essentially, that of human dependence and of divine interposition in the human behalf. Everywhere, in a more or less distinct way, unless it should be in the case of pantheism—and even there we may sometimes trace it—we find the conception of God as that of a Being to be prayed to; a Being whose favor is to be propitiated or whose help is to be sought. Now, we can readily see how difficult it must be for primitive and especially for barbarous races to conceive such a thing as a single infinite personality, everywhere active in providence, and everywhere the same one God. Even by those to whom it has been revealed, and whose minds are trained, taught and developed, this truth can be received only as a matter of faith; it cannot be so grasped as to be comprehended. The human mind in its best state, when it confronts the thought of a Being infinite in all attributes, everywhere and everywhere acting in the same single divine personality, is simply overwhelmed by it. That the average pagan mind should fail to grasp, or even conceive it is no ways surprising: nor that when we meet it in paganism it is chiefly as an esoteric principle, known only to the initiated, or as implied in some of the higher strains of poetry, or dimly apprehended in philosophy.

We can readily see, then, how the idea of a Providence, as associated with the idea of God, would in the minds of men incapable of conceiving that of one omnipresent and omniscient divine personality, and who had lost, if they ever had it, any revelation of this truth, become degraded to an apprehension of the deity as many, rather than one; how each nation would come to have its own gods; how cities, and towns, and colonies would have their special deities whom they would conceive of as caring for them peculiarly and only; how the family would have its own household gods, and each trade and occupation, each art and faculty, its

divine patron ; how the operations of nature would be regarded as similarly caused or cared for, and groves and streams and mountains be made populous with nymphs and dryads, with deities of the wood and deities of the fountain, the river and the hill. That feeling, natural to the human soul, that a divine presence is in some way everywhere and everywhere active, yet incapable of realizing itself in any conception of a single divine personality thus pervasive and efficient, takes refuge in the inventions of polytheism.

2. Another and much more objectionable manifestation of the polytheistic tendency, implying also a reason for the existence of polytheism itself, is seen in anthropomorphic conceptions of deity, these assuming, in process of time, those forms which even among cultivated ancient nations were so mischievous. It does not seem surprising that barbarous or primitive races should find in the idea of God as a purely *spiritual* being a difficulty much like that just noticed in apprehending him as a single infinite being. Philosophy might at least approach this conception, but the popular mind even in peoples comparatively cultivated would be, left to itself, in a great measure incapable of it. Of course, the idea of the unseen, the supernatural, may be said to be in some sense innate with all men ; but when such a mind as we are supposing attempts to body forth this idea, and assign to the supernatural being attributes and activities, the man almost inevitably makes himself the model of his deity. Just in the same way as he sees men individualized and multiplied, he individualizes and multiplies his gods, assigning to them, naturally, passions and propensities after the pattern of his own.

3. The third cause which I will mention is the tendency among certain races, especially in a primitive or barbarous condition, to deify force, and all manifestations of phenomena which they cannot understand. We are familiar, I dare say, with instances in which savages, when visited by civilized men, and shown some object to them surprising and incomprehensible, imagine something supernatural in it, and fall upon their knees to worship it. With races yet in their childhood, and who perhaps remain in their childhood for centuries, emotions of wonder, the sensations produced by novelty, by the presence of what is vast, or mighty, or delightful, do not become dulled by familiarity, or robbed of every element of surprise, or awe, or pleasure by knowing too much of what they are, and how they are caused. The fact may help explain for us that tendency, seen especially among certain races, amidst surroundings that appeal powerfully to the imaginations and to every sense of the beautiful or the sublime, to deify, or rather associate with the idea of deity all striking manifestations of force, all remarkable phenomena, especially if they be of that kind which recur regularly, and so suggest some operation of intelligent power. Such are the heavenly bodies ; such the sky itself, and the cloud and storm, interposing their dark masses, and so made to seem a power hostile to men, since they hide from human view that divine heaven which in its serenity, with the bright sun or moon irradiating it, seems like a propitious and protecting divinity. So with earthquake, and thunder ; so with the milder processes of nature ; so with the seasons in their coming and going ; so with the earth itself, the divine mother, and with her beautiful children, the greens and blooms that delight the eye and the heart. It is only a misapplied science that sees *nothing* divine in all this ; but it is the ignorant fancy of the utterly untaught which assigns to each phenomenon its divinity, and deifies wonder, and beauty, and power.

CONTESTED BY A MONOTHEISTIC PRINCIPLE.

But now, let us go on from this to notice one fact which has great significance and importance in this connection. This is the manner in which this universal polytheism in pagan religion is contested by, and more or less influenced by, a monotheistic principle.

The phenomena brought to light, in this connection, in the study of comparative religion, are eminently deserving of attention, yet should be examined with discrimination and judgment. We must be careful, while recognizing them as really important, not to infer too much from them. The distinction which Prof. Max Müller makes here seems well founded. He invents a word, "henotheism,"—from the two Greek words meaning "one" and "God"—in order to express it. Monotheism will be, by this method of discrimination, the recognition of one *only* God, one and the same, ever and everywhere. Henotheism is the recognition of one God at a time; that is to say, the mention in ancient literatures and inscriptions, and the adoration in worship, sometimes of one deity, sometimes of another, as the one, or at least the supreme, God. For instance, when Ebers quotes from a papyrus roll preserved at Bulaq, in Egypt, such words as these, addressed to the God Amon,

"One only art thou, thou Creator of beings:
And thou only makest all that is created;"

and again,

"He is one only. Alone, without equal;
Dwelling alone in the holiest of holies,"

it seems like monotheism of the most unmistakable sort. We almost hear the inspired man himself speaking of the true God as "dwelling in light, which no man can approach unto." And in a certain way it is a kind of monotheism, as I shall notice presently. But in the mean time it should be mentioned that upon a statue of a goddess, the goddess Neith, corresponding to the Greek Athene, is to be read the following inscription, "I am the All, the Past, the Present, and the Future, my veil has no mortal yet lifted;"—which seems to be almost or quite a claim, on the part of this goddess, to the attributes of a sole deity. The god Ra, also, is sometimes spoken of as "the good god," "the chief of all the gods," "the ancient of heaven," "the lord of all existences," "the support of all things." Rawlinson explains these peculiarities, in a measure, when he says, "In the solemn hymns and chants, which were composed by the priests to be used in the various festivals, the god who is for the time addressed receives all the titles of honor, and even has the names of other gods freely assigned to him, as being in some sort identical with them."

Like things might be said of the deities acknowledged by the Assyrians and Babylonians. Now it is Anu, now it is Hea, and now it is Bel, now the Sun and now the Moon, that is made to bear titles expressive of the highest attributes of divinity. Of the Veda Max Müller observes how in it "one god after another is invoked. For the time being all that can be said of a divine being is ascribed to him. The poet, while addressing him, seems hardly to know of any other gods." Yet he adds how "in the same collection of hymns, sometimes even in the the same hymn, other gods are mentioned, and they also are truly divine, truly independent, or it may be supreme. The vision of the worshipper seems to change suddenly, and the same poet who at one moment saw nothing but the sun, as the ruler of heaven and earth, now sees heaven and earth as the father and mother of the sun, and of all the gods."

These instances may sufficiently illustrate the feature of ancient religions to which I am referring. The explanation probably is to be found, partly in the fact that, especially in Egypt, certain deities were recognized in certain districts as the supreme object of worship, and others in other districts. By the people of each of these districts or provinces the deity thus worshipped would be addressed in language implying the attributes of exclusive divinity. Such expressions, found alone, might seem like the language of monotheism, and so might be misleading, till the fact to which I refer began to receive attention.

Another explanation of the peculiarity which has suggested the term "henotheism" is, as Prof. Max Müller himself points out, that the language in question is often the language of poetry, and hyperbole. We need to be cautious, therefore, when we meet with language of the kind in question, that we do not give to it meanings, or draw from it inferences, not strictly warranted. The monotheistic principle in these religions reveals itself in other ways, which I will now notice.

ITS MANIFESTATIONS.

1. First, I may say that henotheism itself, while as I have shown not to be confounded with monotheism, nevertheless in a certain vague and dim way does after all *imply* the monotheistic principle. When at one time one deity, at another time another, is addressed in terms which imply a sole divinity, such an ascription seems to be prompted by some suggestion, however derived, that the worship of God, or the worship of a god, ought to be worship of him alone. The mind does not hold fast to this conviction, if I may term it so, in its application to worship of any one deity, but in changed circumstances transfers it to another. It is perhaps not conscious to itself of anything monotheistic in its conception, and still, a monotheistic principle seems to be back of all, and to assert itself, though most imperfectly, in this way.

2. In the next place, there seems to be in most of the cultivated old religions the recognition, somewhat obscure yet real, of an original, self-existent divinity, which is the source of all divinity. The idea is expressed in the phrase "father of the gods." We are familiar with this phrase, in the mythology of the Greeks and the Latins, as applied to the Zeus of the one and the Jove of the other. Mr. Gladstone mentions of the Zeus of Homer, how his "will is worked out by other divine agents, themselves exercising their personal freedom, but bringing about the purposes of a counsel higher and larger than their own," and then adds, "This counsel has its back-ground and its ultimate root in pure deity, and for pure deity Zeus is often a synonym in Homer." Of the mythological system of Homer he says, that a portion of it "reveals a primitive basis of monotheism, and ideas in connection with it which seem to defy explanation, except when we compare them with the most ancient Hebrew traditions." In the Latin conception of Jupiter, or Jove, Mr. Rawlinson believes there must have been "a latent monotheism," though less distinct than in that of Zeus among the Greeks, the Latin Jupiter being a later conception than that of the Greek Zeus, and so being farther removed from the original mythological source.

Among the Babylonians a like place was filled by the god Il, or Ra, who, as the same writer says, appears as "a somewhat shadowy being. There is a vagueness," he adds "about the name itself, which means simply 'god,' and can scarcely be said to connote any particular attribute. The Babylonians never represent his form, and they frequently omit him from lists which seem to contain

all the other principal gods. Yet he was," says this writer, "certainly regarded as the head of the pantheon." The resemblance of this name, *El*, to the Hebrew *El* is evident. It seems to be, therefore, a conception of divinity, as such, and might with some good reason be regarded as the relic of an original idea of God purely monotheistic.

The deity among the Egyptians who filled a like place, we find sometimes spoken of as Amon, sometimes as Ra. From Sir Gardner Wilkinson's "Ancient Egyptians," in his notice of this subject, I quote these sentences, "The fundamental doctrine [among the Egyptians] was the unity of the deity; but the unity was not represented, and he was known by a sentence, or an idea, being, as Iamblichus says, 'worshipped in silence.' But the attributes of that Being were represented under positive forms; and hence arose a multiplicity of gods, that engendered idolatry, and caused a total misconception of the real nature of the deity in the minds of all who were not admitted to a knowledge of the truth through the mysteries."

A like feature appears in other ancient religions, in one at least of which it would seem that originally, and for a considerable time, those names which at last came to denote distinct gods, were really names of one and the same God; just as in Scripture, we find the names God, Jehovah, or Lord, the Almighty, the Most High, and others, used to indicate one and the same divine being. The instance of what seems like this just alluded to is that of the Phœnicians. The number of deities in the Phœnician pantheon was remarkably small. "If we make a collection," says Rawlinson, "of the divine names in use either in Phœnicia proper or in the Phœnician colonies, we shall find that altogether they do not amount to twenty." This is in singular contrast with the hundreds of deities acknowledged by the Egyptians, the throng of them adored by the Sanskrit Aryans, and the thousands acknowledged by the Greeks and Romans. Then when we come to note the names themselves, and their meanings, of the chief Phœnician deities, we cannot but be struck with the suggestion that they must have been, many of them, perhaps nearly all, names originally of one and the same being. Take these, for example: Baal, Melkarth, Moloch, Adonis, El, Eliun, Shamas, Sadyk. Now, two of these names, El and Eliun, we find united in that one divine name, translated "Most High God," which is used in the fourteenth chapter of Genesis, where we are told how Melchizedek, "priest of the Most High God," met Abram, as he returned victorious from his battle with the Kings of the East. The Hebrew name is *El-Elion*. This one name becomes two in Phœnician use. Is it too much to infer that however it may have been later, the two names were with them also originally one? Notice, again, Melkarth and Moloch, both of them, it should seem, originally identical with the Hebrew *Melek*, or king. In a like way we may compare Adonis with *Adonai*, and Sadyk with *Zedek*, the just, the righteous one; an element, also, in the name Melchizedek. A study of these names seems to give us a glimpse backward into the times when Abram dwelt in tents on the plains of Mamre, when Melchizedek reigned as king of Salem, serving at the same time as "priest of the Most High God," and when the Phœnicians were founding cities along the Mediterranean coast, and building ships in whose voyages—distant and adventurous for those times—they seem to have succeeded the Chaldæans as leaders of the world's commerce. With these, at any rate with Abram and Melchizedek, that knowledge of the one God which had become so much obscured elsewhere still remained. It

seems almost certain that the religion of the Phœnicians was originally in a like way monotheistic; names of the one God becoming at last interpreted as names of distinct deities, whose worship, in that process of depravation which polytheism always discloses, becomes at last cruel and brutal, as in the case of Moloch, or licentious, as in that of Ashtoreth. And while such appears to be true of this one instance, is it not strongly suggestive of what may also have been true in others?

3. But perhaps the most decided evidence of a monotheistic principle contesting that of polytheism, or at least surviving in spite of it, is the fact that in nearly all these religions an esoteric monotheistic doctrine seems to have been taught to those initiated in the mysteries, while it gets expression also in the higher forms of literature, and in philosophy. Our failing space will not allow much illustration of the point. That, however, polytheism was the religion of *the people*, and much less so of the cultivated and the learned; that monotheism was an esoteric principle with the priesthood of such nations as the Egyptians, and the original idea of God, never entirely lost, in the case of such as the Chinese; that alike in the philosophy and in the poetry of the Greeks monotheistic ideas often appear, as if protesting against the absurd doctrine of "gods many and lords many"—these are facts well known. They testify, distinctly, to a survival of the monotheistic principle, in however vague a way, and reveal a tendency even in cultivated paganism to rest back ultimately upon that idea of God which alone commends itself to the human intelligence.

The passage in Aratus, to which Paul especially refers in his sermon on Mars Hill, may be quoted here—Aratus being by no means the only instance among Greek poets, as Paul's language itself implies—as illustrating the point we make, although very likely familiar to many readers.

"With Zeus begin we—let no mortal voice
 Leave Zeus unpraised. Zeus fills the hearts of men,
 The streets, the marts,—Zeus fills the sea, the shores,
 The harbors—everywhere we live in Zeus.
 We are his offspring too: friendly to man,
 He gives prognostics; sets men to their toil
 By need of daily bread; tells when the land
 Must be upturned by plowshare or by spade—
 What time to plant the olive or the vine—
 What time to fling on earth the golden grain.
 For he it was who scattered o'er the sky
 The shining stars, and fixed them where they are—
 Provided constellations through the year,
 To mark the seasons in their changeless course.
 Therefore men worship him—the First the Last—
 Their Father—Wonderful—their Help and Shield."

One can hardly believe that these lines are not the production of a Christian poet in some moment of devout inspiration. One writer in quoting them, notes the correspondence of some parts of the language used with familiar phraseology of the Scriptures in dealing with the same high theme;—the words "everywhere we live in Zeus," with Paul's—"in him we live, and move, and have our being;" what is said of the constellations and the seasons, with what is said in the first of Genesis of the heavenly bodies as ruling the year; the epithet "Wonderful" with the well known passage in Isaiah; "First and Last" with the sublime ascription of eternity used of God in the Apocalypse; and the words "Help and Shield" with various places in the Psalms. It is entirely a mistake to assume that the ancient polytheisms were hopelessly dark upon this subject. God has

never, in any of these religions, as Paul says, left himself wholly without a witness.

DUALISM.

The modern representatives of the ancient Iranian, or Zoroastrian faith are the Parsees of India. They are as thoroughly monotheistic in their religion as are the Mohammedans themselves. There have been periods in the history of their religion when polytheistic elements seem to have been in a measure revealed. Late discoveries in inscriptions on monuments have led some writers to hold that Cyrus himself was a polytheist, in spite of those utterances of his in Old Testament history which read so much like utterances of a believer in the very God of Israel himself. It is still an open question whether the testimony of the inscriptions may not be susceptible of another interpretation than that recently given to it. However this may be, there are other inscriptions, alike of Cyrus and of Darius, which recognize but the one God, Ormazd, and pay to him homage and gratitude in forms such as the Christian or the Jew might use in speaking of, or in addressing, Jehovah himself. If we turn to that ancient Iranian scripture, the Zend-Avesta, great as is the power attributed to the mighty evil spirit, Angra-Mainyu, the author of all evil, and the enemy of Ahura-Mazda, the author and promoter of all good, one is ever in doubt, after all, whether the idea of God there found, though called dualistic, is so really. What seems to be true is that the Zoroastrian faith was originally, as it is now, monotheistic; that in dealing with the awful problem of evil in the universe those who held this faith could imagine no other origin for it than that of a malign power hostile to the good deity and making war upon him, and all good beings; that in the conception of this evil power, as a personality, with the consciousness how mighty the agent of such mischief must be, the idea of him approached, if it did not sometimes reach that of a deity equal in power with the beneficent Ahura-Mazda himself; but that, in reality, the monotheistic idea, holding the good deity as alone really divine, not only survived, but ultimately gained the mastery, as now we see in the case of the Parsees.

PANTHEISM.

Only a word is allowable on this part of the subject. The pantheistic religions are Brahmanism and Buddhism—so far as Buddhism can be said to involve any idea of God at all. In the view of some the esoteric teaching of the Egyptian priests was also pantheistic. Wherever found, the root of it cannot be said to be polytheism, but rather monotheism,—the one divine being coming to be viewed as a universal essence, rather than as a personality. Out of it polytheism may grow, as in fact it has done in the case of the Hindu idolatries. If God is the All, as Brahmanism teaches, he is *in* each; that is to say, you may select what you please of the things seen as representing the Unseen, and persuade yourself that in worshipping the one you worship the other. Or you may make images, idols of wood or stone, as representing some conception of that divinity which you view as in itself so incomprehensible; these also you may worship. Upon this idea of God the whole system of Brahmanism with its oppressive caste, its idols and idol temples for the ignorant masses and its mystic philosophy for the instructed few, seems to be built. Buddhism, as nearly as can be true of anything called a religion, is “without God,” and in a degree true of it almost in a literal sense, “has no hope.”

A FEW POINTS OF BRIEF SUMMARY.

1. The first is, how ineradicable, so far as the mind of man is concerned, the idea of God seems to be. Even in the religion last named some trace of it appears to survive. As for the rest, not only is the idea of God the *root-idea*, but it is the controlling one, serving, in each religion, more than any other element to give it character and determine its effect.

2. It is very remarkable how persistent, and how impossible of entire eradication is the *monotheistic* idea of God.

3. But then, thirdly, the view so far taken makes it clear that this idea of God *in its purity*, could have been preserved in the world no otherwise than by the method which divine wisdom chose. It certainly never has been. We may say of even Mohammedanism that it could never have existed had there been no Judaism and no Christianity. Of this no one familiar with the life of Mohammed, or with the Koran itself, needs to be assured. As to Zoroastrianism, nearly as that religion approaches to a true idea of God, and based as it seems to have been upon original monotheism—its adherents could not deal with the vast mystery of good and evil in the universe without a resort to expedients which corrupted the original monotheism into a dualism; while in a later period, the Magians with their fire worship and their oppressive hierarchy, transformed it still more for the worse. Then, as to the other religions, monotheism, as an esoteric faith, is seen not to hinder even those who held it from *practicing* and *teaching* the worst idolatries. Men left to themselves do not “retain God in their knowledge.” Paul’s statement on this subject is confirmed by the history of all religions.

4. Lastly, if we inquire for *the reason* why the monotheistic principle, nevertheless, struggles as we have seen against the polytheistic tendency in all pagan religions, even, I suppose that these two answers may be made: (1) That God has given to the very nature of man a principle which scarcely the most degrading idolatry can quite destroy, which is in man a witness to himself, and to which the truth of religion when it comes always makes appeal. This witness in man is not to the existence of *a god*, but of *God*. It involves the true idea of God, coming into action as the mind is made more intelligent, and protesting, in every cultivated mind, especially, against such manifest absurdities as are found in all idolatry and in all mythology. (2) Then, secondly, I think the answer ought to be that the absolutely primitive religion, that from which all others have, nearly, or remotely, sprung, was a *true* religion, with a *true idea of God*. Man, in his original state having had this true faith, with that in his nature which recognizes and approves it, has, save in his lowest conditions of savagery retained some traces of it; or at least found it impossible to rid himself of it wholly. The two causes have wrought together. The original revelation authenticated this principle in man’s nature and inwove the doctrine with the early history of the race. The inborn principle, ineradicable and efficient, preserved the doctrine, at least, in traces and fragments, in spite of a thousand hostile tendencies, even after the revelation was lost.

SEMITIC AND INDO-EUROPEAN CULTURE.

[Translated by Prof. G. H. Schodde from Benfey's *Geschichte der Sprachwissenschaft*, p. 701 s. q.]

In the present century, especially in its second quarter, the earnest attempt has been made for the first time to study the Hebrew language with the same objective and unprejudiced spirit that characterizes other philological research, and to judge the sacred Scriptures according to those laws of criticism and hermeneutics which have been found valid in connection with profane writings; in one word, to measure the Jewish people and their development with the same measure by which we are accustomed to measure the development of other nationalities.

And in the hands of conscientious German philologists it immediately became an evident fact that this method in no way conflicted with the reverence which the Scriptures in so eminent a sense deserve; but that, on the contrary, through the application of this purely human measure their importance grew not a little, although in another sense than the religious. We find in the most unprejudiced scholars in this department the deepest recognition of the wisdom of life contained in these books, a recognition, namely, of the conviction that true happiness in life depends on moral qualities and religious life alone, and also an acknowledgment of all the greatness, grandeur and goodness which mark the contents and history of these books; a recognition of the wonderful treasure which through these writings have been made accessible to mankind; a recognition of this source of salvation for the past as well as for the future generations, that enter into the circle of culture whose demarcation lines, for their most important features, depend upon the teachings of these books. They feel and acknowledge that a security for a never failing, ever-growing culture lies in this union (marriage) of the Jewish soul, as this has been so entirely a living reality in the biblical books of the Old and the New Testaments. Alone neither of the two would be able to prove itself effectual (*sich gewähren*). The Semitic, or rather Jewish tendency, which subordinates the great diversities of spiritual life to a single one, but that in truth a most deep and potent motive power, namely the religious, leads to a disregard of the diversities, if it would attain sole supremacy, then the arts and sciences would develop only within a very limited circle, the whole fulness and variety of life would not be influenced by it at all or but very little; the whole life blood, so to say, would remain in the heart, so that the members could not grow into full life, and the whole existence would be like a desert with but a single oasis in the middle. The Indo-European mind, however, with its marked tendency toward the co-ordinate development of all the spiritual forms to the greatest activity and variety, would drive all life blood into the members, but would, so to say, empty the heart; the arts and sciences would develop an extraordinary richness, but would be governed by no single and uniform principle, so that they, as proved to be in the case of the Greeks, would soon, after a brief prosperity, have fallen into decay. The Jewish reduction of the diversities to the unity and the Indo-European expansion of the unity into the diversity supplement each other in a manner which sets the boundaries for each and prevents their overstepping these and thus resulting in an abnormal totality of life (*gesammtleben*). By the introduction of the Semitic, or more particularly, the Jewish spirit, into the Indo-Germanic, or more particularly the Germanic, a

damper, so to say, was put on the latter, which, without forcing on it the Semitic aridity (*dürre*) prevented the evil results of its superabundance of vitality. It is a question which admits of no doubt whatever that it was the deeply thoughtful spirit of the Germanic people which, in the sixteenth century, saved, in the first instance, the Christian, and then the whole world from a destruction and stupor (*versumpfung*) such as classical antiquity had not experienced even in its darkest days; but it is equally a matter which admits of no doubt that the principle weapon with which this victory and deliverance was won, was the translation of the Bible, by means of which Luther overcame the immorality among the people and created a firm foundation for the unfolding of a moral and religious life.

The Jews did not, like the majority of historical nations, step down from the stage of life after the destruction of their national life. Notwithstanding the loss of the three chief elements of a national existence, a peculiar language, an individual state and one's own inherited fatherland, they have, solely through the preservation of their common religion, maintained themselves to the present day in a union and connection which, according to the political circumstances under which they live scattered over the whole world, varies from the character of a purely religious association through that of a family to that of almost a real nationality.

If this circumstance of their history alone already distinguishes them in a peculiar manner from all other nations that have lost their individuality, then this difference is made still more marked by the manner in which they, after their dispersion, deported themselves as well in reference to particular surroundings as to the developments of history. They have, on the one hand, continued a life, which was indeed within a circumscribed scope, but nevertheless worthy of consideration, a spiritual life resting upon their own traditions. On the other hand, partly on the basis of an individual, and partly on the basis of their common traditional standpoint, they took part in a greater or less degree, in the historical development of the nations among whom they had made their abode. Although they only seldom, and then from an individual standpoint, take active part in the life of these nations, they all the more remain a large audience who not only in a passive manner—which is indeed most frequently the case—are drawn into co-operation, but who sometimes also assume the role of the chorus in a Greek tragedy, who pronounce open judgment on the acts and actors from their standpoint.

THE EXPLANATION OF NUMERICAL DIFFICULTIES.

BY PROFESSOR T. J. DODD, D.D.

Vanderbilt University, Nashville, Tenn.

It is greatly to be regretted that the arguments made in support of cherished opinions are sometimes so weak and fallacious; and what is no less to be regretted is the fact that many of these arguments have been allowed so long to pass unchallenged. An instance of the arguments referred to is found in the means frequently employed to remove objections to some of the biblical statements as to numbers;—*First*, of numbers so large as to appear incredible, as in 1 Sam. vi., 19, where the writer tells us that, for looking into the ark, fifty thousand and

three score of the men of Bethshemesh were smitten of God; whereas, from all that is known upon the subject, Bethshemesh must have been a very small town, not containing an entire population of one tenth of this number. Some would remove the difficulty by putting 5070, as found in the Syriac and Arabic Versions, which is a considerable reduction of the number of men destroyed, but is really, in view of the size of the town, no reduction whatever of the difficulty. Others (and it is in reference to these that our paper is designed) would read seventy, instead of the large number given in the text. They would support their emendation by supposing that, while the sacred writer, or some of his transcribers, had used the letter y for seventy, others of his copyists had committed the error of writing j , which was used to designate fifty thousand, which error was, by another transcriber, taken into the text and combined with the y , thus giving us yj , or 50070. Such is the explanation of Reinke, as represented by Davidson. A more recent writer supposes that "the number originally designated was 570 only, as the absence of any intermediate denomination between the first two digits would seem to indicate" (McClintock and Strong's Cyclopaedia, *Bethshemesh*). This effort at removing the difficulty appears to have been founded upon the idea advanced by Horne, that, "as the Jews anciently appear to have expressed numbers by marks analogous to our common figures, the corruption (and, consequently, the seeming contradiction) may be accounted for from the transcribers having carelessly added or omitted a single cipher!

Secondly, of the discrepancies between the numerical statements of different writers of the sacred Word; as in 2 Kings VIII., 26, where we are informed that Ahaziah was twenty-two years old when he began to reign, while, in 2 Chron. XXII., 2, he is represented as being forty-two years old. On this variation Horne remarks that "the proper reading is a D , whose numerical power is twenty, being put for a D , whose numerical power is forty." So recent a writer as Dr. Pope, of Didsbury College, Manchester, a leading author among the British Wesleyans, tells us that "a large number of the contradictory historical statements detected by comparing the Chronicles with the Kings, and Ezra and Nehemiah, and the genealogical tables one with another, may fairly be thus explained. For instance, we read, in one account, that the molten sea contained two thousand baths; in another, it received and held three thousand baths. Now, here we have an instance that may stand for many. Either D (2000) has been confounded with j (3000),—the more probable solution,—or the words *received and held* suggest that it was capable of containing the larger number." Again, the same writer says, "In multitudes of texts, we must accept such errors, steadfastly believing, however, that they are thus to be accounted for."

We would now offer a few remarks upon the above and all like attempts to clear up the difficulties in question. *First*; In many cases it requires no little power of imagination to see how some of the letters, thus said to have been used, could possibly have been mistaken for those in whose places they were substituted. Between D and j there is really less resemblance than between 2000 and 3000, and it was a queer eye that mistook y for j . If such substitutions were ever made, they must have been designed.

Secondly; It is very remarkable that no MS. copies of the Bible are referred to as actually having these substitutions. Surely, among the large number collated by Kennicott, De Rossi, Bruns, Pinner, and others, and with all the study

subsequently bestowed upon the sacred text, some one MS. might be named as having this kind of variance from the *textus receptus*. Kennicott is quoted by Pope as saying, "that the Jewish transcribers did frequently express the Bible numbers by single letters is well known to the learned." Davidson tells us that Kennicott conjectures, in the matter of Ahaziah's age, "that the mistake was owing to one of the Hebrew numeral letters being mistaken for another." But why should Kennicott conjecture? and if such use of the letters was "well known to the learned," why did he not adduce veritable instances of such use? Who was better qualified for this than Kennicott?

Thirdly; So far as any *knowledge* of the subject is concerned, no MS. ever did contain letters of the alphabet in the place of numbers fully written. And yet, so far as we are aware, no author who has touched upon the matter has made such an assertion. Lee has approached the true idea, when he tells us that "whether this mode of expressing numbers formerly prevailed in the Hebrew MSS. has been a subject of some dispute, and one which it is now impossible to determine. That the numbers have been expressed in words written at length, for some centuries, there seems to be no doubt; but whether this was the case in very ancient times, it is difficult to say." *Formerly prevailed in MSS.* being confessed to be doubtful would imply that there can be no doubt as to the use of them in the MSS. of a later date. But of such fact not one example can be found, or at least has never been published to the world, except as regards the numbering of the chapters and verses of the Bible.

Of like import is the statement of Dr. Green: "This use of the letters is found in the accessories of the Hebrew text, e. g., in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these, or any other signs of number, were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in the written words" (*Grammar*, p. 12). Smith, in his Bible Dictionary, has a very singular way of putting the matter. He proves the "highly probable" use of the letters for numerals, from the internal evidence, that is, from the fact that "inconsistencies in numerical statement" are found, and he then makes use of these letters in order to reconcile the inconsistencies! At the same time he confesses that "no positive satisfaction" of such use of the letters "can be at present established, more especially as there is so little variation in the numbers quoted from the Old Testament both in the *New* and the *Apocrypha*." The greater part of the writers, however, whose works we have consulted, write as if there were not the least possible doubt upon the subject. They speak so confidently, that, for centuries, their statements have been accepted as settling the matter. But the fact is, we have no reason whatever, apart from our desire to reconcile contradictions, to believe that numbers were ever expressed by the alphabet, or in any other way than the written words, during the biblical period of Jewish history. As to the notation by figures analogous to those which are now known as the Arabic numerals, as is taught by Horne and others, there is not the shadow of a foundation for belief. Even to the present day, the Jewish mode is by letters; but these are of post-biblical origin, and are never employed

in the biblical text. Among all the changes that have occurred in the sacred text, among all the variations of MSS. and Versions, no collator or editor has ever mentioned this substitution of letters for the written numbers.

Fourthly; If the representing of numbers by letters is of an origin subsequent to the Captivity, and, so far as we *know*, this is really the case, it should require the most overwhelming evidence to convince us, in the absence of MS. authority upon the subject, that the Jews ever introduced numeral letters into their Bibles. The rigid laws controlling the transcription of the synagogue rolls made this an absolute impossibility, so far as these were concerned; and, as for private MSS. of the Scriptures, the superstitious regard entertained for them would have prevented the substitution, in these, of the letters for numbers. MSS. which were so carefully and superstitiously copied as to hand down through the ages all the minutest peculiarities, such as the *nun inversum* and the *literae majusculae* and *minusculae*, could never have admitted so violent an innovation.

Fifthly; After all, granting everything that is claimed upon the subject, we have only a very round-about way of admitting that, in this one regard at least, our text is not in the form in which it was originally penned.

We hope that criticism, as it advances, may yet remove all such difficulties of the Word of God; but let us be honest, as well as zealous, in our efforts. All such methods as that above given can only weaken our cause in the estimation of those who understand the subject. A few such arguments in support of the inspiration of the Bible would be a powerful argument in favor of its mere human origin.

→GENERAL NOTES.←

The time of Abraham's birth.—It is generally believed that he was born about 2000 B. C. It is not so easy, however, to determine the interval between his birth and the deluge. The Hebrew and Septuagint versions of the Scriptures differ with reference to it by many centuries. The discrepancy may perhaps have arisen from the custom among ancient Jewish writers of "distributing genealogies broadly into divisions, and of compressing them with a view to such division. Sometimes we find generations omitted. For example, Laban (Gen. xxix., 5) is called the son of Nahor; he was the grandson. Also St. Matthew calls King Uzziah the son of Joram, whereas he was the great grandson, the intermediate generations having possibly been omitted by reason of their wickedness and relationship to Jezebel. Ezra omits five generations. St. Luke, on the other hand, inserts a generation between Salah and Arphaxad, ancestors of Abraham."

If the shorter interval be taken, Abraham will have received many of the traditions of the old world direct from Shem, or his contemporaries. If the longer interval be regarded as the most probable, a later generation will have communicated them to him. The writer has assumed the latter to have been the fact. As the lives of the patriarchs were long, and the power of tradition strong, as exemplified in a later age by the poems of Homer, there can be little doubt that such leading incidents as the Creation, the Fall, the Deluge and the Promise of a Deliverer would be preserved in the world. We believe that God has never yet left

Himself without witness among men, and that at the time of Abraham's call He had other true worshippers besides Melchizedek. It is not improbable, therefore, that God revealed the ancient truths and traditions to Abraham by the lips of men.—*From Allen's Abraham. His Life, Time, and Travels.*

Noble Thoughts in the Edenic Story.—Let us now point out some of the noble thoughts which underlie the Edenic story. 1. Here, then, first of all we find the sublimest possible conception of man's original. Man is Deiform, the image of the Infinite Being on earth, the direct creation of the Eternal Mind and Will. He is formed of the dust of the ground, *Adamah*, from which he takes his name of Adam, or *Earth*, dust and ashes, in the language of Abraham. He is formed as the last link in a series of animal lives, and on one side of his nature strongly resembles those beasts which perish. He belongs to the *Vertebrata*. His form has been typified and foretold in a long succession of old-world prophecies, in the structure of previous animals. But he does not spring from the earth, or from previous forms, as they did. He is specially fashioned by the Almighty Hand; God is represented as molding him, working out in living art the eternal idea; and then as breathing into him, by direct afflatus of Divinity, the breath of life. In this luminous ancient page man does not appear as a developed animal, an evolution from anthropoids, the lineal descendant of brutal races—but, while akin to these in inward structure of the body and mind, as possessed also of a higher nature, a nature resembling that of Deity—rational, moral, and royal; a nature which gives him the power of tracing up all effects to the Eternal Cause; of knowing his Maker, of communing with his God, of obeying and enjoying Him; a being inhabiting both worlds, of matter and spirit, holding intimate relations with both time and eternity, with both earth and heaven. The seal of the living God, of the Infinite Life, is on his forehead, and though capable of dying, he is not made to die. There is no idea in the modern books on the *Descent of Man* so grand as this.

2. An equal splendor and originality characterizes the relation of the creation of woman. As if foreseeing the debasing gorilla-philosophy of the last days, here, in the very dawn of history, the strongest possible contradiction is given, while humanity was still in its beginning, to the notion of human derivation from the animals. "And the Lord God said, It is not good for the man to be alone. I will make him a help-meet for him. And out of the ground the Lord God formed every beast of the field, and brought them unto Adam to see what he would call them. And Adam gave names to the cattle, and to every beast of the field; but for Adam *there was not found an help-meet for him.*" Man was not a "beast of the field," no "beast's heart was given to him," therefore no modified anthropoid or simian could serve as his wife. For a modified gorilla, a modified simian would have served well enough. But Adam was of a Divine original, "made in God's image," and therefore Eve, in her glory and beauty, is the direct work of the Supreme Sculptor, Painter, Poet, and Life-giver; fashioning out of Adam himself the woman who should be one with him in life and love for ever and ever. Here is the strongest possible denial of the bestial original of humanity. He could not pair with the lower races, for his origin was directly from the sacred font of Deity. He was "the Son of God."

The building up of the frame of Eve out of materials of bone and flesh taken from the entranced form of Adam, is only a specific difference under the general

principle that living beings descend from each other, under the plastic agency of God; and in this case the form of the action was specially fitted to lay the foundation of spiritual marriage, the only true human marriage, in the consciousness of their deep unity in Him. It is God who "joins together" man and woman in a unity which is no mere partnership or trading company with limited liability, but a unity consecrated by the bond of God's Spirit, and which, therefore, "no man may put asunder." The influence of this account of the creation of Eve was to throw a glorious light on womanhood through all the ages of the Patriarchal and Mosaic religions. It was a solemn protest, as Christ himself declares, at once against the gross bovine polygamy of the East, and the looser unions of harlotry. It consecrated woman as the daughter of the Lord God Almighty, it wrote "Holiness to the Lord" upon her forehead, and taught her for ever her true vocation as the Mother of the sons of God, and man's helper in the service of heaven. Compare these ideas, as civilizing and ennobling agencies, first with the incredible theories of recent years, that the mutual adaptation of the sexes in all their intricate relations was the work of blind nature; and then that woman was a female development out of the hairy and tailed monsters of anthropoid type, meeting, in the darkness of a world without God, her unpredestined partner in brutality and death.

3. Next observe that the man and woman thus formed are designed for Immortal Life. Those who speak so confidently of the absence of the idea of immortality in the Old Testament, must have failed to note its earliest pages. So long as Adam abstained from the forbidden tree he is free to take of the tree of life, the effect of which is to cause him to "*live for ever.*" To take of one tree was death, but to take of the other was life eternal. What can convey more clearly the sublime idea that man was originally designed for a dependent but endless life in God. Its enjoyment depended on union with God by faith, but the original purpose of God was that man should never die—that his existence should run parallel with that of the Divine Being throughout eternity. Here surely is a conception beyond the shafts of ridicule even from extreme Evolutionists.

4. But if man is not a "beast of the field," and if a "beast's heart is not given him," neither is he here represented as an automaton. He is free, and is placed at once under the necessity of choosing, between good and evil, truth and falsehood, right and wrong, God and self-will—in an immediate trial. This trial is ultimately to determine whether the higher or the lower nature shall rule, the spiritual nature which unites man only with the creation by the attractions of sense and passion. This trial is represented as coming to the first man, as it comes to every one of us, in the earliest stage of our intelligence. The chief and determining trial of character is in childhood and youth. The trial of Adam was at the commencement of his history. He must, by a deliberate choice under temptation, against all lower seduction, declare his allegiance to the Eternal, as the condition of the endless life. It was a trial of faith, that is of intelligent voluntary choice of the Infinite Life and Perfection as Ruler and Lord, precisely in the same sense in which we are tried in the contest between faith and unbelief.

How could this faith be tested? The law of the ten commandments was, as Mr. Henry Rogers has pointed out in one of his memorable letters, inapplicable. The law of the fifth, sixth, seventh, eighth, ninth, and tenth commandments was unsuited to a creature who had but one single earthly relationship. There must,

therefore, be appointed some positive external trial, by which the question of allegiance might be determined at once and for ever. The test selected was the taking of the fruit of a tree which was called the *tree of the knowledge of good and evil*, which was good for food, desirable to the eyes, and in some mysterious sense described as a "tree desirable to make one wise." This tree appealed, by its complex qualities, to the whole nature of man on its un-moral side, to the lower senses of taste and smell, to the sense of beauty, above all to his intellectual curiosity and ambition, as carrying with it some awful mystery of "knowledge of good and evil," which should liberate him from dependence on the Creator's word—in fact from a life of faith in God. It was a test which brought out the whole strength of the two counter attractions by which their being was drawn in two opposite directions, towards God the Infinite, or away from Him. Between these two the choice must be made for eternity of loyal obedience, or of empirical rebellion.

And the lower attraction was supplemented by the permitted assistance of a living Tempter, enforcing the seduction of the inanimate object, since the rejection of animated evil was as much due to God as the rejection of the inanimate. In Adam's case, the still further fidelity was required of deafness to the voice of his wife, when she became an auxiliary to the seduction.

What is there of the ridiculous in such a trial? It precisely resembles in its essence the trial to which every man in the world is still exposed—the trial of faith and fidelity to God, to right, to duty as against created forces of seduction. How shamefully is this lofty trial now misrepresented! Here is not the word of "an actual apple"—the fruit is not named; the material attractiveness is scarcely noticed, in the emphasis given to the intellectual attractions of the "tree of the knowledge of Good and Evil"—the temptation to know good and evil experimentally, apart from the will and word of the Creator. These perverse attempts to replace serious thought by ridicule are, I think, unworthy even of intelligent sceptics, much less of Christians. The tree by which they were tempted was no mere bait for the palate; it presented a mysterious appeal to all that was deepest within them—just as the modern love of knowledge, when animated by a spirit of conceit and rebellion, offers the deepest temptation to the abandonment of God and religion by those who love truth and duty less than what they wrongly call science and freedom. It was a test of the root-principle of obedience to the Eternal Mind and Will, the prime condition of co-existence in eternity with God; since such obedience of faith is, and must be in all worlds but the fulfilment of the primary law of created free agency. For pride is the sin through which "fell the Angels."—*White's Genesis the Third: History not Fable.*

Samuel's Schools of the Prophets.—What was the exact nature of Samuel's institutions it is impossible to ascertain; but the allusions to companies of prophets in connection with his name have led to the inference that he established a kind of prophetic college at Ramah. It would seem probable that this college was in fact a kind of university, of a rude form, where the elementary knowledge which was possible at that time was imparted to men who would be fitted both to teach and to rule. "The people were, no doubt, very ignorant, and reading and writing were mysteries confined to the descendants of those great scribes, Eleazar and Phinehas. Samuel determined, therefore, to raise the nation intellectually, as he had already raised it morally; and for this purpose he gathered round him

at Naioth, that is the meadows or open pastures at Ramah, where his own house was situated, a number of young men, whom he trained in reading, writing, and music. As their education was in course of time entrusted to Nabhis, prophets, they were called the sons, *i. e.*, the disciples of the prophets; and from this modest beginning arose 'the schools of the prophets,' of which we read so much afterwards, especially in the history of the northern kingdoms. And thus prophecy became a regularly organized national institution."

We must not, however, suppose that Samuel laid down any religious law which could be put at all on a level with the law of Moses. It was not required of a prophet that he should pass through the institution at Ramah, nor afterwards, when similar institutions spread through the ten tribes, was it made a formal regulation that one who desired to be received as a Divine messenger had been so trained; as we see in the case of Amos. It might be that a priest or a Levite felt himself prompted by the Spirit to go forth as a messenger of Jehovah. There was no clerical education, no formal ordination, no recognized succession. A prince of the blood royal might be called to be a prophet; an agricultural laborer might be burdened with a word of the Lord, which he began immediately to proclaim. His authority was not from without, but from within. His acknowledgment was dependent upon the influence of the Spirit of God in the people who listened to him. In some instances the inspired man was persecuted and rejected because those to whom he spoke resisted the Spirit which uttered Himself in him. The mission of the prophet was divinely appointed and divinely limited. It continued for a short while, or through the whole life, as the case might be. By the exercise of a free judgment in relation to the messengers were the people tried. The false prophets came in numbers, and the Spirit of God gave to the true Israel, the power to try every spirit which came to them, whether it was from God or whether the messenger spoke from himself—whether it was truth or falsehood.

Now the work which Samuel did must have prepared the way for a larger outpouring of the Holy Spirit, by regular instruction in the written word of God, and by the maintenance of religious services. There are two passages which have already been referred to bearing on this subject. In the former, the company of prophets are described with musical instruments praising the Lord; in the latter, David is said to be at Naioth in Ramah with Samuel, receiving instruction from him, as a son of the prophets. Saul's messengers saw the "company of prophets prophesying, and Samuel standing as appointed over them," and "the Spirit of God was upon the messengers of Saul, and they also prophesied." In other words, Samuel was conducting a religious service with his trained disciples, and it was so impressive and powerful that the strangers from Saul were drawn into it, and filled themselves with the same spirit of praise. We read also when Saul was enquiring after the seer, that the maidens answered, "Make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place" (a religious festival). "As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden." Plainly the religious festivals of that time were regarded as incomplete without the presence of the prophet and his band of disciples. We may therefore conclude that their training was with a view to the conduct of such services.—*From Redford's Prophecy.*

The Four Greater Prophets.—Isaiah may be compared to a majestic oak, shadowing with its leafy boughs the palace of the kings of Judah in the time of its prosperity. Jeremiah is like a weeping willow, whose branches hang down to the ground, in the midst of the ruins of this deserted palace. Ezekiel reminds us of one of those aromatic Eastern plants whose vivifying odors perfume the country, and revive the heart of the fainting traveller. Daniel is like a tree rising out of the midst of a vast plain, which may be seen from all sides—a signal to guide the caravan in its march.

So has God in all ages drawn near his people, and answered with the fidelity of a father to their needs. At every critical moment, and, so to say, at every bifurcation of the road, he has been found, *rising up early*, (according to the beautiful expression of Jeremiah xxix., 19) and pouring forth his saving counsels through his prophets. And all these different voices combine in one to proclaim together the master-law, the supreme principle of all history: *He that exalteth himself shall be abased*. It was to this law that all the powers of the ancient world—the Babylonian, the Medo-Persian, the Greek, and the Roman monarchies—had to bow their proud heads. The littleness of Israel was no protection against the application of this great principle. As soon as it took upon itself to make its Divine election the ground of a monopoly, as soon as it dared to make itself an end in itself, instead of simply an instrument, as it was in God's purpose, the thunder-bolt which falls from heaven upon everything that exalts itself, struck it in its littleness. For, let us ever bear in mind that the pride of the little is no more tolerable in the eyes of the Most High than that of the great.

This law, indeed, which judged the ancient world, rules the modern world also. It is for this reason that the words of the prophets concern us still. They fell from too great a height to be of merely local or temporary application. Till the end of the world they will recall to men, dazzled with the sense of their own greatness, what they are, and what God is. Individuals, families, nations, all remain for ever subject to this law.

Has a nation attained to the summit of prosperity,—does she flatter herself that she is by her enlightenment, by her political or military organization, or by her moral development, at the head of the world's civilization? The Holy Spirit says to her through the mouth of Isaiah, "The lofty looks of man shall be humbled; the Lord alone shall be exalted in that day. . . . Sanctify the Lord of hosts Himself, and let Him be our fear, and let Him be our dread."

Or does a nation, after having shut her ears to the Divine warnings, fall to the earth under the unforeseen judgments which overtake her, and does she lie like a wounded man bleeding upon the ground? Jeremiah comes forth and thus addresses her, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord . . . Wherefore doth a living man complain, a man for the punishment of his sins?"

Does a nation, shattered by the chastisements of the Almighty, do homage to her heavenly Judge, and instead of madly cursing the rod which smites her, give glory to the Hand which chastens her? Then is the moment when Ezekiel cries to her, "Ye shall live, and ye shall know that I am the Lord. . . . when I shall hide my face no more from you; when I have poured out my spirit upon you."

Finally, does any nation, after having experienced the bright dawn of restoration, give herself up once more to ambitious hopes and earthly aspirations? Daniel comes forward and reminds her that the realization of the golden age of the latter

days is not the work of man, but of the Christ; that the abolition of social miseries can only be the result of the suppression of sin; that the era of good for mankind can only date from the day on which the *Sun of Righteousness* shall arise;—in short, that glory is, in the Divine order, only the crown of holiness.

There are no longer apostles—and why? Because Peter, Matthew, Paul, John, are still our apostles. God no longer raises up prophets—why? Because Isaiah, Jeremiah, Ezekiel, Daniel, are still to be our prophets. Let us then study their words, not in order to try to tear asunder, in idle curiosity, the veil which hides the future; but to learn how to make constant use of the present time in view of the end; so that whenever we prepare ourselves to meditate upon their words, it may be in the spirit of an Isaiah, at the time when he bent his ear to receive the Divine message:—

“Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”—*Godet's Studies on the Old Testament.*

Rabbinical Sayings concerning Marriage.—The sublime ethical doctrines of the Bible concerning the matrimonial relation are re-echoed in the Rabbinical sayings contained in the Talmud and Midrash. The following is a selection from these sayings:

“He who liveth without a wife is no perfect man.” (Yebamoth 63.)

“To be unmarried is to live without joy, without blessing, without kindness, without religion, without protection, without peace.” (Yebamoth 62.)

“As soon as a man marries, his sins decrease.” (Yebamoth 63.)

“First build a house and plant a vineyard (i. e., provide for the means of the household) and then take a wife.” (Sota 24.)

“No man without a wife, neither a woman without a husband, nor both of them without God.” (Bereshith Rabba, chap. 8.)

“If virtuous, they are helpmates to each other; if not they stand against each other.” (Yebamoth 63.)

“God dwells with the faithful husband and wife. Without him they are consumed by the fire of strife.” (Sota 17.)

“Descend a step in choosing a wife.” (Yebamoth 63.)

“Let youth and old age not be joined in marriage, lest the purity and peace of domestic life be disturbed.” (Sanhedr. 76; Yebamoth 101.)

“He who marries for money, his children shall be a curse to him.” (Kidd. 70.)

“A man's home means his wife.” (Yoma 2.)

“Let a man be careful to honor his wife, for he owes to her alone all the blessing of his house.” (B. Metzia 59.)

“If in anger the one hand removed thy wife, let the other hand again bring her to thy heart.” (Sanhedrin 107b.)

“A man should be careful lest he afflict his wife, for God counts her tears.” (B. Metzia 59.)

“Honor thy wife and thou wilt be happy.” (B. Metzia 59.)

“Who is rich? He who has a noble wife.” (Sota 17.)

“Love your wife like yourself, honor her more than yourself; you will then see the fulfillment of the promise: ‘And thou shalt know that there is peace in thy tent.’” (Yebamoth 63.)

“If thy wife is small, bend down to her, to take counsel from her.” (B. Metzia 59.)

“Tears are shed on God’s altar for the one who forsakes the love of his youth.” (Gittin 90.)

“He who divorces his wife is hated before God.” (Gittin 90.)

“He who sees his wife die, has, as it were, been present at the destruction of the temple.” (Sanhedrin 22.)

“The whole world is darkened for him whose wife died in his lifetime.” (Sanhedrin 29.)

“A husband’s death is felt by none as by his wife. A wife’s death is felt by none as by her husband.” (Sanhedrin 22.)—From *Mielziner’s Jewish Law of Marriage and Divorce*.

↔ CONTRIBUTED NOTES. ↔

Gustav Friedrich Oehler.—This distinguished student of the Old Testament was born, in the same district with Beck, in 1812. His father, a poor school teacher, urged on his little son in his studies so rapidly that at nine years of age he was a student of four languages, and besides had special lessons in Persian and Arabic. At this time his mother was taken from him, but her holy influence ever remained. Though burdened with a sickly body, he successively held the first place in the lyceum and theological institute. His eyes were weak and his hearing difficult, and he sacrificed society to his study. He was very fortunate in receiving a strong intellectual impulse from Dr. Baur, while his theological tendency was shaped by the evangelical authors C. F. Schmidt and Steudel and the practical piety prevalent at Basel. Schmidt’s New Testament Theology taught him to revere the word of God and led him to prepare in the same spirit the Old Testament Theology. But the brilliant youth was to pass through many obstacles before he gained his lofty place in the world. His trouble was that he was too devout for the Tübingen school, where his friends again and again sought a professorship for him. He thought that “theologians should be men of God.” Rarely have high culture and brotherly love been so perfectly united as in him. He could not make up his mind to devote himself exclusively to the oriental languages, therefore he sought and found a place to teach theology in a humble sphere. In this comparative retirement he published his prolegomena to Old Testament Theology, after which calls came to him to various universities, of which he selected Breslau. Further discipline awaited him there, for such was the opposition raised by rationalists that students were deterred from attending his lectures, his courses were broken up, and those he attempted to hold were sometimes greeted with an empty auditorium. At the end of two years the tide turned and he became an honored professor and one of the most influential personages in Silesia. He resisted all calls

until one came from home, from Tübingen, which had passed from under the control of the rationalists, who had twice rejected him, into the hands of evangelical men. F. C. Baur still drew many hearers, but so did Beck and Oehler who were believers in inspiration. So strong was the new sentiment that Oehler could lay aside his polemical weapons that had been in constant use at Breslau. Oehler had the highest conception of the duties of a theological professor. With a narrow conscience he possessed a broad heart. Without the aid of speculation and conjecture and doubt, likewise free from parenthetical homilies, he held the attention by his exact learning, his eager enthusiasm and his devout spirit, as he sought to restore the Old Testament to the place of honor from which Schleiermacher sought to remove it, the place of the indispensable historical and doctrinal foundation of the New Testament. The highest compliment a professor of theology can receive, he used to say, is to hear his pupils exclaim, "Now we believe, not because of thy saying: for we have heard him ourselves and know that this is indeed the Christ, the Savior of the world."

From 1852 for nearly twenty years he toiled in the field of Old Testament literature at Tübingen. He published little but review articles. His great works on Old Testament Theology and Symbolics are posthumous. He lectured up to the day before his fatal sickness. From his dying bed he sent word to his pupils in Job that he had "now experienced the contents of that book, and by faith could solve the riddle of suffering that remained a mystery to the patriarch." He said he understood the psalms better than he did, and he called the 130th his own. He often sighed, "I want to go home," and on his grave stone at his request was inscribed: "There remaineth therefore a rest to the people of God." Thus ended the life of one whom Delitzsch has called, "a theologian after God's heart."

W. W. EVERTS, JR.,

Philadelphia.

Throwing the Slipper.—Not long since, in a railroad train with a friend, having the January number of the *Century* I was interested in reading some sketches from the letters of the lamented President Garfield, from London. On the voyage out a question arose between him and a certain Dr. H., a fellow-passenger, on the meaning of the custom of throwing the slipper after a newly married couple. Dr. H. thought the custom was "taken from the Bible, wherein a shoe is considered the symbol of a good wife." (We would have been interested in seeing the proof passage for this.) Garfield quoted Ps. LX., 8., "'Over Edom will I cast my shoe,' which," he said, "he had always regarded as a malediction." The statesman was much nearer the truth than the theologian; but still, I think *renunciation* is the word which, more nearly than *malediction*, expresses the meaning of the act, as we have it in the Scriptures, and as I have often witnessed it in the East. A father, for instance, who would renounce his son, after he has been convicted of being a wicked son, will, before witnesses, take off his shoe, and, if near enough, strike him with it, or, if more distant, throw it at him. Recently we have had three cases of Moslem converts to Christianity whose relatives and co-religionists have, in this manner, signified their renunciation and cutting off of all relations with the perverts from their faith. The oriental shoe, being usually a soft slipper, is not thrown as a missile, or weapon with which to strike a person, for the purpose of causing bodily pain. Losing sight of this distinction, one of our missionary brethren had his veracity, or at least trustworthiness, called in

question in one of the above cases. He sent us a telegram, stating that a young Moslem, who had professed Christianity, had been beaten and imprisoned by the authorities. Passing the telegram over to Sir Evelyn Baring, the British Consul General here, he had the young man sent for, who, on examination, denied having been beaten. This led Sir Evelyn to request us to read our young brother in the distant station a lecture on the importance of being sure of his facts before telegraphing. When the convert came to us, on being cross-questioned, he again denied having been *beaten*; but, on being told to relate fully all that took place, he said that, among the other indignities to which he was subjected, his father struck him with his shoe before the sub-governor. The Arabic has only one word for *beat* or *strike*; and our brother, to spare words in his telegram, had left out the phrase "with his shoe."

This explains the throwing of the slipper after the bride, as she leaves her father's house. It is saying to her, in a playful way, "Be off with you. We renounce you, and will have nothing more to do with you." It also explains the transaction in Ruth iv., and the law in Deuteronomy xxv., 7-9, upon which it is founded, concerning which I see much in the commentaries that is quite wide of the mark. Their mistakes are chiefly founded upon the misapprehension that the loosing of the shoe is simply a form of legal process for the transfer of property. This is merely a secondary idea. Beneath the law in Deuteronomy there is a substratum of social prescription, private prejudice and, probably, personal antipathy (which it is much more easy for us in the East to understand, than to explain to you in the West), which, in the majority of cases, would make the brother-in-law not "like" at all to take his brother's wife, while he would be quite prepared to take his full share of his brother's inheritance. Just here the divine law steps in, as it always does, in the interest of the *weaker party*, and gives the widow the right to go up to the gate (the place of justice), unto the elders of the city, and say, "My husband's brother refuseth to raise up unto his brother a name in Israel. He will not perform the duty of my husband's brother." This accusation made it obligatory upon the elders of the city to summon him and "speak unto him" (that is, expostulate with him, and take his formal, final word in the matter), and if he stood to it and said, "I like not to take her," then it was her privilege to come up to him, in the presence of the elders, and loose his shoe from off his foot, and, moreover, it was her privilege not only to hand him the shoe, demanding that he should throw it after her, in token of formal legal renunciation, but it was her right also to express her contempt of him by spitting in his face and saying, "So shall it be done unto that man who will not build up his brother's house;" and he and his family were forced thereafter to bear the reproach in Israel, "The house of him that had his shoe loosed."

The difference of circumstances in the case of Ruth explains why it was the kinsman himself who "drew off his shoe." He did not venture to throw it at Ruth, nor strike with it that chaste widow. She was, probably, not present, though iii., 18 does not conclusively show this. Boaz was her competent deputy. Some of the commentators, as, e. g., Lange and the Speaker's, supplement the record of the act by saying that he handed the shoe to Boaz. The text does not say he did so, and I do not think he did. The general statement of the Levirate law in the preceding verse led them to conclude that he did; but all parties were so well agreed in this case, that there was no desire to inflict an act of contempt, and the mere drawing off of the shoe, or even feigning to do so, was sufficient.

It was tantamount to a testator putting his finger upon the seal appended to a will, and declaring, in the presence of witnesses, that this is his last will and testament. So the other act, implying not only renunciation, but contempt, viz., that of spitting, is often only performed in pantomime, the person performing only saying to the other "pthew upon thee," without actually spitting upon him. As above intimated, there was no desire in this case to express contempt. Had there been, Ruth should have been present to act the part. But in Ps. LX., 8, the contemptuous shade of meaning is evident from the connection, and so the Arabs now often say, "My shoe at you."

G. LANSING,
Alexandria, Egypt.

Use of Wine by the Jews.—The author of the *Bibliographical Notes* in the preceding number of the OLD TESTAMENT STUDENT, the Rev. J. W. Haley closes his article, p. 122, with a thought which is deserving of being taken to heart. He says, "Every Christian minister should carefully study modern Judaism, as represented by those writers who are thoroughly versed in the subject." It is now unfortunate in him to have directed the attention of the students of Judaism to writers who are *not* versed at all in the subject. The books which he describes in his *Notes* are, probably without any exception, the merest trash. A glance at the *tohu wabohu* of their contents, as the same is indicated in the Notes of the Rev. Mr. Haley, is alone sufficient to show that their writers were of illogical and perfectly confused minds. To one who is more or less familiar with the life and literature of the Jews, it is also clear upon one glance from the headings of the chapters and from the little we see quoted by Mr. Haley, that the authors are not entitled to consideration by scholarly minds seeking after truth. *Such* books must be totally ignored. For instead of giving information and enlightenment upon modern Judaism, they mislead and misinform.

From several of the books described by him, the Rev. J. W. Haley quotes passages according to which Jews are abstainers from wine; at least on the Passover festival. Here is cumulative evidence, some may think, showing this to be so. But it is not so. The truth lies almost in the opposite direction. Very old laws, going back to Ante-Christian times, command it as a religious duty to the pious Jew, to drink four cups of fermented grape wine on Passover eve, even when during the balance of the year he would not drink a drop of wine, be it on account of a natural dislike of wine, be it on account of poverty (in such a case the poor Israelite had to be sufficiently supported from the charity funds of the congregation in order to enable him to buy his wine, see Mishnah P'saḥim, X., 1.), be it for any reason whatsoever. In later ages, the Casuists granted it as an indulgence to use raisin mixtures and other similar beverages *in case Kasher fermented grape wine could not be procured*.

While in fact grape wine *is* used at the Passover festival by the strict and law-abiding Jews, some other drinks, as beer, ale, rye whiskey, are avoided by them during the festive week. And why? Because they are made by a process of fermentation from one or the other of the five kinds of grain (rye, wheat, spelt, barley, oats) out of which fermented bread, or leavened bread, is produced. And on the Hag hammatzoth (the feast of unleavened bread) no leavened or fermented bread, nor any other production from the said kinds of grain, except Matzmoth, should be used by Israelites.

We can add still more. In the apostolic age, those who took a pledge, or a vow, not to taste wine, etc., were considered to be *sinner*s. Among the ancient Israelites were now and then such single individuals to be found, the so-called Nazarites, who had taken a pledge not to drink wine for a certain time, etc. But they were *not* looked upon as exemplars for imitation. Rabbi El'azar Haqqappar, an authority of the second Christian century, remarked that according to the Mosaic law (Num. chap. vi.) the Nazarite or total abstainer must bring a sin-offering. Why is this? What sin has he committed? And he answers, he has caused to himself suffering by his abstinence from wine; he is a sinner (Nazir 19^a; ibid. 22^a; Sifré ad Num. sec. 30: Bammidhbar rabbah sec. 10, and elsewhere.) In N'dharim 10^a it is recorded that a long time anterior to El'azar Haqqappar the same idea was maintained and expressed by Rabbi Simon (probably the son of the Gamaliel mentioned in Acts chap. iv.) and by Simon the Just (who lived about the year 200 before Christ).

Whether the ancient Rabbis in Midrash-times were correct, or not, in their explanation of the sin-offering which the Nazarite had to bring, is here quite irrelevant. But their sayings show in what light the Jewish cotemporaries of the apostles regarded the total abstainers.

On the difference between a *Shathuy* (one who feels somewhat the effect of wine) and a *Sakhur* (one who is drunk), see interesting definitions, discussions, and conclusions in Talmud Erubhin 64^a.

Let it be mentioned also that every Israelite, whenever he took a cup of wine into his hands, had to say, and did say, before drinking of it, the following benediction: "Praised be Thou, Eternal, our God, King of the world, who hast created the fruit of the vine" (B'rakhoth vi., 1).

B. FELSENTHAL,
Chicago.

➤ EDITORIAL NOTES. ◀

The Study of Prophecy.—Three things are probably true in reference to the study of Prophecy:

1) Of the many departments of Bible study, the department of Prophecy is most generally neglected. How many students enter the ministry with clear and defined notions on the subject? How many ministers in the pastorate know, really, anything about it? And yet how extensive is the prophetic element in Scripture. How frequently and how emphatically is this element referred to in both Old and New Testaments. Will any one dare to say that these *prophecies* were not intended for us, that they have served their purpose, and are a thing of the past? Then let us regard the whole Bible as a thing of the past. If Isaiah's words are out of date, so are Paul's.

2) A prevailing idea in reference to Prophecy, so far as any idea prevails, is that its essential element is prediction. This is a mistake. While prediction occupies a large place, and may be regarded as a characterizing element, it is not the essential element of Prophecy. The words of the prophet had always to do, first, with the people and circumstances of his own time. "If the prophet unfolded the future, it was never done for the mere purpose of foretelling; but always

to give added force to a warning, an exhortation, or a message of comfort." Prophecy, studied from this point of view, is quite a different thing from prophecy as commonly understood. Prophecy was preaching, and teaching. The prophet warned and consoled. In nearly every particular, Old Testament prophecy finds its parallel in New Testament preaching, or, speaking more accurately, ought so to find it.

3) Those who take up the study of Prophecy, too frequently make of it a hobby. The study, once begun, proves a most fascinating one. Other parts of revelation are made wholly subordinate to it. The student goes off into vagaries, and, losing all self-restraint, becomes, practically, a wreck, so far as concerns the value of any Bible study which he may do. We say, this is too frequently the case. It need not be so. If men of well-balanced judgment and well-trained mind were to engage in the study, it would not be so. The fact is, that in our day, this subject has been made over almost exclusively to men utterly incapable of grasping it in its fullest extent. Prophecy is a most interesting, important and profitable study, when studied in the right manner, and from the correct point of view. Shall we not look into it?

Translation and Interpretation.—It is a question in the minds of some how far translation and interpretation are the same. May it be said that the accurate rendering of a given passage is likewise the correct interpretation of it? Does a mere translation convey the full and precise meaning of the words translated? This certainly cannot be true. Whatever may be the correct translation of a sentence, the meaning of that sentence is dependent largely upon many attendant circumstances. One may speak words, each of which is familiar, without necessarily indicating to the hearer or reader the thought which he desires to express. What one thinks does not always appear from what he says. The same words, spoken by men living at different periods may, and indeed, must convey different ideas. The same words, spoken by men of the same century, but of different nationalities, may differ widely in meaning. The same words, spoken by men of the same nationality, but of different education, or of different social position, may differ essentially in the idea conveyed. The same words, spoken by the same man, but under different circumstances, or at different periods in his life, may have an entirely different significance.

What is the real fact in the case? No man can convey to another man his exact thought. He may do it approximately, but that is all that he can do. The degree of approximation depends partly, of course, upon the skill of the speaker, or writer, in his selection of language, but largely, also, upon the ability of the hearer or reader to place himself in close connection with him whose thoughts he would interpret. A knowledge of the writer must be gained so far as this is possible,—of his personal history, his character, his ability, his surroundings. And in just so far as this knowledge is lacking, there will be lacking, also, a true conception of the language under consideration. A knowledge of the immediate circumstances which occasioned the writing must be obtained. The interpretation assigned to a given passage, in view of one set of circumstances, may be greatly modified if another set of circumstances are thought worthy of acceptance. Words addressed to this person have one meaning, but their meaning may be quite different if addressed to another. In the discussion of one subject, a word or phrase may be used in an entirely differ-

ent sense from that which is conveyed by the same word or phrase in the discussion of another subject.

It would seem, therefore, that a translation or rendering is far from being an interpretation. The work of the interpreter is but begun when he has determined the grammatical and lexical force of the words under study. Thus far he has discovered what the writer *said*. There remains the still more difficult task of determining what the writer *thought*.

The Jewish Attitude.—We have frequently been asked, How do the Jews interpret the Old Testament? The question is a very general one. As among Christians, there are different ways of handling the Old Testament, e. g., the spiritualistic, the rationalistic, so among Jews there are those who accept its miracles, and believe in its divine origin, some of whom also associate even with the forms of words and letters a supernatural influence; but there are others who accept the most radical views concerning its origin and character. In the November STUDENT was published an article by Rabbi B. Felsenthal, of Chicago. Dr. Felsenthal may be taken as a representative of the conservative party. His views may be gathered from a perusal of the article. One or two items are worthy of note:

He would reject the Messianic character of the greater number of those passages, which we, most unhesitatingly, declare to be Messianic. Is this a matter of prejudice on his part, or is it because he has been unduly influenced by those so-called Christian, but really agnostic, critics, who take pride in rejecting everything of a prophetic or supernatural character?

He would place our New Testament upon the same plane with the Jewish Midrash. From his standpoint this may answer. But he would surely not expect us to agree with him. Can a Christian *be* a Christian and deny the words of Christ? It is here, of course, that our paths diverge. Our conceptions of the Old Testament must, of necessity, be largely molded by what we find in the New. The Old Testament has a meaning of its own, but this meaning is that which is found in it as a *part*, the earlier part, of a divine revelation, of which the later and more complete part is the New Testament.

And yet Dr. Felsenthal's *principle* is the correct one, viz., that, whether Jew or Christian, we are to seek the *truth*. Here we shall all agree.

In the present number we publish a contributed note by the same writer touching the kind of wine used by the Jews. Whatever may be our views upon the temperance question, and here again, we would probably differ from our Jewish brother, he shows conclusively the falsity of the statements made by the writers quoted by Mr. Haley. The question of Bible wines is, without doubt, to some an interesting one, but it will not be given further space, at present, in the STUDENT.

➔BOOK NOTICES.◀

MOAB'S PATRIARCHAL STONE.*

The inscriptions engraven on the rocks, stamped on clay tablets and written on ancient monuments, have corroborated many passages of the Scriptures, cleared up many doubtful expressions, and in many ways have advanced the better understanding of the Bible. No single inscription has done more to these ends than that found recorded upon the Moabite Stone, giving account of Mesha, King of Moab, and his relations with Israel.

This monograph of Mr. King's is a full account of the discovery of this stone, and the unfortunate complications which resulted in its destruction by the Arabs. Full credit is given to Dr. Klein for the discovery, and while entirely impartial in statement, it is clearly shown how M. Ganneau's misdirected zeal resulted in the shattering of this monument into fragments.

An exposition taking up each word of the inscription is given, the historical points where it is in agreement with the Bible being indicated. The stone shows us that 900 years before Christ there were in use 22 alphabetic characters, thus refuting an objection, based on the idea that only 16 characters were known before 776 B. C., brought against the antiquity of certain parts of the Bible. These statements, the geographical references, and all the teachings of this relic of the past, confirm the Sacred History. One wishing to study the Moabite Stone will find this book helpful.

EGYPT, PALESTINE AND PHENICIA.†

It would seem as if the ground indicated by the above title had been so thoroughly visited and so much had been written upon it, that the field was well nigh exhausted. However, we have here not a new book but a translation of the eighth edition of a French work first published in 1859. The fact that the book has so long held the attention of the public, and its translation into German, Swedish, Dutch, and Italian, shows that there is much of interest and value in it; and upon perusal so we find.

The author, M. Bovet, is Professor of Hebrew in the University at Neuchatel, and he gives an account of a journey undertaken in the year 1858. The narrative is vivacious and sprightly, and interest is kept up from first to last. M. Bovet had the great advantage of being thoroughly at home in the Old Testament Scriptures, and he was awake to everything which might explain or render vivid the sacred narratives; there never appears any studied attempt to find these illustrations, but all available material is used in a most natural and effective manner. There is a freshness about the book that is charming, for the larger part consists of letters written from day to day during his journey, and the very aroma of the country is preserved, and its life acted out before the reader as on a stage. Disputed points

* MOAB'S PATRIARCHAL STONE: Being an account of the Moabite Stone, its story and teaching. By Rev. Jas. King. London: *Bickers & Son*, 1878.

† EGYPT, PALESTINE AND PHENICIA. A visit to sacred Lands. By Felix Bovet. Translated by W. H. Lyttleton. New York: *E. P. Dutton & Co.*, 1888. 5¼x8, pp. 416. Price \$2.00.

of archæological and geographical interest are noticed, and upon these the author has well defined opinions.

The work of the translator is excellent, and the vivacity of the French language has been well preserved in our more prosaic English.

THE HITTITE EMPIRE.*

It is scarcely more than ten years since attention became directed in an especial manner to the people so often named in Old Testament history as Hittites. Students of the Bible have, of course, been familiar with the name; while the decipherment of the inscriptions on Egyptian monuments and the reading of the papyri revealed the existence of a people in very ancient times, bearing the name of Kheta, against whom the most powerful and warlike of the Egyptian Pharaohs waged wars that were sometimes of doubtful issue. Very few remains of this people, however, had yet been discovered, and their history drew attention chiefly in its connection with that of other ancient races. The Hittites and the great empire founded by them have now come to the front as a people most interesting in themselves, and in their annals as a distinct nationality. In the opinion of Mariette Bey, the eminent Egyptologist, one dynasty, at least, of the Hyksos kings in Egypt was Hittite, while it may be that the Pharaoh of the story of Joseph was himself, also, of that people. Important discoveries resembling those in Egypt, touching the same interesting people, have been made in the decipherment of Assyrian and Babylonian inscriptions: all going to show that during many centuries, in very ancient times, a nation named Kheta by the Egyptians, Khattai by the Assyrians, and Hittites by the Hebrews, had occupied Western Asia, powerful enough to contest the supremacy of those mighty empires which bore sway along the Euphrates and the Nile.

Meanwhile biblical critics claimed to find difficulties in Old Testament allusions to the Hittites. As long ago as 1857, Prof. F. W. Newman, of Oxford, had pronounced the Scripture references to this people as "unhistorical;" as "not exhibiting the writer's acquaintance with the times in a very favorable light." Much more recently another writer, Rev. T. K. Cheyne, also of Oxford, has expressed similar views.

The book here under review is, so far as we know, the first attempt to meet fully these and like critical objections, or to bring together in one view all that up to this time is known of the people under consideration. The author of the book, who has resided in the East during many years, and has travelled extensively over the region once embraced in the Hittite empire, was instrumental in securing some of the most important of the Hittite inscriptions—those found upon blocks of stone in Hamah, or Hamath, in Syria—and has, in the study of these and other like records, reached important results. In this labor, as also in the preparation of this present work, he has had the cooperation of the eminent scholars named in his title-page, together with access to works upon Egyptian and Assyrian archæology most helpful to his purpose. The work so produced, bringing together as it does, from many sources, all that has been ascertained on the subject of the

* THE EMPIRE OF THE HITTITES. By William Wright, B. A., D. D. With Decipherments of Hittite Inscriptions by Prof. A. H. Sayce, LL. D.: a Hittite Map by Col. Sir Charles Wilson, F. R. S., and Capt. Conder, R. E.; and a complete set of Hittite Inscriptions, revised by Mr. W. H. Rylands, F. S. A. New York: Scribner & Welford. Price \$6.00.

ancient Hittite empire, while it shows how rash were the deliverances of those critics who with the imperfect information at their command pronounced the Hittite references in the Old Testament "unhistorical," also makes it clear that henceforth in all histories of the ancient world account is to be made of an empire equal in extent, in power and in resources, to that of Egypt in its best days.

The name "Hittite" is derived from that of "Heth," mentioned in Gen. x., 15, where we read, "And Canaan begat Sidon, his first-born, and Heth." One result of the discoveries made in regard to the Hittites, is to illustrate anew the accuracy of that remarkable genealogical chapter, where this verse appears. It has been insisted by some that the people just named were Semitic in race and origin. Their Hamite character has now been made clear by testimonies furnished in inscriptions, by the form of Hittite names there found, and by so much of their language as so far has been traced. It becomes evident, too, that they were in many respects a remarkable people. Dr. Wright mentions the transaction of Ephron the Hittite with Abraham as the first "commercial" transaction on record. The city in Southern Palestine, Kirjath-Sepher, "City of the Book," is now ascertained to have been of Hittite origin, and its name is supposed to indicate the existence of a Hittite literature as among the earliest yet known. Hebron, like "Zoan in Egypt," was founded by them. The earliest diplomatic writing upon record, the treaty between the Hittite king, Kheta-sira, and Rameses II. of Egypt, following the great battle of Kadesh, celebrated in the famous poem of Pentaur, was in the Hittite tongue. The same people are regarded as having been among the first to have a written language, and the characters now found in the Hittite inscriptions recently brought to light, are said by those expert in such matters to be older than the Greek, the Phœnician, or the Cypriote. In the book now under review, Dr. Isaac Taylor, a competent authority, is quoted as saying of the Hittites: "They were one of the most powerful peoples of the primeval world, their empire extending from the frontier of Egypt to the shores of the Ægean, and like the Babylonians and the Egyptians, they possessed a culture, an art, and a script peculiar to themselves, and plainly of indigenous origin."

There is reason to believe that the new page in ancient history turned in the study of what may be learned of this remarkable people will be found to be one of exceeding interest. Thus far the inscriptions found in the language used by them are few in number, and the characters difficult of decipherment. But the key to them has been discovered and the work of reading them is progressing. The interest so awakened will doubtless lead to the discovery of other inscriptions, while the reading of these ancient records will be a fresh element of interest in that archæological research whose fruits are already so abundant and so rich. Students of history will be glad to know more of this empire, which seems to have grown into power before either Babylon or Assyria, and whose annals run from the nineteenth century before Christ to the eighth, a period more than a thousand years; whose chief cities, Carchemish on the Euphrates and Kadesh on the Orontes, once might be named along with Memphis and Thebes, and Babylon and Nineveh; whose history was interlaced in so many ways with that of Israel, its warriors becoming famous in the army of David and its women in the harem of Solomon;—and whose final fall occurred almost at the very time that the ten tribes of Israel were "carried away captive beyond Babylon;" its chief city Carchemish, being overthrown by the successor, Sargon, of the Shalmaneser, by whom Sama-

ria was destroyed, and its inhabitants carried into a captivity identical with that of the tribes themselves.

The work here noticed has been received with much favor in England. Its republication in this country is a most important contribution to historical and archæological study, while also of value in its connection with Old Testament criticism. We give it a most cordial welcome, and earnestly commend it to those interested in that line of research, of which it is one of the most valuable of recent fruits.

J. A. S.

◀SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.▶

AMERICAN LITERATURE.

- BEACH, D. N. The Historical Value of the First Eleven Chapters of Genesis. Boston: *Congregational Pub. Soc.* Pp. 66.....75 cts.
- BUDGE, E. A. W. Babylonian Life and History. New York: *Scribner & Welford*.....\$1.25
- HARKNESS, M. E. Egyptian Life and History according to the Monuments. New York: *Scribner & Welford*.....\$1.25
- Life of the Buddha and the early history of his order. Trans. by W. W. Rockhill. Boston: *J. R. Osgood & Co.*.....\$3.00
- MIELZINER, M. The Jewish Law of Marriage and Divorce in ancient and modern times, and its relation to the law of the state. Cincinnati: *Block Pub. and Printing Co.* Pp. 149.....\$2.00
- PATTERSON, R. Egypt in History and Prophecy. Boston: *Hastings*. Pp. 57..15c.
- WRIGHT, WM. The Empire of the Hittites, with decipherment of Hittite inscriptions. New York: *Scribner & Welford*.....\$6.00

FOREIGN LITERATURE.

- ANDREOLI, R. Il Cantico dei Cantici secato in verso Italiani. Onglio: *Ghilini*. Pp. 53.
- BLOCH, J. S. Beiträge zur Einleitung in die talmudische Literatur. Wien: *D. Löwy*. 8vo., pp. 139.....M.1.80
- BRUGSCH, H. Religion und Mythologie der alten Aegypter. Leipzig: *Hinrichs*. Pp. VII, 280.....M.6.
- KERN, H. Der Buddhismus u. seine Geschichte in Indien. Uebersetzung von H. Jacobi. Leipzig: *O. Schulze*.....M.18.
- KÖNIG, J. Das Alter und die Entstehungsweise des Pentateuchs. Freiburg: *Mohr*. Pp. 73.....M.1.50
- MUIR, W. Mahomet and Islam; a sketch of the prophet's life from original sources, and brief outlines of his religion. London: *Tract Society*.....4s.
- PERLES, J. Beiträge zur Geschichte der Hebräischen und Aramäischen Studien. München: *Th. Ackermann*. Pp. VI, 247.....M.6.
- RUPERTI, J. Licht und Schatten aus der Geschichte des alten Bundes. II. Samuel und Saul, Prophet und König. Norden: *Soltau*. Pp. VII, 198..M.1.50
- SCHIFFER, S. Das Buch Kohelet im Talmud und Midrash. Dissertation. Leipzig: 1884. 8vo., pp. VIII, 140.

- SLATER, T. E. Kesbat Chandra Sen and the Brama Samaj, review of Indian Theism from 1830-1884. London: *J. Clarke*..... 3s. 6d.
- STIER, J. Priester und Propheten, ihr Wirken und gegenseitiges Verhältniss. Wien: *D. Löwy*. Pp. III, 130..... M.2.
- THERON, E. Etude sur les religions anciennes. Montpellier: *Mme. Lepine*. Pp. XVIII, 545.
- WELLHAUSEN, E. Skizzen und Vorarbeiten. 1. Heft. Berlin: *G. Reimer*.. M.9.
- WILDEBOER, G. De profetie onder Israël in hare grond beteekenis voor Christendom en theologie. Leiden: *E. J. Brill*. Pp. 35..... f.0.50

RECENT ARTICLES.

- EDWARDS, AMELIA B. Some Books on Egyptology. *The Academy*, Sept. 27, '84.
- HARRIS, J. A. Matters in Dispute concerning the Old Testament. *American Church Review*, Oct., '84.
- Contribution to the Criticism of Genesis. *American Israelite*, Nov. 7, '84.
- MOORE, G. F. The Future Life of the Old Testament. *Andover Review*, Nov., '84.
- The Future Life in the Old Testament—Recent Literature on. *Ibid.*
- DAVIDSON, WM. Psalmody. *Evangelical Repository*, Nov., '84.
- DAVIDSON, A. B. The Book of Isaiah chapters LX.-LXVI. V. Israel the servant of the Lord. *The Expositor*, Oct. '84.
- DEANE, W. J. The Septuagint Additions to the Hebrew Text. (Cont.) *Ibid.*
- PLUMPTRE, E. H. Ezekiel; an ideal biography. VII. (Cont.) *Ibid.*
- COX, S. The harvest cart; or, the oracle of Amos against Israel: Amos II., 6-16. *Ibid.*, Nov., '84.
- BEET, J. A. The Jewish sabbath and the Lord's day. *Ibid.*
- SEKLES, S. Social Manners of the ancient Jews. *Jewish Herald*, Oct. 31, '84.
- PICK, B. A Waldensian Commentary on the Song of Solomon. *The Independent*, Nov. 27, '84.
- PORTER, J. L. Lebanon—Its Ancient Tribes and their Influence. *Pulpit Treasury*, Dec., '84.
- SCHODDE, G. H. The Proverbs and their author. *Sunday School Times*, Nov. 1, '84.
- NAPIER, J. T. Where are the Missing Proverbs? *Ibid.*
- CROSBY, H. Proverbs in the East. *Ibid.*, Nov. 8, '84.
- OSGOOD, H. The Lesson of Ecclesiastes. *Ibid.*, Nov. 29, '84.

REVIEWS.

- BRIGGS, C. A. Biblical Study. (By E. Nestle.) *Lit. Centralblt.* No. 40, 1884.
- FROHNMEYER, J. Biblische Geographie. *Theol. Litbl.*, No. 37, 1884.
- HELLMUTH, J. Biblical Thesaurus. (By W. E. Addis.) *Dublin Review*, July, '84.
- LAGARDE, P. DE. Librorum Veteris Testamenti canonicorum pars prior Græce. (By H. L. Strack.) *Theol. Litbl.*, No. 38, 1884.
- MIELZINER, M. The Jewish Laws of Marriage and Divorce. *Jewish Herald*, Oct. 31, '84; *The Occident*, Nov. 7, '84; *Journal and Messenger*, Nov. 12, '84; *Jewish Times*, Nov. 14, '84.
- SAYCE, A. H. The Ancient Empires of the East. *Unitarian Review*, Nov. '84.
- SCRIVENER, F. H. A. The authorized edition of the English Bible. *Athenæum*, Sept. 20, '84.
- WRIGHT, WM. Empire of the Hittites. (By F. Brown.) *The Independent*, Nov. 6, '84; *The Sunday School Times*, Nov. 15, '84.

THE OLD TESTAMENT STUDENT.

VOL. IV.

JANUARY, 1885.

No. 5.

THE BOOK OF HOSEA.

BY CHARLES ELLIOTT, D. D.,

London, Ontario.

I. HIS PERSON.

Hosea is the first, in order, of the Minor Prophets, as they appear in the Septuagint, Vulgate and Authorized Versions. But he is not the first in chronological order. As to time, he is probably the third or fourth. His name was common among the Jews. It is of the same form, in the original, with the early name of Joshua (Num. XIII., 8) and with that of the king of Israel (2 Kgs. xv., 30), printed, in our version, Hoshea. The name signifies *deliverance, salvation*, which stands in marked contrast to the threatening character of his announcements. He was a prophet of destruction. At the same time, he pointed out the way of deliverance. "O Israel, return unto the Lord thy God. . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (XIV., 1-4 sq.). In the prophets, destruction and salvation are intimately connected. The former precedes the latter, in the great deliverances of God's people. In the denunciations of judgments and ruin upon apostate Israel, the prophet had in view the deliverance of the true Israel.

Various reasons have been assigned for the priority of place given to this book. One is founded on the first clause of I., 2, "The beginning of the word of the Lord by Hosea." This reason rests upon a misrepresentation of the clause. Other reasons are the national character of its prophecies, the long period during which the prophet discharged the duties of his office, and the larger size of the book compared with the books of the other minor prophets. These reasons are only conjectural, and, consequently, by no means satisfactory.

The prophet is called "the son of Beer," who has been reckoned

a prophet himself, according to the Rabbinical notion that the mention of a prophet's father, in the introduction to his prophecies, is a proof that the father, as well as the son, was endowed with the prophetic gift. But of his father nothing is known. Neither the tribe, nor place, to which he belonged, is intimated.

It has been disputed whether Hosea was a citizen of the Northern, or of the Southern, Kingdom, i. e., whether he belonged to Israel or Judah. Some of the ancient interpreters speak of him as a native of the canton of Issachar. Maurer contends that he belonged to the kingdom of Judah; and Jahn supposes that he exercised his office in the same kingdom. But, if we look at his prophetic addresses, we find that they concern the kingdom of the ten tribes, that his language has, sometimes, an Aramaic coloring, that he has an intimate acquaintance with circumstances and localities of the Northern Kingdom, that he calls the Israelitish Kingdom "the land," in I., 2, and speaks of the king of Israel as "our king" (VII., 5).

The fact that he mentions the kings of Judah in the heading, to indicate the period of his prophetic labors (I., 1), and his allusions to Judah (I., 7, 11; IV., 15; V., 5, 10, 12-14; VI., 4, 11; VIII., 14; X., 11; XII., 2) do not prove that he was a Judæan by birth. The allusion to the kings of Judah (I., 1), before Jeroboam, king of Israel, may, according to Keil, "be accounted for, not from any outward relation to the kingdom of Judah, but from the inward attitude which Hosea assumed towards that kingdom, in common with all true prophets. As the separation of the ten tribes from the house of David was, in its deepest ground, apostasy from Jehovah, the prophets only recognized the legitimate rulers of the kingdom of Judah as true kings of the people of God, whose throne had the promise of permanent endurance, even though they continued to render civil obedience to the kings of the kingdom of Israel."

It is the opinion of many able critics that Hosea was a native of the kingdom of Israel, the sins of which he so unsparingly denounced, and whose impending ruin he foretold. This opinion is, doubtless, the correct one. Ewald thinks that he was compelled to flee his country, and that "he betook himself to Judah, where he carried on, from a distance, through his writings, the work he had begun in vain upon the spot." (History of Israel, vol. 4, p. 156, second edition. London: Longmans, Green & Co., 1878.)

2. TIME OF THE PROPHECY.

This is determined by the superscription, "The word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham,

Ahaz *and* Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel" (ver. 1).

Uzziah, king of Judah, and Jeroboam, king of Israel, were contemporary sovereigns for some time. If we compute from the first year of Uzziah to the last of Hezekiah, we find a period of 113 years. This is evidently too long. It is probable, therefore, that we must reckon from the last years of Jeroboam to the first of Hezekiah. From the death of Jeroboam to the accession of Hezekiah to the throne of Judah, the length of time is about fifty-eight years. Those who place the period of the prophet's activity between 790-725 B. C. cannot, therefore, be far astray. This would give sixty-five years. The book furnishes evidence that this long duration is not improbable. The first prophecy in it foretells the destruction of Jehu's house, which was fulfilled in the assassination of Zachariah (2 Kgs. xv., 10). There is, moreover, an allusion in it to an expedition of Shalmanezzer against Israel (x., 14). This was during the reign of Hosea, king of Israel; and, if it was the first expedition against him, it must have been near the beginning of the reign of Hezekiah, king of Judah (2 Kgs. xvii., 5). The contents of the book, therefore, bear out the extended duration indicated in the superscription.

3. THE STATE OF THE KINGDOM OF ISRAEL AT THE TIME OF THE PROPHET.

The sources of information, on this point, are the books of Kings and Chronicles, Hosea and the prophets contemporary with him.

From its very beginning, the kingdom of the ten tribes had in it a two-fold element of destruction, viz., idolatry, and rebellion against the house of David. Its history naturally falls into three periods; (1) from Jeroboam I. to the extinction of the family of Ahab, (2) from Jehu to the end of his dynasty, (3) from the latter period until the destruction of the kingdom. During the first period, the moral condition of the kingdom of Israel became worse and worse, unless we except the reign of Jehoram, its last king, who "put away the image of Baal that his father had made" (2 Kgs. III., 2). The energetic rule of Jehu, and especially that of Jeroboam II., raised the kingdom, during the second period, to a position of eminence and power. The latter "restored the coast of Israel from the entering of Hamath unto the city of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah" (2 Kgs. XIV., 25). From the death of Jeroboam II., there was a visible decline of the kingdom, until its utter destruction in the reign of Hoshea. The moral causes of its ruin are stated in 2 Kgs. xvii., 7-23.

The ten tribes apostatized from Jehovah, worshipped the golden calves that Jeroboam I. set up in Bethel and in Dan, who made "the lowest of the people priests of the high places" (1 Kgs. XII., 28-30; XIII., 33). The natural consequence of this apostasy was a frightful corruption of manners. All laws, both divine and human, were trampled under foot. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hos. IV., 1, 2). This moral corruption provoked the anger of Jehovah, and brought upon the people merited calamity. "Therefore shall the land mourn, and every one that dwelleth therein shall languish" (IV., 3). "I will no more have mercy upon Israel; but I will utterly take them away" (I., 6).

The policy of the kingdom of Israel led it to pursue an untheocratic policy, by seeking support from foreign powers, to which it became too much assimilated in morals and religion.

Though the separation of the ten tribes from the house of David was of the Lord (1 Kgs. XII., 24), yet the establishment of calf-worship by Jeroboam was not from him. Neither did the kingdom of Jeroboam, like that of the dynasty of David, rest on divine right, but on human caprice. Its fundamental law was calf-worship, "Behold thy gods [the golden calves], O Israel, which brought thee up out of the land of Egypt" (1 Kgs. XII., 28). The kingdom of Judah stood in a relation to Jehovah very different from that of the ten tribes. He was the God of Judah. Hence Judah finds favor. "I will have mercy upon the house of Judah, and will save them by the Lord their God" (Hos. I., 7).

It is probable that some of the prophets expected and labored for a re-union of the two kingdoms. Some of them went from the one kingdom to the other; but the kings of the ten tribes cherished a policy different from that advised by the prophets, which, had it been followed, would have led to a cordial understanding between the two kingdoms, and, ultimately, to the restoration of the house of David to the throne of a united Israel.

Hosea mentions, among the causes of the divine judgments, the blood-guiltiness of Jehu. "I will avenge the blood of Jezreel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel" (Hos. I., 4). Jehu had exterminated the whole house of Ahab (2 Kgs. IX., 30-35; X., 17). He did this at the express command of God by Elisha (2 Kgs. IX., 7-9). God commanded the deed (2 Kgs. X., 30), yet he threatens to avenge it as murder. This seeming contradiction may be resolved, according to Keil, "by distinguishing between the act itself and the motive by which Jehu was

instigated." His motive was not to fulfill the will of God, but to accomplish his own ambitious designs. This is evident, from the fact that he retained the worship of the calves, established by Jeroboam I. His policy was to strengthen himself in the kingdom, irrespective of the will of God.

Such is a brief statement of the circumstances of the time in which Hosea appeared. The corruption of the kingdom of Judah was also great; but it did not affect so much the foundation of the whole state. Reforms, like those under Hezekiah and Josiah, were possible; and the interest of the people was closely bound up with the preservation of true religion.

4. CONTENTS.

The prophecies of Hosea relate chiefly to the kingdom of the ten tribes. Reference is made to Judah only incidentally (chap. I., 7, 11; IV., 15; V., 5, 10, 14; VI., 4, 11; VIII., 14; XI., 12; XII., 2).

The book forms a composition arranged in two sections: The first contains chapters I-III, and the second, chapters IV-XIV. The first section begins with the narration and explanation of certain symbolical actions. The prophet is commanded to take, as a wife, an impure woman, Gomer, the daughter of Diblaim, who bore him three children. The impurity of the woman points to the idolatry of the land; and the names of the children have a symbolical reference to Jehovah's relations to the people of the kingdom of Israel. In the Old Testament, the covenant relation between Jehovah and his people is represented as a marriage; consequently Israel's idolatry and apostasy are symbolically designated as adultery. They had apostatized from Jehovah; therefore he would no longer favor them, nor look upon them as his people. Immediately after the threatening, the promise follows that Jehovah will again bless his people and acknowledge them as his, and renew his covenant with them (I., 10, 11; II., 14-23).

Chapter III. contains another symbolical action, intimating that the children of Israel, as a punishment for their idolatry, should be deprived of independent government, altar, and priesthood; and that afterward, they would return, and seek the Lord their God, and David their King, and fear the Lord and his goodness in the latter days (III., 4, 5).

Many interpreters think that the prophet describes, in the words, "Go, take unto thee a wife of whoredoms, and children of whoredoms," a literal action. This is the opinion of the majority of the Patristic School. But Jerome, Calvin, Fairbairn, and many of the ablest exegetes adopt the parabolic interpretation. It was done in the ideal

world. Jerome gives as an illustration Jeremiah's journey to the Euphrates (Jer. XIII.) and says: *Illud in typo, quia fieri non potuit; ergo et hoc in typo, quia si fiat, turpissimum est.* Jerome's illustrative example may not be the most appropriate; at the same time the parabolic interpretation does not, like the literal, shock our moral sensibilities. It is, moreover, more in harmony with the spirit of Levitical sanctity. Better illustrative examples are Ezekiel's siege against Jerusalem with tiles, and his lying, at one stretch, three hundred and ninety days on his left side (Eze. IV., 1, 2, 4, 5). No one would be accused of irreverence, if he denies the literal interpretation of these acts.

The second section of the book (ch. IV.-XIV). consists of prophetic utterances, for the most part of a threatening nature, directed against the kingdom of the ten tribes. Judah is often censured and threatened, as guilty of the same offences with Ephraim; but it is evident that the prophet was chiefly concerned with the latter.

Attempts have been made to cut up this part of the book into individual discourses, and then to determine them chronologically. But all such attempts have failed. There is, however, a progress in it. (1) There is the accusation of the people, in general, and in their several classes (IV.-VI., 11); (2) the punishment (VI., 11.,-IX., 9): (3) threatenings, promises, and hopes (IX., 10.,-XIV., 9).

Some passages in Hosea seem to refer to Amos; and from these Hitzig inferred that the former derived from the latter the immediate impulse to prophecy. The passages, however, are not sufficient to warrant such an inference.

5. ATTITUDE OF HOSEA TOWARD THE PRIESTS AND THE MOSAIC RITUAL.

Prof. W. Robertson Smith says ("The Prophets of Israel," pp. 112, 113): "It is perfectly clear that the great mass of Levitical legislation, with its ritual entirely constructed for the sanctuary of the ark and the priests of the house of Aaron, cannot have had practical currency and recognition in the Northern Kingdom. The priests could not have stultified themselves by accepting the authority of a code according to which their whole worship was schismatic; nor can the code have been the basis of popular faith or prophetic doctrine, since Elijah and Elisha had no quarrel with the sanctuaries of the nation. Hosea himself, in his bitter complaints against the priests, never upbraids them as schismatic usurpers of an illegitimate authority, but speaks of them as men who had proved untrue to a legitimate and lofty office. The same argument proves that the code of Deuter-

onomy was unknown, for it also treats all the northern sanctuaries as schismatic and heathenish, acknowledging but one place of lawful pilgrimage for all the seed of Jacob. It is safe, therefore, to conclude that whatever ancient laws may have had currency in a written form must be sought in other parts of the Pentateuch, particularly in the Book of the Covenant, Exod. XXI.-XXIII., which the Pentateuch itself presents as an older code than those of Deuteronomy and the Levitical Legislation."

It is true, as Prof. Smith says, that "the great mass of Levitical legislation, with its ritual entirely constructed for the sanctuary of the ark and the priests of the house of Aaron," had no practical currency and recognition in the Northern Kingdom." Jeroboam, after his accession to the throne of the newly established Northern Kingdom, "made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi" (1 Kgs. XII., 31; XIII., 33). The established religion of Israel was calf-worship. Jeroboam "made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kgs. XII., 28). Here we have the fundamental law of the Northern Kingdom. Its priests, therefore, in a political sense, or according to the law of the Kingdom, could not be upbraided "as schismatic usurpers of an illegitimate authority."

But did Elijah and Elisha have "no quarrel with the sanctuary of the nation?" Elijah certainly uttered a very bitter complaint against the apostasy and sacrilege of the people. He said, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword" (1 Kgs. XIX., 14). Elisha, like Elijah seems, to have stood very much alone in Israel; and his zeal for Jehovah was a protest against the idolatry of the kingdom. When Jehoram, with Jehoshaphat, king of Judah, went down to consult him about the campaign against Moab, the prophet indignantly said to the king of Israel, "What have I to do with thee? get thee to the prophets of thy father" (the court prophets) "and to the prophets of thy mother" (the prophets of Baal). "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee" (2 Kgs. III., 13, 14). Elisha's aversion to Jehoram evidently rested on religious and not on personal grounds. He was opposed to the religion of the Northern Kingdom, and impliedly to its priests. As to Hosea, why should he upbraid the priests "as schismatic usurpers of an illegitimate authority," when he tells the king, priests, and people, that this whole system

is idolatry, that they had been guilty of spiritual adultery, had broken the covenant which bound them to Jehovah; and that, therefore, Jehovah "would cause to cease the kingdom of the house of Israel?" If the priests were capable of drawing plain inferences, they could not have remained long in ignorance as to Hosea's opinion of their office. To call them "usurpers" was equivalent to calling the king an usurper, under whose authority they acted. The prophet accuses the people of having "gone a whoring from under their God" (IV., 12). The manner of their "*whoring*" is indicated thus: "they sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good" (IV., 13). The priests forgot the Torah (IV., 6). "Thy calf, O Samaria, hath cast thee off (VIII., 5), i. e., has been the cause of thy rejection." "The inhabitants of Samaria shall fear because of the calves of Beth-avan (Bethel): for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory therefore, because it is departed from it" (Hosea x., 5). Here the people of Israel are derisively styled calf's people; and the priests (*Kemarim*) calf's priests, because they had apostatized from Jehovah. "The high places also of Aven" (Bethel, Amos v., 5. See the Hebrew) are called "the sin of Israel." "So shall Bethel do unto you because of your great wickedness" (Hos. XI., 15). i. e., their calf-worship shall bring upon them calamity (compare ver. 14). "Samaria shall become desolate; for she hath rebelled against her God" (Hos. XIII., 16). How can Prof. Smith say that Hosea speaks of the priests "as men who had proved untrue to a legitimate and lofty office," when he represents their whole system of worship as apostasy from Jehovah and as destined to bring upon the nation the most direful calamities? The priests of the ten tribes owed their appointment, originally, to Jeroboam, who "made priests of the lowest of the people, which were not of the sons of Levi" (1 Kgs. XII., 31). The whole system of religious worship, in the Northern Kingdom, was an usurpation, and Jeroboam knew it. State policy led him into calf-worship (1 Kgs. XII., 26-28).

Prof. Smith says, "The same argument proves that the code of Deuteronomy was unknown, for it also treats all the northern sanctuaries as schismatic and heathenish," etc. This Hosea does; therefore the code of Deuteronomy was known. There are also striking coincidences, between his prophecies and that book. Compare Hos. III., 1, with Deut. XXXI., 18; Hos. IV., 4, with Deut. XVII., 8-13; Hos. V., 10, with Deut. XIX., 14; XXVII., 17; Hos. V., 11, with Deut. XXXVIII., 33; Hos. V., 15, with Deut. IV., 29, 30; Hos. VI., 1, with Deut. XXXII., 39;

Hos. XIII., 6, with Deut. VIII., 12, 14; XXXII., 15, 18; Hos. VIII., 1., with Deut. XXVIII., 40.

Chap. VI., 6: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings," is not antagonistic to ceremonial religion, and furnishes no proof that Hosea was ignorant of the Levitical ritual. There must be some ceremonial in all public religious services. The prophet intends to adjust the mutual relation of moral and of ceremonial obedience, and employs a Hebrew idiom, which speaks of things of subordinate value as of no importance at all. Of the comparative value of the moral and ceremonial, compare 1 Sam. XV., 22; Ps. XV.; XL., 6; L., 8, 9; LI., 16; Micah. VI., 6-8; Is. I., 11-20; Jer. VII., 22, 23.

The great aim of the prophet was to bring the people of the ten tribes to repentance, to induce them to forsake their false worship and to return to Jehovah. "Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten, and he will bind us up" (VI., 1). A thorough repentance would have led to an abolition of the existing idolatry, and a return to the Levitical worship. This would have brought about a reunion of the Northern and Southern Kingdoms, a result at which some of the prophets probably aimed.

6. MESSIANIC ELEMENT.

Hosea contains much of a Christian import cited by our Lord, by Matthew, and by Paul. Compare Matt. II., 15, with Hos. XI., 1; Matt. IX., 13, and XII., 7, with Hos. VI., 6; Rom. IX., 25, 26, with Hos. II., 23; and 1 Cor. XV., 55, with Hos. XIII., 14.

These passages may not be considered directly Messianic, in the strict sense of that word; but they contain promises relating to Messianic times, in which they receive their fulfillment. Their peculiarity, according to Hengstenberg [*Christ. of the O. T.*, Vol. I., p. 182, 2nd ed. Edinburgh: *T. & T. Clark*, 1871], "as compared with those of the time of David and Solomon, consists in the connection of the promise with threatenings of judgments, and in the Messiah's appearing as the light of those who walk in the deepest darkness of the divine judgments." These promises supported God's people in the midst of the gloom and darkness of the times. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon" (Hos. XIV., 5, 6 sq.).

Some of the topics of this article require much further discussion

for their elucidation ; and some topics—such as the temperament and style of the prophet—have not been touched.

TOPICS FOR FULLER CONSIDERATION.

1. The symbolical character of chapters I.–III. Is the adulteress of chapter I. identical with the adulteress of chapter III.?
2. The relation of the contents of the book to the history of the times.
3. Its relation to the Theocracy.
4. Its relation to the sacred canon.

STUDIES IN OLD TESTAMENT HERMENEUTICS.

BY PROF. M. S. TERRY, S. T. D.,
Garrett Biblical Institute, Evanston Ill.

Wherefore a science of interpretation? Is it supposable that any one has written with intention or desire to be misunderstood? Only the interpretation of dreams, and symbols seen in vision, or of riddles and intricate parables, conveying some special revelation, allows such a supposition, and even in such mystic and figurative forms of representing thought there is no intention or desire to mislead. Aside from such exceptional writings, which have a history and purpose that we cannot now discuss, it is safe to say that mankind speak and write with a common desire to be understood by all who hear and read. They make use of words which have acquired a well-known meaning, and they assume that meaning to be known. "One cannot commit a more palpable error," says Moses Stuart, "than to suppose that the art of interpretation is wholly dependent on acquired skill for the discovery and development of its principles. Acquired skill has indeed helped to an orderly exhibition of its principles; but this is all. The materials were all in existence before skill attempted to develop them. From the first moment that one human being addressed another by the use of language, down to the present hour, the essential laws of interpretation became, and have continued to be, a practical matter. Just as truly as one human being was formed so as to address another in language, just so truly that other was formed to interpret and understand what is said."

Nevertheless men have misunderstood each other without designing or desiring it. Obscure forms of expression, involved and loosely-connected sentences, and occasional allusions to persons or things not

widely known, are here and there found in the best living writers. In ancient authors such obscurities are the more numerous from the fact that many words and idioms become obsolete, or acquire new shades of meaning. We do not wonder, therefore, that the Hebrew Scriptures, containing some of the most ancient records of our race, and whose latest books are more than twenty centuries old, abound in passages which are now difficult to explain. For the exposition of such passages we especially need a science of interpretation. When, furthermore, we consider the Bible as the great text-book of morals and religion, and observe what various and contradictory doctrines have been read therein, the necessity of a sound and trustworthy method of exposition is the more keenly felt. May it not, therefore, be safely said that where there is any rational ground for differences of opinion, nothing is to be taken for granted by an interpreter? It should always excite suspicion to observe a dogmatic tone in any one who essays to expound a difficult and disputed Scripture. Where the most competent critics have long disputed over the meaning of a word or sentence, it ill becomes any man to assume to settle the question. We have far higher respect for one who carefully weighs all accessible evidence, frankly confesses its insufficiency to furnish a positive conclusion, and leaves the question open. It will be a happy day for the cause of sacred learning when biblical exegetes are everywhere ready to concede that there are many things in the Scriptures not only hard to be understood, but impossible with present knowledge to put beyond all doubt.

All the great interpreters of the present day are probably agreed in this fundamental principle that one who assumes to expound a written document must aim to set forth in clear light the precise meaning intended by its author. His work is to ascertain as closely as possible how the subject lay in the mind of the writer. The moment he imports into that document his own notions, or any ideas foreign to the age and circumstances of the author, he makes himself a false teacher. He turns aside from the work of exposition and practices imposition. By this procedure meanings have been put upon words, and doctrines read into numerous texts that were never dreamed of by the sacred writers.

As an illustration of the difficulty, and indeed the impossibility, of absolutely determining the sense of certain *words* found in the Old Testament, we take the title of the fifteen psalms (Psalms CXX.—CXXXIV.) distinguished as Songs of the *Maaloth*. The following order of inquiry is submitted as a natural and logical procedure.

- I. The word *Mā'ālôth* is from the root 'ālāh, which means to *go*

up, to *ascend*, and is used of the rising or going up of persons and things.

2. The word is used in Exod. XX., 26, of the *steps* of an altar, and in 1 Kgs. X., 19, of the steps of a throne. So elsewhere of the steps of any stairway.

3. It is also used to designate the *degrees* on the dial of Ahaz (2 Kgs. XX., 9, 10, 11.).

4. In Ezra VII., 9, it denotes the *going up* of Ezra and his companions from Babylon to Jerusalem.

5. In 1 Chron. XVII., 17, it appears to denote the *elevated position* to which David had been exalted from humble life.

6. In Ezek. XI., 5, it is applied to the *rising of one's spirit*, probably denoting *plans, thoughts, or emotions*.

7. The same word, but written mā'lēh, is frequently used of the rise of ground or ascending pathway to a place; as the *going up* of Bethhoron (Josh. X., 10).

In all this varied usage of the word the primary idea of *going up* is easily traceable, but there appears nothing in its meaning or usage sufficiently specific to determine its exact import in the title of the fifteen psalms. In accordance with the various usage of the word as shown above, there are at least five different interpretations which deserve notice.

1. *Song of the steps*, so called because accustomed to be sung on fifteen notable steps in the temple area.

2. *Song of degrees*, because of a peculiar rhythm by which the sentiment in several of them advances by degrees. Others, however, understand the degrees to refer to the graduated scale of music, or the elevated voice, with which these psalms were wont to be sung.

3. *Song of upward journeys*. This idea inheres in several particular explanations, some maintaining that these psalms received their title from being used by the returning exiles when they went up from Babylon to Jerusalem (comp. Ezra VII., 9); others, because they were sung by Nehemiah and his workmen while rebuilding the walls of Jerusalem and going up to their daily tasks; others, because they were usually sung by the tribes when they went up (comp. Ps. CXXII., 3) to Jerusalem on pilgrimage to the great national feasts; hence the name "Pilgrim Psalms."

4. *Song of surpassing excellence*, by which the soul ascends from earthly to heavenly life.

5. *Song of the elevated places*, referring to the elevated positions of the singers, or as Luther expresses it, "A song in the higher choir."

A reference to the principal writers on the psalms will show that

not a little can be said both for and against each of these interpretations, and in view of this fact it ill becomes an exegete to treat any of them with contempt. One writer may have reasons very satisfactory to himself why one of the above views should be adopted rather than any of the others, but another equally learned and acute will fail to be convinced.

Is it not a better way, in all such cases of doubt, to leave the question undecided? Let us have all the light that can be furnished, and let us hear and weigh all the reasons for and against a given exposition, but where absolute certainty cannot be attained, let us hesitate before announcing a positive conclusion.

This may seem to some a kind of agnostic principle of hermeneutics. Be it so: Better far to hesitate, and inquire, and rest awhile on something tentatively accepted as plausible, or probable, or on the whole most satisfactory of several possible interpretations, but not yet certain,—better far this, we say, than that self-complacency and imperious dogmatism, which are forward to pronounce positively on every subject of difficulty or of doubt.

UNIVERSALITY OF SERPENT-WORSHIP.

BY PROF. W. G. MOOREHEAD, D. D.,

Xenia Theological Seminary, Xenia, Ohio.

The Book of Genesis is the book of Origins or Beginnings. It describes the creation of the universe, the origin of man and the commencement of the human race. It depicts the pristine innocence of the first human pair in their Edenic state; recites the story of their fall through the seduction of a powerful adversary; and traces the onward course of the two antagonistic branches of humanity, called respectively "the seed of the woman," and "the seed of the serpent"—a division never lost sight of in subsequent Scripture, (e. g. Jno. VIII., 38-44; Rev. XII., &c.). Parallel with the history of "the sons of God" there runs another, of very great moment, and closely related to it. It is that of a mighty antagonizing power which is evermore engaged in hurling hindrances in the way of all true progress. The "enmity" which God originally put between the two sections of our race (Gen. III., 15), is the only reasonable and satisfactory solution of the tremendous conflict which is ploughed so deep into the history of the world—the conflict between good and evil, between the righteous and the wicked.

It is from Genesis we derive most of our information touching the origin of evil in the earth. In the account of the fall (chap. III.) the temptation is referred more especially to the serpent. We know well from other Scripture that the serpent was only an agent of the devil, who was the real tempter; that from this his fell work in Eden he has received the significant names of the "dragon," and "the old serpent." Nevertheless, while no thoughtful reader can resist the conclusion that Satan was the prime actor, the narrative makes the animal agency most prominent. It is the serpent that talks with the woman, that is "cursed above all cattle," "and above every beast of the field;" that is judicially degraded beyond what any other creature suffers. The import of this language is, that the whole creation over which man was made had participated in the disastrous consequences of the fall, and that the serpent underwent some transformation as to external form. It is quite possible, as many have thought, that before the curse pronounced upon it, the serpent was neither repulsive nor venomous, that it held itself erect, and was the most beautiful as well as the most intelligent of all the animals. It is an interesting fact that in that remarkable sculpture—the oldest surviving representation of the fall—which was found in the temple of Osiris at Philæ, Eve is seen offering the fruit to Adam, the tree is between them, and the serpent stands by in an upright posture (Pember).

The Bible account of the temptation and fall of the first human pair through the subtlety of the serpent has received the most ample attestation and confirmation, if such it needed, in the prevalence of serpent-worship. *Ophiolatreia* has characterized the universal race of man over the whole globe, to an extent without a rival; unless perhaps, the worship of the sun, which was generally identified with it. Deified as the serpent has been all over the world, it has always been the emblem of the evil principle in nature, and its worship was inspired rather to avert evil than to express reverence or gratitude. A god it might become in the perverted judgment of fallen men, but the feeling of antipathy and aversion with which it was regarded has never abated. It might be feared, but loved it never was nor could be. Thus, we are told that while many Hindus pay religious homage to the serpent at the present day, they regard it, notwithstanding, "as a hideous reptile, whose approach inspires them with a secret awe, and insurmountable horror." Worshipped universally, the serpent was still "cursed above all and above every beast of the field."

In the symbolic language of antiquity the serpent occupies a conspicuous place. Where the polished idolatry of Greece and Rome never penetrated the exaltation of the serpent reigned paramount. It

was worshipped in Egypt, Babylon, Palestine, China, India, America, England, France, Italy, Ireland, Scandinavia, (Sweden and Norway), Greece, Africa in its most savage parts,—in a word, all over the world. It was connected with the principal gods of both East and West, and with the most solemn worship of the countries mentioned above. In Sweden and Norway, and in Macedonia, serpents were kept in the houses as household gods; in Greece and elsewhere, in temples as public ones. They were considered the preservers of Athens, as of Whidah on the coast of Guinea; and the savage of Louisiana carried a serpent and the sun as the symbols of his religion, and tattooed them on his skin.

That the Druids associated the serpent and the sun with their most solemn ceremonies can hardly be doubted. The creation and the universe they represented by a serpent in a circle, sometimes by an egg (the cosmic egg) coming out of the mouth of the serpent, precisely as was done by Phœnicians and Egyptians. The Druid priests wore a crystal ball, egg-shaped, and incased in gold, as the symbol of their mysteries. Some of these crystals are still to be met with in the Highlands of Scotland, nor have they yet lost all their credit (Smith's History of the Druids, p. 62). Their temples were circles of stones with a huge boulder in the center, thus embodying the idea of the Deity, and eternity, as the serpent in a circle, and the egg. The ancient cairns of Scotland, and the stone circles at Abury, Stanton Drew, and Stonehenge in England, as well as many in Brittany in France, are in reality temples of the serpent. Their chief religious ceremony appears to have been to go thrice in procession round the cairn, from east to west and southward, thus following the course of the sun. The Galic term, *Be'al*, or *Be'il*, which still lingers in the Highlands, and in Ireland, it is believed, identifies the principal deity of the Druids both in sound and meaning (*Be'il*, signifies, according to Smith, "Life of everything," "Source of all things"), with Baal of the Phœnicians, the Lord of all, the Sun. And at old Babylon we find Bel and the Dragon associated together, as with the Druids and the Carthaginians. Thus, in the far East and among the most ancient peoples, the serpent and the sun are connected together in the mysteries of their religions, as among the savages of the far West.

The Hindus describe the world as resting upon a mighty serpent which bites its own tail. Among the Chinese the serpent is a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters. It was held in great veneration formerly among the North American Indians; the Mohicans paying the highest respect to the rattlesnake, which they called their grandfather. The

worship of the serpent was practiced universally by the descendants of Ham; and it has sometimes been alleged to have been prevalent among the antediluvians, (Fergusson). Baron Humboldt describes as follows a remarkable picture illustrative of Mexican mythology, "The group represents the celebrated serpent-woman Chinacohuatl, 'Woman of our flesh.' The Mexicans considered her as the mother of the human race, and after the god of the celestial paradise, Ometenetli, she held the first rank among the divinities of Anahual. We see her always represented with a great serpent. Behind the serpent who appears to be speaking to the goddess, are two naked figures: they are of a different color, and seem to be in an attitude of contending with each other. . . . The serpent-woman was considered at Mexico as the mother of two twin children."

If we turn to the elements which characterized Ophiolatrea, we find it accompanied with a tree, and a woman constantly its priestess. An early Babylonian seal now in the British Museum, has two human figures sitting one on each side of a tree, holding out their hands to the fruit, while at the back of one is stretched a serpent. The late George Smith, from whom this account is taken, adds, "we know well that in these early sculptures none of these figures were chance devices, but all represented events or supposed events, and figures in their legends; thus it is evident that a form of the story of the Fall, similar to that of Genesis, was known in early times in Babylonia." (Chaldæan Acc't of Gen., p. 91). In many cases he was worshipped erect and not prostrate on his belly; and when alive, as in temples and houses, he was fed with sweet cakes of honey.

The notion that wisdom was inherent in the serpent, and was to be gained by homage paid to the reptile, was universal. It is believed that this idea is distinctly traceable to the serpent of Gen. III. The Hebrew word translated *subtle* can hardly be taken in the sense of *πανούργος* as Keil and Macdonald suggest, unless either (1) metaphorically for the devil whose instrument it was; or (2) proleptically, with reference to the results of the temptation; for in itself, as one of God's creatures, it must have been originally good. It seems more correct to regard the epithet as equivalent to *φρόνιμος* (Sept. cf. Matt. x., 16, *γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις*), and to hold that Moses, in referring to the subtlety of this creature, "does not so much point out a fault as attribute praise to nature" (Calvin). It was an ancient belief of all peoples that the serpent was endued with a large share of sagacity. The eating of its flesh, it was supposed, imparted it. In Egypt, as late as the second century, there was a sect of Gnostics who connected it with their Christianity; and under the name of *Ophites* (i. e., serpent-

worshippers), had a living serpent which was let out to glide over the sacramental elements to consecrate them, it being the source of wisdom; exactly as was done with Isis, the great object of serpent-worship; and exactly as was done in the serpent-temple at Abury and other places, as recorded in British bards, writings of that day.

A curious fact in mythology is the fable of Minerva, the goddess of wisdom, who seized hold of the great serpent that was attacking Jupiter and the gods, and flung it into heaven, where it became the constellation of Draco. So, too, we are told that in the early Latin Church, the pastoral staff of the Bishop was terminated at the top by a serpent's head, to indicate, doubtless, the wisdom and prudence which should distinguish him in the exercise of his office.

It may be added, that a living serpent was kept in the temple of Esculapius, the god of healing. Serpent amulets among the Britons were supposed to secure from all harm. In Brittany, where the remains of dragon-temples are abundant, it is curious to see the mounts ("barrows," as they are called) where the sun was worshipped with the serpent, now all dedicated to St. Michael, whom the Revelation presents to us as the destroyer of Satan's power (Darby).

Interwoven with the ophiolatry which once so generally prevailed are dim and distant notions of a redemption which resembles that revealed in the Bible, and which can be distinctly traced. Thus, in Greek mythology, Apollo (the sun) established his worship at Delphi by slaying Python, an immense serpent, who was also said to have been cast down from heaven by Jupiter. He then gave oracles in his place. Still the serpent was sacred to him, and was otherwise associated with the Delphic worship.

Of the ophiolatry of Mexico Humboldt says, "Other paintings exhibit to us a feather-headed snake cut in pieces by the great spirit Tez catlipoca, or by the sun personified, the god Tonatiuh. These allegories remind us of the ancient traditions of Asia. In the woman and serpent of the Aztecs we think we perceive the Eve of the Semitic nations; in the snake cut in pieces, the famous serpent Raliya, or Kalinaga, conquered by Vishnu, when he took the form of Krishna.' Hercules, and other such mystic personages, destroy serpents in all manner of fables.

The most striking illustration of Scripture redemption, as embodied in serpent-worship, is found in Norse mythology. It is a wonderful system, this Norse paganism, vastly superior in purity and sublimity to that of Egypt or Phœnicia or Greece, and well worth earnest study. Among its supernatural beings is one called Loke, a subtle demon, who is always characterized as mischievous, deceitful, treacherous,

malicious, in short, the father of lies. His dreadful brood, begotten with the giantess Angerboda (anguish-boding, sorrow-producing) are the Fenris-wolf, the huge Midgard-serpent and the woman monster Hel (English *Hell*)!

Thor is the antagonist of the Midgard-serpent; they are matched against each other, strength against strength, in a duel to the death. Thor first encounters his mortal enemy in the sea, where he has gone to fish. He hooks the giant Midgard; the line tightens; Thor puts forth his great strength; his feet crash through the bottom of the boat; down, down he sinks, till he stands on the sea-bottom; his mighty form towers above the waters; and, in his fury, he drags the serpent to the surface, smites him with all-rending Hammer. The giant Hymer, terrified at the sight of the monster, cuts the line, and Midgard sinks to the bottom of the sea again.

The two antagonists are to meet again, in a final, world-embracing struggle, at Ragnarok, Twilight of the gods, or Consummation. Odin fights the Fenris-wolf; Thor slays the Midgard-serpent; but, at the same time, retreating nine paces, he falls dead upon the spot, suffocated with the floods of poisonous venom which the dying reptile vomits forth upon him. Smoke wreathes up around the all-nourishing tree Igdrasil; the high flames play against the heavens; and earth, consumed, sinks down beneath the sea.

But it is not final death; there follows the regeneration; there is to be a new heaven and a new earth, a higher supreme God, and justice among men.

THE TRANSLATION OF PROPER NAMES.

BY F. J. GURNEY, FELLOW OF THE AMERICAN INSTITUTE OF HEBREW,
Morgan Park, Ill.

In the STUDENT for September 1883, there is a review of Rodwell's translation of the Book of Job. One remark made by the reviewer seems to be open to some criticism. He says, "We commend most highly one feature of the translation, viz., the retention of such Hebrew words as *El*, *Elohim*, *Eloah*, *Shaddai*, *Adhonai*, *Goel*, *Sheol*, *Abaddon*, for which the English language has no exact correlatives."

On what ground this commendation of what is now quite a common practice rests, it is quite difficult to see. What is the object of a translation? For what readers is it naturally designed? Manifestly the prime object in translation is to make the production accessible to

those who cannot read the original. Generally speaking, any translation that does not have this aim is simply a study, a tentative effort. Translation in general is not for the benefit of scholars. The test of a good translation is that it presents as accurately as possible the thought of the original. Not only must the idiom be that of the language into which the translation is made, but the words also must be of that language. I would therefore place on the defensive any advocate of the principle above expressed.

What idea will the English reader get out of the passages containing these words? Either the words must be defined in preface or footnotes, which is a virtual begging of the question, or the reader must be left to his own resources, in which case he will probably gain a confused or a totally erroneous idea. The author of the translation thus commended chooses the former alternative, and gives in his preface, in the same paragraph in which he states his plan of leaving them untranslated, a series of very acceptable translations, which could well be used in the body of the book. Job is represented to the English reader as saying :

“Sheol is bare before him,
And there is no covering to Abaddon.”

again :

“Can he delight himself in Shaddai,
Invoke Eloah at all times ?

I will teach you the hand of El,
I will not conceal how Shaddai dwells.”

and again in his magnificent ode on Wisdom :

“Abaddon and Death say,
‘Only a rumor of her hath reached our ears.’

Elohim understands the way to her,
And he is acquainted with her place.”

.....
And [he] said to man : ‘Lo, Fear of Adhonai, that is wisdom,
And to turn from evil, understanding.’”

Now all this is to a large degree meaningless to the person for whom a translation is necessary. When he is told in the preface that Shaddai is the Omnipotent, that Adhonai is Lord, and that Abaddon is Destruction, the very pertinent question arises, then why not say so?

It is not sufficient to reply that these various terms are not exact equivalents of the Hebrew words, for certainly it is better for the reader to get an idea approximately correct than that he should meet very frequently recurring words, the most important in the passages

he is reading, which are foreign and meaningless. Surely he would be brought nearer the thought if he could read:

“ Can he delight himself in the Omnipotent,—
Invoke God at all times ?”

and

“ Destruction and Death say,
‘ Only a rumor of her hath reached our ears ’

God understands the way to her,
And he is acquainted with her place.

.....

And [he] said to man : ‘ Lo, Fear of the Lord, that is wisdom,
And to turn from evil, understanding.’”

Conant's principle is better, as is illustrated in his translation of Jacob's words when bereaved of Joseph : “ I will go down to my son mourning, to the underworld.”

The same can be applied to the New Testament, notably in the use of the word Hades. This is less objectionable than the Hebrew Sheol, but only because more readers are acquainted with the word from their classical studies ; yet even this word is not understood by the vast majority of the people whom the translation is designed to benefit. The translators did well to distinguish between *Ἄδης* and *Γέεννα*, but they did not well to introduce a Greek word instead of translating it. It might be rendered by some term or phrase that would express the idea with some approach to adequacy instead of being left as a source of perplexity, or to be accepted as a synonym for hell, or, what is still more to be regretted, to foster the idea that scholarship is seeking to mitigate somewhat the sternness of the old orthodox idea of future punishment.

The most scholarly as well as the most sensible principle would be to *translate* everything at all capable of translation, and to transfer as little as possible.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

By JUSTIN A. SMITH, D. D.,
Editor of *The Standard*, Chicago.

VIII.

WORSHIP AND RITUAL.

With the present number the series of papers furnished to the STUDENT upon this subject must for the time being be closed. If the patience and forbearance of readers have not been too much overtaxed, I shall hope to resume the general topic in other branches of it, after perhaps two or three months.

The subject of ritual and worship in historical religions is one in which either analysis or classification is exceedingly difficult. Dismissing all preliminary matter, however, and leaving mostly one side for the present any comparative view as respects paganism and Christianity, in this regard, I select for consideration a few special forms of pagan worship and ritual, making these as much as possible representative.

NATURE-WORSHIP.

I may take, as a beginning, that which is most free from the bloody, brutal, or licentious characteristics found in many of these old religions; I mean nature-worship. We can readily see how this kind of worship, in its beginnings, at least, might have a simplicity that would save it from some of the worst deformities of other kinds. There is that in a free contact with nature which affords to men a certain kind of good influence; and a worship which is prompted by a sense of the grand, the beautiful, or the awful in nature, accompanied, as it must be, by some dim consciousness of the divinity which is in and over all, is at least not so degrading as that of some apotheosis of human passion and crime, or of some incarnation of deity in a brute, or perhaps some hideous image chiselled from a stone or a log. The people whose religion is represented for us in that wonderful literature, the Sanskrit Vedas, though their worship was a nature-worship, cannot deserve to be ranked with mere idolaters. How it came to pass that this interesting people, the Aryans, as ethnologists call them, from whom we ourselves, with nearly all the nations of Europe, as well as the Hindus of India, are descended—how it came to pass that at such an early date their national home had been found beyond the Himalayas, in the region of the Oxus and Jaxartes, there is nothing in any record or tradition of antiquity to even hint to us;—any more than we can find any history, or tradition even, of that other migration which built up the great Chinese empire, still farther away on the Pacific. It was, we cannot doubt, owing in part to the fact of such migration, and to the conditions of the new Aryan abode, that Aryan nature-worship owes its existence.

A wandering people is not apt, we should think, to give much attention to the maturing of religious ideas, or to the making of rituals, or even to the preservation of what religion they already have. Do we not know how it is with the frontier populations of our own country and time? Imagine a people with religious ideas wholly crude, as those of the post-Noachic race seem early to have become. Their fathers knew of the true God through special divine revelation, yet this has come down to them only in rude fragments; or if here and there an

individual or a family has preserved it in some degree of purity, they cannot be supposed to represent the mass of the people. As they migrate from place to place, always unsettled, with their social and other institutions in a formative state, hoping always to find some more propitious region where life will be less hard and dubious, no long time need pass till what they have preserved of a true faith is reduced to merely a few vague ideas of God as a Creator and a Providence, and nature as manifesting his divinity, perhaps also itself divine. What dim sense of God they thus have, they transfer to that which they see as a beneficence or as a terror in the world around them. Hence come these nature-gods, and their nature-worship.

If these antecedents of such a people as the Aryans be taken into the account, it is less difficult to understand their religion. Their oldest literature, composed almost entirely of hymns, is quite in keeping with these antecedents. They have no theory, no doctrine, no system. Their worship is one of impulse and of imagination. They have never, apparently, even thought of any such distinction as that of monotheism and polytheism. Their ideas of one and many are wholly confused. Their religion is almost exclusively a ritual, and they evidently give very little attention to the questions why, or what they worship. They worship Varuna, the wide, shining sky, because in a dim way it seems so much like a shelter and protector. They worship Mithra, the life-giving sun. They worship Indra, sometimes in the breeze, sometimes in the dreadful tempest. They worship Agni, fire, whose grateful warmth turns the winter of their dwellings into summer, while its light chases away the darkness. Having found a plant the juice of which, when fermented, brought intoxication, they saw something divine in even this, and the Soma juice came at last to play a great part in the Vedic and Brahman ritual. It all seems very strange to us, perhaps, but here, after all, was the faith and the worship of our Aryan fathers; older than Moses, possibly older than Abraham.

This old religion had priests, but no temples, or other places of public assembly. The worship was domestic, seeming to partake in a measure of the patriarchal; only, the head of the house, instead of being himself the priest, called in one or more of that order to take his place. It was not even thought necessary for the family to be themselves present. A group of priests, usually seven or more, conducted the worship; those in whose name they officiated providing the chamber, the altar and the offerings. "The chamber," we are told, "had to be spread with the *Kusa*, or sacred rushes; the fire had to be lighted upon the altar; and then the worship commenced. Priests chanted in turn the verses of the *Mantra*, or sacred hymns, which combined prayer with praise, and invited the presence of the deities. At the proper moment, when by certain mystic signs the priests knew the god or gods invoked to have arrived, the offerings were presented, the divine favor secured, the prayers recited, and the ceremony brought to a close by some participation of the ministering priests in the offerings."

It would seem that these offerings rarely consisted of sacrifices, though to some extent they did so; the animals offered being only two, the horse and the goat. Butter, honey, and the Soma juice were principally acceptable. The blessings sought were rarely of a spiritual nature, but such as would naturally be suggested to such a people by the hard conditions of their life. They asked for "food, life, strength, posterity; for wealth, especially in cattle, horses, and cows; for happiness, for protection against enemies, for victory over them;" protection,

also against evil spirits ;—sometimes, though more rarely, “ for the forgiveness of sin, for peace of mind, and strength to resist temptation.”

All this has been inferred from what is found in those old Vedic hymns, classed with the oldest and most primitive of literatures, produced, probably, at least as long ago as when Moses wrote the Pentateuch, and preserved during centuries, not by writing, which had not yet been invented amongst them, but in the memory of the priests and bards. This old religion, in the various migrations of the Aryan people, took many forms. With those who, crossing the mountains, settled along the Indus and originated the great Hindu nation, it became Brahminism, and as a secession from this, Buddhism. With those whose migratory course was to the southwest, into Media and Persia, it became Zoroastrianism, or Magianism. With those who moved along the southern shores of the Caspian into Ionia, and so into Greece and Italy, these old nature-gods, mixed with mythological elements from Egypt and Phœnicia, and heroic traditions of many kinds, grew into the classical pantheon of Greece and Rome ; while traces of them are found in the mythologies of Germany and Scandinavia.

ZOOLATRY.

I turn, now, to a form of old pagan worship very different from this so far noticed. Sir Gardner Wilkinson, in his “Account of the Ancient Egyptians,” gives a list of the sacred and not sacred animals, birds, fishes, reptiles, and plants of Egypt in the times of the monuments. Of animals he names fifty, out of which just about one half were sacred ; of birds some forty, only about seven of them being sacred ; of reptiles ten, three of these being sacred ; of fishes five, all of them sacred ; of insects three, one of them, the beetle, being sacred ; and of other creatures the scorpion, as sacred. Of plants, eight or nine, nearly all sacred. Among the sacred animals I may name the dog-headed ape, a species of monkey, from Ethiopia, the dog, the wolf, the fox, the jackal, the cat, the lion, the hippopotamus, the goat, the sheep, and of course the bull Apis, as he was named in Memphis, or Mnevis in Heliopolis. Among birds, the vulture was sacred, also cocks of a certain color, the goose, and probably the eagle. The crocodile, the asp and the frog were sacred ; also, as I said, the scorpion. Among sacred plants are the lotus, the sycamore fig, the palm, and the ivy.

These animals and plants were not all of them held sacred in all parts of Egypt, but some in one locality and others in another ; neither, by any means, were they all worshipped, as I think some have supposed, although many of them were kept in costly shrines, and there received a kind of worship. They were viewed, for the most part, as in some way emblematic of various deities, or in some other manner associated with them, so as to be under their protection, and on that account held sacred. The bull Apis, or Mnevis, was, of course, in every sense an object of worship, yet only because the spirit of one of the chief gods, Osiris at Memphis, and Ra, at Heliopolis, was supposed to dwell in him. This indwelling or incarnation of the god the priests pretended to recognize by certain external marks, the principal of which was a white crescent upon the right side, and the figure of a vulture on the back. It is supposed that they had a way of producing these marks, when necessary, as was probably the case, always, with the principal ones. When Apis, or Mnevis died, it was an event of the greatest national importance, and the finding of his successor was equally so. The dead animal was carried with magnificent ceremonial to the place of burial consecrated

to this purpose, and there placed in a sarcophagus of granite. Such a burial-place of Apis was discovered not long ago near Memphis, by Marriette-Bey. "It consists," according to his report, "of an arched gallery, hewn in the rock, about 20 feet in height and breadth, and 2,000 feet in length, besides a lateral gallery. On each side is a series of chambers, or recesses, which might be called sepulchral stalls; every one containing a large sarcophagus of granite, 15 feet by 8, in which the body of a sacred bull was deposited."

The origin of the Egyptian reverence for certain animals, with a worship of some of them, is differently explained by different writers. From some things said in Herodotus it has been inferred, and it would seem correctly, that this may have been first of all occasioned by expedients used to prevent the destruction of animals, as Egypt, in ancient times especially, did not abound in such. Others were regarded as unwholesome for food, as swine, and certain kinds of fish. To prevent these becoming articles of diet, they were, it is thought, so connected with the names of certain deities as to make them sacred—that is, make the killing of them legally a crime. The crocodile was sacred only in certain localities. Very appropriately the deity with whom he was regarded as being a favorite, was Set, or Seti, a sort of Egyptian devil. Wilkinson says that this hideous creature was thus regarded only in places distant from the Nile, but connected with the river by canals. Up these the crocodile would come, and he thinks that the creature was made sacred in such localities in order to supply the people with a motive to keep the canals in good condition. In other places the crocodile was held in abhorrence and killed at every opportunity. He thinks, and it would seem with reason, that this way of distinguishing animals had at first no religious motive at all, but was with a sanitary or other like purpose; yet as a certain religious idea was implied in the expedient itself, this grew, as was perfectly natural, into a superstition, until the matter reached such a pitch that nothing would so excite the wrath of the mob, or bring upon a person such certain death as the killing of a cat, a dog, or some other of these sacred animals. A case is on record of two Egyptian towns which went to war with each other because of the killing of a dog, and two others on account of the slaughter of a crocodile; these animals being objects of especial reverence for the one party and objects of abomination to the other. We know how such things grow, and can easily understand how what was originally wise enough in purpose, but very unwise in method, may have been the root of one of the strangest and most degrading superstitions with which any people was ever cursed.

The Egyptian deities, properly such—for these animals were after all not deities, but incarnations in some cases, emblems in others, and simply held sacred to certain deities in others—the deities, properly so called, were very numerous, amounting to hundreds, it is thought. Back of them all, as mentioned in a former paper, there was among those instructed in the mysteries, the conception of one God, manifesting himself in many operations, and called by many names. The people knew only the many gods, and to these, of course, the numerous and magnificent temples were erected. Some of these gods, like Osiris, Amon, and Ra, were common to the whole land; others were simply local deities. The temples were more vast and splendid than have been known anywhere else in the world, and the ceremonial more elaborate. I will quote, on this point, a few sentences from a recent writer, and then leave this part of my subject. "Clothed in robes of the richest materials and rarest workmanship," he says,—“robes of which the

modern ecclesiastical vestments of the Greek and Roman churches are the imitation and the relics—the priests passed in procession through sunlit aisles or shady recesses; through avenues of sphinxes or through crowds of worshippers; now chanting in full chorus the praises of the gods; now in humility or adoration bending before their altars and invoking their favor and protection. The great temple of each city was the centre of its life. Not for worship only but for recreation and enjoyment, its courts were frequented. There the eye was filled with beautiful forms and the ear with harmonious sounds. As incense floated into the air, and music resounded through the corridors, and all that was bright and costly regaled the senses, a continual crowd of worshippers or spectators resorted to the attractive scene, so that the temple became not only the centre of city life, but the bond of fellowship and the pride and joy of the inhabitants.” This is the bright side, perhaps a little over-colored; back of all, was the gloom of an oppressive idolatry, the despotism and craft of a selfish priesthood, claiming to give or withhold passports to felicity beyond death; and a populace sunk in ignorance, enslaved, driven by the lash to the task of building in massive piles of stone these very temples, and to the still more hateful task of erecting, as tombs for the kings who oppressed them, those pyramids which seem likely to stand till the end of time as monuments of the tyranny which once ruled and cursed the country of the Nile.

“THE HOST OF HEAVEN.”

I must not weary the reader with too much detail, although, as is quite clear, it is difficult to treat the subject at all without more or less of such. It is difficult, also, to select from the mass of detail what will be most characteristic, and illustrative in the best way. There was a form of ancient idolatrous worship into which the Hebrews appear to have been more easily drawn than almost any other. The places in Scripture are numerous, in which the worship of “the host of heaven” is spoken of, as a sin of the Hebrew people against which they were warned, or into which, in spite of warning, they fell. The first is in Deuteronomy, showing how early in their history as a nation this tendency showed itself. For, although in that place Moses is simply showing how this sin, when committed, shall be punished, yet the statute itself, and the terms in which it is given, indicate an exposure, a liability, and probably actual transgression in this way, even thus early. The people, too, had been in contact with a species of Sabæism, or worship of the heavenly bodies, while in Egypt. They had there witnessed, and perhaps participated in the worship of Ra as the Sun-god and Khons as the Moon-god; although the stars never seem to have been so used. But in their later history the Hebrews were more or less in contact with that species of worship which confounded the entire “host of heaven” with the idea of deity. More or less of this form of paganism was on every side of them: in Egypt, in Phœnicia, in Assyria and Babylon. In fact, the mythology of all cultivated pagan nations seems to have been infused by it more or less. There is reason to believe that this was, in fact, one of the very earliest instances of polytheistic worship. The form given to the temples of primitive Chaldæa suggests this, while the testimony of the Chaldæan ritual, found upon the tablets, is quite explicit. These temples are now even more a ruin than those of ancient Egypt. Built of the crude and perishable material which the clay of the country supplied, they are little more than mounds of *debris*, although in one or two instances excavation reveals enough of

the form to indicate what the plan of the temple must have been. The best preserved of these is at Mugheir, near the mouth of the Euphrates, identified by explorers with "Ur of the Chaldees." Here, says Rawlinson, "on a dead flat, broken only by a few sand-hills, are traces of a considerable town, consisting chiefly of a series of low mounds, disposed in an oval shape, the largest diameter of which runs from north to south, and measures somewhat more than half a mile. The chief building is a temple, which is a very conspicuous object even at a considerable distance, its greatest height above the plain being about seventy feet. It is built in a very rude fashion, of large bricks cemented with bitumen; hence the name by which the Arabs designate the ruins"—Mugheir, meaning "the Bitumened." The temple, as indicated by the remains uncovered in excavating the mound, was built in three stories, or stages; the lower serving as a basement, strongly buttressed, the second somewhat less in size, and the third composing the true temple, or shrine of the god, where the rites of worship were performed. This form of structure for the temple is supposed to have had some connection with the nature of the worship, which united with hero-worship that of "the host of heaven." The chamber, or shrine, composing the topmost stage, would answer to the penetralia of a Grecian temple, or the Holy of Holies of that at Jerusalem; while its peculiar location, at the apex of the whole structure, is significant of the direction which the worship assumed, and perhaps of an idea of thus coming *near* to the deities adored.

This worship of the heavenly bodies, like nature-worship in its more strict sense, was one of the less mischievous of the polytheistic religions. It may have been, as we have said, one of the earliest, if not, in fact, the earliest of all, and have originated in a desire, first, to represent the deity in some visible way, and then a selection of these glorious orbs in space as answering that end more fitly than any other. In time, the personality of the deity became confused with these bodies themselves, the worshipper failing to distinguish between the one proper object of worship and the fictitious representatives.

From what is accessible of the ritual of these ancient worshippers, they would seem to have been less widely removed from the original pure faith than was the case with some other of the old religions. I quoted, in the first of these papers, from an Accadian Penitential Psalm. In another volume of "Records of the Past" is the translation of another similar utterance, which seems also to be of a like antiquity. "O, my Lord," the suppliant exclaims, "my sins are many, my trespasses are great; and the wrath of the gods has plagued me with disease, and sickness, and sorrow. I fainted, but no one stretched forth his hand; I groaned, but no one drew nigh. I cried aloud, but no one heard. O Lord, do not thou abandon thy servant. In the waters of the great storm, do thou lay hold of his hand. The sins which he has committed do thou turn to righteousness." Where prayer is offered for a departing soul we find this: "May the sun give him life, and Merodach grant him an abode of happiness." "To the sun, the greatest of the gods, may he ascend; and may the sun, the greatest of the gods, receive his soul into his holy hands." Much of this phraseology is like that of real prayer to the true God; yet we see how the conception of God is in the suppliant's mind wholly confused. We cannot imagine him as really viewing the sun itself as the being to whom a sinner must look for forgiveness and for salvation. And still, he has no clear vision of that true and only God, to whom the sun is but as a star in his right hand. The ritual of this ancient people consisted, we are told, of prayer,

praise and sacrifice. In "Records of the Past," vol. VII., there is a very curious calendar, in Assyrian and Accadian, much like a Roman Saints' Calendar, translated by Rev. A. H. Sayce, of England, who says of it that "it not only proves the existence of a Chaldæan ritual and rubric, but also shows that each day of the year had been assigned to its particular deity or patron saint, in whose honor special ceremonies and services had to be performed. But the chief interest attaching to it," he adds, "is due to the fact that it bears evidence to the existence of a seventh-day sabbath, on which certain works were forbidden to be done." The sun and the moon are the deities most frequently named. Other heavenly bodies, as certain of the planets, bear the names of the deities they were supposed to represent; thus Jupiter, Merodach, Mars, Nergal, Venus, Istar, and Mercury, Nebo. The entry in the calendar for the seventh day is exceedingly suggestive, and is as follows:

"The 7th day. A feast of Merodach and Zir-panitu. A festival.

A sabbath. The Prince of many nations, the flesh of birds (and) cooked fruits he eats not.

The garments of his body he changes not. White robes he puts not on.

In royal fashion he legislates not. A place of garrison the General (by word of) mouth appoints not.

Medicine for his sickness of body he applies not.

To make a sacred spot it is suitable.

In the night in the presence of Merodach and Istar the king his offering he makes. Sacrifice he offers. Raising his hand the high place of the god he worships."

In like manner the fourteenth, the twenty-first, and the twenty-eighth day are described as "sabbaths." The translator says that the word "sabbath" is represented in the calendar by two Accadian words, which mean "day of completion" ("of labor" being supposed necessary to fill out the sense); or they may be rendered "a day unlawful" ("to work upon" being supplied). He says it must be at least older than the seventeenth century before Christ, the Accadian language being at that date no longer a living tongue. It truly seems like a very conclusive witness to the antiquity of the sabbatical institution.

OTHER RITUALS.

Scarcely any feature of pagan religions is more remarkable than that deification, in some sense, of the elements, fire, air, earth, and water, which in the Zoroastrian religion was accompanied by a species of elemental worship. No one can realize the extent to which the idea of something divine, or at least representatively so, was in this way carried, who has not studied the Zend-Avesta, the Zoroastrian Scripture. Properly speaking, this religion was, and as held by the Parsees still is, monotheistic; and still the Magianism with which the original Zoroastrian faith became corrupted, brought into it so much of elemental worship as to obscure that idea of God which, after all, was essential to it. Ahura-Mazda, may almost be said to fill in the Zoroastrian system the place filled in the Judaic and Christian ones by Jehovah, save that his power is contested so nearly on equal terms by Angra-Mainyu, the enemy of both God and man. Magian fire-worship, however, Magian divinations, incantations, and a worship of deities inferior to Ahura, such as Mithra and the six Amesha-Spentas—these Magian superstitions, together with an idolatrous reverence for the four elements derived from the same source, converted the originally pure Iranian faith into a ritual system well nigh as oppressive as that of Brahmanism itself. One revolting feature of the system is seen in the treatment of the dead required, and still practiced by the Parsees. It is a mortal sin to bury the dead in the earth, burn them in fire, or to cast them into

either river or sea. In enclosures of stone, built expressly for the purpose, they are exposed in lonely places where the vultures may devour them; and these unclean creatures hovering about such places, seize upon their prey sometimes even before life is quite extinct, and soon leave scarcely a vestige of what was once a human form. There is scarcely another more revolting example of what pagan superstition may do in hardening or destroying those human sensibilities without which man tends to become utterly brutal.

The ancestral worship in Chinese religion is another of the marked characteristics of pagan ritual. One readily finds suggestions of its origin in the Chinese sacred books. The teaching of the Chinese sages, in fact, affords in this connection a remarkable example of what may follow when a thing good in itself is pressed to an extreme. Reverence for parents, and a right condition of the family affections in general, is treated as if it were the sum of all virtue. As where Mencius says: "The fruit of love is this—the service of one's parents; the richest fruit of righteousness is this—the obeying of one's elder brothers; the richest fruit of wisdom is this—the knowing these two things, and not departing from them." In the teachings of Confucius a like prominence is given to the virtue of reverence for parents; put forward, in fact, in such a way as to obscure those other obligations of morality which are no less binding. The especially mischievous extreme of it is seen in the practice of the ancestral-worship enjoined by the ancient teachers of the nation, and prominent in the ritual observed from the most ancient times. Much of that ritual provides forms for service in this worship; sometimes for the emperor on great public occasions, sometimes for the household in family festivals, at which the dead are supposed to be present, to receive the offerings paid to them; not indeed as deities, and yet as receiving an adoration which can be due to God alone.

It should seem that the primitive Chinese worship, like that of the original Zoroastrian faith, was almost or quite purely monotheistic. Prof. Legge is positive that "the worship of God was the first, and for a time probably, the only worship." In due time came such observances as this of which we have just been speaking, and also another. "By and by all nature was conceived to be a manifestation of God, and to be peopled with spirits superintending and controlling its different parts in subordination to him. There grew up a worship of these spirits in connection with the worship of God. The name of God was not given to them, but honor was done to them as ministers of God, and help might be sought from them as mediators with him." In due time came Buddhism, with its rites, which can hardly be called worship at all, since even in the Buddha at whose image the bringer of offerings bows, no deity is seen. In short, whether in Chinese worship there may be little or much of real idolatry, its ritual answers most effectually the end of shutting away from the people the one proper object of worship, and making it true of them in a very special sense that they "do not retain God in their knowledge."

CONCLUSION.

The religions so far considered may, perhaps, be taken as in some sense representative of what pagan religion is in some of its best, as well as in some of its worst forms. We may now, in concluding this article, note very briefly a few points of inference.

1. The first is, that clearly, worship is an instinct, not an education. A few instances—very few—have been reported of savage tribes in remote parts of the world, who, though they had certain crude religious ideas, had, so far as could be ascertained, no worship. If such instances exist, or have ever done so, they are the very rare exception to a rule which, so far as positively ascertained facts are concerned, is universal. There is again, among civilized men, a certain materialistic philosophy which seems to argue worship into an absurdity; and there are materialistic habits of life which make men habitually forgetful of God and neglectful of his sanctuaries. Yet there may be, even for the atheist, a voice in the heart louder than the boast of the lips; and the most absorbed worldling may hear that voice at times even amid the din of the exchange and the market. Taking man as we find him in history, worship is as much a part of that history as law, or government, or institutions of any kind. Worship, like these, belongs to history, because it belongs to man.

2. In the next place, pagan worship is simply human nature, in its alienation from God, pursuing its own devices. I believe it is true, that an instance was never known, of a truly converted heathen retaining any inclination at all for his former superstitions or his former worship. When God, and Jesus, and Christian faith, and hope, and purpose, come into his life, the old idolatry is a dead and buried thing. When the heathen becomes truly, genuinely, intelligently a Christian, in whatever part of the world that event may occur, it is Abel again at his altar; only it is Abel, standing not in the morning-twilight of revelation, but standing amidst the radiance of the full day. And this we know, that the more there is of true religion and true worship in the world, the more there is, in all ways, of Abel, and the less of Cain.

3. The question, how far the rituals of paganism include any idea of expiation for sin, and how far sacrifice as instituted by God at the beginning of human life on the earth has in these rituals been reproduced or represented, is a question belonging to another branch of this general subject, and to be considered, perhaps, hereafter. The evidence appears to show that in the earliest and oldest forms of pagan worship—as in those Accadian rituals quoted above—most is seen of a consciousness of evil as *moral* evil, and of sin as what Christianity declares it to be. One part of the steady deterioration seen in all paganism is the obscuring of this idea, and as a consequence the lessening conspicuousness of this expiatory feature in pagan religion. In truth, in proportion as the true God becomes unknown to men, their own true condition, their dire peril as sinners and the real nature of that evil the consciousness of which so oppresses them, becomes less and less distinct, till the night of their ignorance is utterly rayless, and all over the pagan world we see them stumbling hopeless on the dark mountains.

→ CONTRIBUTED NOTES. ←

Ernst Wilhelm Hengstenberg.—Hengstenberg was for forty years the recognized leader of orthodoxy in Germany, among scholars by his books, among the people by his weekly *Evangelical Gazette*. No one was more bitterly hated by rationalists of all shades, for no one did more to turn the tide against them. When he went to Berlin in 1824 the compromise theology of Marheinecke, Schleiermacher and Neander was dominant there, while in Halle, the old fortress of sound doctrine, Wegscheider was making light of miracle and prophecy. It was his exposure of Wegscheider's views through his paper that at once made his name notorious. It was this bold attack followed by the long Halle controversy that started the wedge which split the power of infidelity in Germany. In this strife of tongues he lost the favor of Neander, Tholuck thought him too rash, the ministers of state would gladly have persuaded the king to declare his chair vacant, and the press, secular and religious, would, if it had been possible, have buried him under an avalanche of calumny, but the hidden people of God recognized in him a second Luther, and his work stood because it was of God. Hengstenberg is the name of a long line of preachers in Westphalia of noble ancestry. Ernst was a delicate child and yet so intellectual that he entered the University of Bonn at 17 years of age, and was a teacher at Berlin at 22. He could not finish his theological studies at Berlin as he desired. A happy necessity brought him under the holier influence of the Missionary Society of Basle, one of whose instructors he became. Here it was that family bereavement and personal sickness led to his conversion, and henceforth the shrinking invalid became the fearless servant of God. Excepting his commentaries on the Gospel and Revelation of John, his main works pertained to the exegesis and higher criticism of the Old Testament. Chief among them stand his Christology, his commentary on the Psalms, and his *History of the People of God*. He defended the authenticity of the Pentateuch, and the integrity of Isaiah and Daniel. In his masterly little brochure entitled "Egypt and the Books of Moses" he silenced the batteries of Bohlen and other rationalists upon supposed discrepancies in the early Scriptures. In preparing this book as every other he supplied himself with all the literature on the subject. For his tract on Free Masonry he collected forty volumes. Such was his wealth that he was not dependent on the Berlin libraries, but accumulated probably the richest private library on the Old Testament. Preparations for war with France prevented the appeal of the University faculty for the purchase of the collection from being heard by the government, and it passed into American hands, chiefly through the foresight of a Chicago banker, Hon. J. Y. Scammon, and it now lies with the Ide and American Bible Union libraries on the shelves of the Baptist Union Theological Seminary at Morgan Park, Illinois, having been purchased by Hon. E. Nelson Blake. Hengstenberg was only professor of Theology, an humble believer in Christ, but higher titles of honor he never sought, he did not know of.

W. W. EVERTS, JR.,

Philadelphia.

Johann Reuchlin.—The subject of this sketch might truthfully be called the Father of modern Hebrew learning. Born at Pforzheim in 1455 and dying at Stuttgart in 1522, Reuchlin's life was passed in the culminating years of that unique transition period in the world's history, when the old customs of mediæval times were disappearing and the new features of the modern era were everywhere coming into prominence.

During the earlier years of his life, printing was almost unknown, manuscripts were costly, books rare, education limited, little interest taken in Greek or Latin, Hebrew unknown to the Christian, and the Word of God a sealed book for the people in general. At the close of Reuchlin's life, the art of printing had multiplied and cheapened books, education had decidedly advanced, interest in classical studies had revived; Hebrew, no longer unknown, was taught in several of the Universities, and God's Word through the printing press and the efforts of earnest men was fast making progress among the people. Reuchlin did most important service in bringing about this great change in the world of thought and learning; he contributed much to the enlightenment, elevation and betterment of his age. He was a man of various talents and eminent in many departments, a lawyer by profession, a statesman and diplomat by force of circumstances, a student and professor by choice. Of fine address and skill, polished and courteous in manner; a companion of nobles and kings, himself ennobled by the emperor, of indomitable perseverance and untiring energy; of earnest Christian spirit, devoted to truth and indefatigable in his search for it; such a character was Reuchlin. He used his knowledge for the good of others, and applied himself to Hebrew study, as he says, chiefly for the great service which he saw the knowledge of it would be to religion and truth.

Hebrew was not popular in those days; indeed, because of the opposition of the monks and priests, it was somewhat dangerous to pursue its study; and whoever touched it was tainted with grave suspicion of heresy. Reuchlin was obliged to deliver his first lectures at Heidelberg in private and throughout his life, came into frequent conflict with the Romish Church, of which, however, he remained a member till his death.

It is interesting to observe Reuchlin's persistency in his endeavors to obtain a knowledge of the Hebrew tongue. We are in doubt both as to the time when, and the teacher from whom he obtained the first rudiments. Perhaps, the most reliable indications point to John Wessel of Basle as the teacher, and 1475 as the time. This knowledge was very slight; and Reuchlin was constantly on the watch to find some one able to give him the assistance he needed, but Hebrew teachers were unknown at this time, and he only occasionally met a Jew, who had enough acquaintance with his own language, to explain for him difficulties or impart fresh information. The story is told that once in Bologna, Reuchlin paid a Jew "ten gold crowns" for the explanation of a single phrase; and we know that he paid Sforno, his second Jewish instructor, "one gold crown" per hour. We may understand what this means, if we recall that Reuchlin's salary as Professor in 1520 was two hundred gold crowns per annum.

In 1492, Reuchlin's efforts were successful and while at the court of Frederick III., he found an instructor in the person of the emperor's physician, a learned Jew, named Loans. Later he received further instruction at Rome from Sforno, and not until his 43d year was Reuchlin able to dispense with the services of a teacher. His study of the sacred language was constant, and his persever-

ance met with due reward; for he became truly proficient and the aid of his scholarship was sought by eminent men from all quarters in order to solve doubtful questions and explain obscure passages.

He published his "Rudimenta Hebraica" in 1506, which, though not the earliest Hebrew Grammar (for Pellicanus, his pupil had published one in 1503) yet is the first one worthy to bear the name. In 1512, his "Grammatical Interpretation of the Seven Penitential Psalms" appeared, and in 1518, his "Hebrew Accents and Orthography." These works are the bulk of his contributions to Hebrew literature, and though now of little scientific value, their historical value is great.

Reuchlin by his efforts, his example, and his teaching created an interest in Hebrew study throughout Germany, and the new University at Wittenberg invited him to become Professor of Greek and Hebrew, this invitation he declined; but in 1520 accepted a similar one from the University at Ingolstadt and began his lectures to upwards of 300 students. Later he was Professor at Tübingen, where he remained until his death.

One of the most important events in Reuchlin's life was his controversy with Pfefferkorn, a converted Jew. It would be interesting to follow this quarrel in its duration of six years, but time forbids. Suffice it to say; that the question was submitted to Reuchlin, whether all Hebrew books, except the Old Testament, ought not to be destroyed; and when he gave his opinion in the negative, the monks, the Inquisition, and many of the leading Universities sought to silence and condemn him as a heretic; but their efforts were unavailing, and Reuchlin was acquitted by the Pope from the charge of heresy.

Reuchlin and Erasmus are two names to be enrolled side by side at the head of the learned men, who did so much in the way of preparing for the Reformation of the Sixteenth Century. They were styled and justly "the two eyes of Germany," and are to be equally honored and esteemed by all lovers of Christian truth and the purity of the Scriptures.

To Reuchlin belongs the high honor of being the first Christian student, who can be called in any real sense a *Hebrew scholar*. In all his work, he sought the truth; and when rebuked for pointing out errors in the Vulgate, the Church Bible, he said in the true spirit of Christian scholarship and with a principle, which should animate Bible students in all time. "I revere St. Jerome as an angel; I respect De Lyra as a master; but I adore Truth as a God."

E. R. POPE,
Morgan Park.

Critic and Historian.—The structural difficulties of the Old Testament are not to be ignored. In view of the questions which arise from a close study of the language of the sacred books, the processes of biblical criticism, which are provoked, are not only most natural, but highly desirable. In the current *Christian Thought* is an exceedingly valuable paper on "Historical vs. Critical Evidences," from the pen of Willis J. Beecher, D. D., professor in the Theological Seminary at Auburn, N. Y. Allowing for some degree of exaggeration in the simile, one statement which he makes may be taken as illustrating the seriousness of the difficulties with which biblical criticism aims to deal. Speaking of the linguistic signs of a later origin, occurring in the book of Ecclesiastes, ascribed to Solomon, he says:

“On the face of it, it is much as if a book should be placed in our hands, said to have been written by King Alfred, and edited in the days of James the First of England, and, on opening it, we should find that the author, from beginning to end, was familiar with Yankees and Choctaws and Greasers and Whigs and Tories and Old Hunkers, that he designated negro freedmen as contrabands, that he was in the habit of *fixing up* every thing, from a bruised finger to a state constitution, that he described plank and boards as *lumber*, and understood all the current terms in the art of telegraphing.”

The above statement will appear rather strong. The spirit and sentiment of the article is, however, set against the extreme views of either critic or traditionalist. That the writer adopts a safe middle ground may be judged from the following sentences farther on :

“The historical argument is stronger when supported by the critical, and the critical, when supported by the historical. Either, if unsupported by the other, has elements of weakness. We have no logical right to neglect either. The two kinds of evidence commonly co-exist. It is seldom that a case depends exclusively upon one class of proof, and offers no opportunity for the other. And as the truth in the case is always true, it is attested by both kinds of evidence, if both are rightly understood. If the historical testimony shows that Moses wrote the Pentateuch, then the critical marks in the Pentateuch, correctly interpreted, show the same thing. If the critical marks show that the Pentateuch was written a thousand years later than Moses, then the historical testimony, taken at its true value, shows the same. Whatever be the truth, both kinds of evidence, when each is completely discovered and sifted, favor that truth.” That is to say, the critical and historical witnesses as to matters of chronology and authorship in the Old Testament, whilst they may be made mutually destructive, should stand towards each other, on the contrary, as mutually corrective and corroborative.

J. W. WEDDELL,

Chicago.

→GENERAL NOTES.←

An Inscription from a Tomb in El-Kab.—An inscription, which appears to us highly significant, is found in one of the tombs at El-Kab. Judging from the peculiarity of the language, from the style of the internal pictorial decoration of the rock-chamber, but principally from the name of its former possessor, Baba, the tomb must have been erected in the times immediately before the Eighteenth Dynasty. Although no royal escutcheon ornaments the walls of the tomb, to give us information about the exact time of its construction, yet the following considerations are calculated to instruct us on this point, and to fill up the gap satisfactorily. Among the members of the great family of the Thirteenth Dynasty, and the greater number of whose tombs are situated in the rocky necropolis at El-Kab, Baba appears in the third generation as the surname of a certain Sebek-tut the father of queen Nubkhas. In the pedigree of the family of the captain Aahmes at El-Kab the name Baba appears again, and this time as the second appellation of our hero's father, Abana, a captain under king Ra-Sekenen (Taa III.). If we are not mistaken, this is the Baba, whose tomb, situated near that of Aahmes at El-Kab promises us important disclosures. For the whole posterity of Aahmes, children, grandchildren, and great-grandchildren, repose in their progenitor's tomb, and in the pits in the rock, which Pahir, the ancient governor of Eileithyia prepared for himself and them. We should, however, look in vain for the sepulchral chamber of their ancestor, Baba, unless it be that rock-tomb of a Baba in the neighborhood of that of Aahmes. The inscription, which is found in the sacrificial hall of this tomb, on the back wall opposite the entrance door, contains the following description, in a style of child-like simplicity, of his existence on earth, blessed by his great wealth in children.

"The chief at the table of the sovereign, Baba, the risen again, speaks thus: I loved my father; I honored my mother; my brothers and my sisters loved me. I went out of the door of my house with a benevolent heart; I stood there with refreshing hand; splendid were my preparations of what I collected for the festal day. Mild was (my) heart, free from violent anger. The gods bestowed upon me abundant prosperity on earth. The city wished me health and a life full of enjoyment. I punished the evildoers. The children who stood before me in the town during the days which I fulfilled were—great and small—60; just as many beds were provided for them, just as many chairs (?), just as many tables (?). They all consumed 120 ephabs of durra, the milk of 3 cows, 52 goats, and 9 she asses. a hin of balsam, and 2 jars of oil.

"My words may seem a jest to a gainsayer. But I call the God Month to witness that what I say is true. I had all this prepared in my house; in addition I put cream in the store-chamber, and beer in the cellar in a more than sufficient number of hin measures.

"I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine."

Not the smallest doubt can be raised as to whether the last words of the inscription relate to an historical fact or not: to something definite, or to something only general. However strongly we may be inclined to recognize a general way of speaking in the narrative of Ameni where "years of famine" are spoken

of, just as strongly does the context of the present statement compel us to refer this record of "*a famine lasting many years*" to an epoch historically defined. Now since famines succeeding one another on account of a deficiency of water in the overflowing of the Nile are of the very greatest rarity, and history knows and mentions only one example, namely, the seven years' famine under the Pharaoh of Joseph;—since Baba (or, if any one prefers to say, the Babas, for the most part the contemporaries of the Thirteenth and Seventeenth Dynasties) lived and worked under the king Ra-Sekenen Taa III. in the ancient city of El-Kab about the same time in which Joseph exercised his office under one of the Hyksos kings;—there remains for a satisfactory conclusion but one fair inference: that the "*many years of famine*" in the days of Baba must exactly correspond to the *seven years of famine* under Joseph's Pharaoh, who was one of the Shepherd Kings. We leave it to the judgment of the reader to form his own opinion as to the probability of this most obvious agreement between two different records of the same extraordinary occurrence. At all events, in this comparison, no one will be able to accuse us of exaggeration or searching after far-fetched arguments. The simple words of the biblical account, and the inscription in the tomb of Baba, are too clear and convincing to leave any room for the charge of a possible misunderstanding.—*From Brugsch's Egypt under the Pharaohs.*

The Hittite Empire.—The Bible is not a mere compendium of history. It is the revelation of a purpose of mercy. In all its unfoldings we have sketches of peoples and things, so far as they concern the great purpose of the book. It often refers to a great people called the Hittites. From the time of Abraham to the Captivity the Hittites move on parallel lines with the chosen people.

We see them carrying out with formal courtesy a shrewd bargain with the father of the faithful. We see their serried line of chariots opposing Joshua on his entrance into the promised land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the harems of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the "kings of the Hittites."

Now, although the Bible is not a mere compendium of history, its veracity is deeply involved in the historic accuracy of its statements; but the Hittites had no place in classic history, and therefore it was supposed by some that the Bible references to them could not be true.

There was a strong presumption that an important people could scarcely have dropped completely out of history, but the strong presumption did not warrant the unscientific conclusion that the Bible narrative was untrue. It was just possible that classic history might be defective regarding a people of whom sacred history had much to say.

On this subject we have reached solid ground. We can now confidently appeal from assertion to certainty. In recent years Egypt and Assyria have been yielding up their secrets to modern research. The veil has begun to lift from off dark continents of history. As soon as the key was found to the hieroglyphics of Egypt and the cuneiforms of Assyria, a mighty Hittite people began to emerge. They appeared chiefly as a nation of warriors in constant conflict with the great monarchies on their borders, but in almost every detail they corresponded to the Hittites of the Bible. Instead of at once admitting that the Bible references to the

Hittites might be true after all, writers in Germany and England declared the story of the peaceful transaction at Hebron inconsistent with the warlike character of the Hittites, and pronounced the story of the panic at Samaria as "not containing a single mark of acquaintance with the contemporaneous history." These views were eagerly clutched at, and have been reproduced in many forms. They may now be seen in survival, in an article by the Rev. T. K. Cheyne, in the current edition of the "Encyclopædia Britannica."

The arguments against the historic accuracy of the Bible, based on its references to the Hittites, are never likely to appear again in English literature. The increasing light from Egypt and Assyria reveals to us, in broad outline and incidental detail, a series of facts, with reference to the Hittites, in perfect harmony with the narratives of the Bible.—*From Preface of Sayce's Empire of the Hittites.*

Summer-School Studies.—This subject is less untimely, just now than some readers of this article may at first suppose. Preparations for next summer's work in various quarters have already been entered upon, while those who propose to become pupils are already making their arrangements to that effect. Prof. Harper, for example, has even now a number of names on his list of persons who wish to enjoy the opportunities heretofore provided at Morgan Park and elsewhere. Much the same is probably true in other cases. Besides this, the question is just now before those interested in biblical study whether summer work of this kind is to be encouraged, and especially whether the means asked for to supply it with a more or less permanent financial basis ought to succeed. Then, further, the summer-school is a marked educational feature of the years now passing. What shall one say of it? What may it imply or foreshadow?

Taking a special form of the general question, the point has recently been made, and properly enough, what need there can be for Hebrew summer-schools, for example, so long as in every theological seminary in the land provision, until recently supposed to be adequate, is made for instruction in this language? The answer is that the provision so made is *not* adequate, and in the very nature of the case cannot be adequate. One fact alone sufficiently settles this point; the fact that save in rare instances the Hebrew taught in seminaries has never taken a sufficient hold of either the scholarly interest or the practical appreciation of students to make it, especially after a few years of ministerial life have passed, of any real value to them at all. In fact, until the recent revival of zeal for this particular line of study, Hebrew had come to be voted almost a useless part of the theological curriculum, while along with this went an ominous decline of interest in Old Testament study itself. Meantime, that work in "higher biblical criticism" which has attracted so much attention was coming to the front, and the likelihood seemed to be that in the cooling of all zeal in this line of study on the part of ministers and ministerial students the "critics" would have the field pretty much to themselves.

This state of things was in some sort unavoidable, under existing conditions. The theological student could give to the study of Hebrew and of Old Testament interpretation only a certain measure of time. He was occupied, as he is still, with a variety of other studies, any one of which might be supposed sufficient for an ordinary mind to grapple with. His mastery of the language was imperfect, made so by the fact that the close drill necessary to the acquisition of any language was in the circumstances impossible; while with his study of Hebrew must be

associated that of interpretation. What kind of progress could a student in the New Testament department of a seminary hope to make, if upon entering he must begin the study of Greek with the very names and forms of the letters?

Now, the new methods in Hebrew study supply a season, during the months of the year in which church-work is less pressing, which may be spent in downright study of the language itself; a resolute grappling with it in the determination to master it, and to acquire ability to use it at pleasure. How much can be done in even a few weeks of time so devoted, experiment has shown. Many and many a man has tried it, and can testify to a result far beyond his own expectation. Of those who avail themselves of these schools, by far the larger number are men who have either studied in former years in seminaries, with the unsatisfactory result above described, or else have, much to their regret, never been able to get any start in Hebrew at all. Even students in seminaries have found an advantage in thus giving a certain amount of time to close study of the language, while free from those diversions of interest, and demands upon time and strength, which the general theological course necessarily occasions.

It should be remembered, besides, that a class of studies now claims attention for which small provision is made in theological seminaries, or anywhere else, save in a few institutions with rich endowments. The whole field of Semitic philology now invites the student, and indeed claims him. A line of research in the study of Assyrian, and the splendid archæological field to which it introduces, is more and more gaining ground. The time is near, if it has not already come, when what was adequate scholarship for a thoroughly trained minister, or at least was regarded as such, will no longer by any be thought sufficient. That ancient world in the far east, with its buried cities and libraries, its world-old monuments and their inscriptions, traced "with iron pen and lead in the rock forever," with even manuscripts older than either Moses or Abraham—that world with whose primitive annals the Old Testament itself is so directly concerned, is now the "new" world. Its resurrection is almost like the discovery of a new continent. The summer-school and other work proposed in the line of which we now especially speak keeps all this in view. We look upon it as a movement full of meaning, and one that should be encouraged by every lover of the Bible, and every one who appreciates the significance of the question asked so long ago, "If the foundations be destroyed, what shall the righteous do?"

As to the question whether a minister's or a ministerial student's vacation might not better be spent in rest than in study, we need only say that even for those who resort to the sea, the lakes, the mountains, or the woods, rest is only another form of activity. Experience has shown that this variety of active occupation need not necessarily be physical; or if in a measure so, still it may be itself varied with mental occupation of a sort to awaken new interest, and try perhaps a new set of faculties, with no danger of injury—with real advantage, in fact. A pastor may go from the summer-school back to his accustomed work, as fresh as if he had spent the four or six weeks in boating or in catching trout; while the probability is that he will have even less occasion to rouse himself to work with the familiar lines of the old hymn—familiar at least, long ago, to some of us,

"My drowsy powers, why sleep ye so?
Awake, my sluggish soul.
Nothing has half thy work to do,
And nothing's half so dull."

—*Dr. J. A. Smith in Chicago Standard.*

◆ EDITORIAL NOTES. ◆

A Correction.—On page 185, line 20, of December number, instead of “Sak-hur” should be read Shikkor.

The Revised Old Testament.—We may expect it in May, 1885. We shall first be supplied by the American agents of the University presses at Cambridge and Oxford. There will probably be fewer independent American editions than there were of the revised New Testament. The Chicago daily, which with so much enterprise published, by telegraph, the entire New Testament on the first morning after its appearance in New York, will hardly undertake a similar publication of the Revised Old Testament.

But what will be the attitude of Bible-readers to this new version? It will receive very much the same treatment, we imagine, that was accorded to the New Testament. It will be accepted by some, by others criticized and put aside. Yet, upon the whole, it will be received more cordially. What basis is there for this opinion? In the first place, it is conceded by all that in the case of the Old Testament there was more room for improvement, and indeed more need of it. This feeling is well nigh universal; and many who regarded the authorized version of the New Testament as satisfactory, and were ill-disposed toward the revised version, will be entirely willing to accept the revised version of the Old. Every thinking man appreciates the fact that the relative advance in Old Testament scholarship since the time of King James as compared with that of New Testament scholarship is very great. And the knowledge of this fact will do much to reconcile even the most conservative to the new translation. Again, much of the hostility to the Revised New Testament was due to the fact that men would not consent to read otherwise than as they had been accustomed, those words and phrases which had become so familiar from long use. While, with some, there will be entertained the same feeling, in reference to certain parts of the Old Testament, e. g., the Psalms and Isaiah, yet this feeling will be neither so general, nor so intense, nor so well-grounded. There is not in the case of many Christians such a degree of familiarity with Old Testament forms of expression as to prejudice them deeply against such changes as will be found to have been made.

It is also true, that public sentiment is not so fixed in reference to these matters as it was four years ago. Whatever may be said of the slowness with which the Revised New Testament is coming into use, we believe that it is *coming*. And all the progress which it has made may be counted as that much gain for the Revised Old Testament. Had the New Testament followed the Old, there would have been far less opposition to it. The wedge which began, four years ago, to enter, has gone deeper than many suppose. The Revised Old Testament has all the advantage which accrues from the position held to-day by the Revised New Testament in the face of prejudice and criticism. A final point deserves consideration.

Old Testament *scholars* will welcome this revision more warmly than New Testament scholars did the New Testament. Where fifty men hastened to exhibit their scholarship by a so-called criticism of the revision of the New, there will be but one who will desire to do this in the case of the Old Testament. The fact is, that outside of the Revision Committee, there are not many, the number can be counted on one's fingers, who will dare to criticize the work of that Committee. The leaders in Old Testament study will welcome the revision, and their example will have a weighty influence.

This revision, in which we are all so deeply interested, for which we have waited so long and so patiently, will present the results of the best Semitic scholarship of our age. It is not the work of any one man. It is not the work of any one class of men. It ought at once to be accepted, in the family, in the pulpit, everywhere. However short it may come of what any particular individual may have desired, it will be vastly superior to the old version. If it were better than the old version, in but a dozen cases, this would be reason enough for its adoption.

When this long-expected book appears, let us pray that the members of the Revision Committee will, individually, accept, in general, the work of the Committee, and not attack with hostile spirit those with whom they have so long labored; and also that, by some divine providence, those brethren, who suppose themselves gifted in these matters, but really are not, may be influenced to remain silent, at least until there has been time to consider fairly the character of the revision as a whole.

How to learn to interpret.—In the December *STUDENT*, something was said concerning Interpretation and Translation. It was asserted, that while by translating a given passage one might learn what had been *said*, there remained the still more difficult task of determining the *thought* intended to be conveyed by the person speaking. As will be seen, the question of translation relates to the field of linguistic study; that of interpretation to a field, much broader, one, indeed, whose limits cannot easily be set. How shall one proceed, that he may learn how to get at the thought of a writer? Or, to put the question in another form, how shall one proceed to teach another *how to interpret*? There are two or three methods in use which may fairly be regarded as inadequate and impracticable:

1) The instructor reads to his pupils long and carefully wrought out dissertations on Hermeneutics. They are told what to do, what not to do. The principles of interpretation are arranged in logical order. Hair-splitting distinctions are made between this and that. A multitude of details are presented for consideration. Rules, covering every imaginable case, are prescribed. And yet, notwithstanding all this information, the student is at a loss to know how to proceed to the actual work of interpretation. Indeed he does not proceed. Nor can he, so bewildered is he by what has been told him.

2) The instructor dictates page after page of so-called exegesis. He seeks by this, first to teach his students the only correct interpretation of the chapter or book thus considered; secondly, to teach them, by the example, which he thus furnishes them, how to interpret for themselves other portions of Scripture. The exegetical notes thus obtained by the student are carefully laid aside. There is

little use for them in the future, since similar material, probably as good, and certainly in a much more convenient shape, is at his command. The second aim of the instructor in this work is a fruitless one, because the notes given present the results of his work and not the method adopted by him to secure those results; and also, because the student never gains a familiarity with them which will make it possible for him to receive the help desired.

3) A third unsatisfactory method may be mentioned. By this method, the instructor announces certain general principles, and a certain routine of work. A passage is assigned to each for investigation. The student is expected to gather, from every possible source, whatever material he may find, to arrange it in such manner as may seem to him most satisfactory, and to present it for criticism in the class. But this method may be criticized (1) on the ground that much time is necessarily lost by the student in his ignorance as to what material he needs and as to how and where he may get it, time which would not be lost, if at the beginning he were shown how to do the work; (2) on the ground that the work of the student, when so large and so indefinite a task is assigned him, is hurriedly performed, and is, consequently, injurious rather than helpful; and (3) on the ground that no instructor has sufficient time in which to criticize such work in a satisfactory manner before the class. While a superior student may profit by this method, the average student will gain little or nothing that is of value.

4) We venture, now, to propose a fourth method, which seems to combine all that is good in the other methods without including their defects. It will be well to distinguish the steps in this method: (1) Let a verse or a passage be selected by the instructor, the working out of which will bring to light as many as possible of the principles of interpretation. Let this verse or passage be worked out, in all its details, by the instructor, in the presence of the students. Let him not merely announce his work, but let him show how he obtains his material, and how he uses it. Let the work be done closely, each student following it minutely, and noting the various steps. (2) Let a second verse or passage be selected, and treated in the same manner as the first, except that here the student, guided by the instructor, may share in the work. With a third, and a fourth, and, if there is time, a fifth verse or selection, let the same plan be followed. (3) Now let both instructor and student proceed to formulate the results of this work. Let each principle, which has come up, be compared with other principles, and thoroughly comprehended. Let these principles, now that they have been discovered,—and the instructor should, so far as possible, allow them to be discovered by the student,—be arranged in logical order. If the material used has not been sufficient to furnish all the more important principles, let other selections be made and studied. (4) It remains only to apply as widely as possible the principles thus learned. The student has been shown how to proceed; he has been taught the principles. Let him now proceed upon his own responsibility, in accordance with the principles which he has learned. Selected passages may be assigned to all the class, and after some practice to individual members. The results of the class-work should be criticized in the class; the results of the individual work may be criticized privately.

By this method, we are persuaded, men will learn how to interpret. What is it, at first, that is more desirable, a knowledge of the meaning of a given verse, or a knowledge of what to do in order to get at that meaning? No one will deny

that the latter is by far the more important. That method, therefore, which fails to accomplish this end is a failure. That our ministers have not been properly trained in this particular, will be evident, at once, to any one who will seek to find a connection between the sermons which from time to time he hears preached, and the texts on which these sermons are supposed to be based. That ministers and Bible-teachers need this kind of training, that they are unable to do the work, divinely assigned them, in a satisfactory manner without this ability, is clear to all.

Many men must learn to interpret without the aid of an instructor. Let them follow the method here proposed. Having selected a good example of interpretation, examine closely the different parts of the same. Analyze it and satisfy yourself as to each step in the process. Take another example, and another, until you have gathered *for yourself* material from which to formulate *for yourself* the most important principles. Verify the results of your work by references to an authority on the subject. Then apply the principles, working out results carefully, not hurriedly. These results may be submitted to others for criticism.

Do not suppose that by reading through, or even by memorizing a treatise on hermeneutics, you will know how to interpret, any more than by memorizing a grammar, you will know how to translate, or by memorizing a work on homiletics, you will know how to preach. There is a rational order of procedure, in the acquisition of every kind of knowledge. Why is it not well to follow this order?

→BOOK ❖ NOTICES.←

JEWISH LAW OF MARRIAGE AND DIVORCE.*

The Jewish law of marriage and divorce is a law of historical growth. It is a part of the large and widely ramified talmudic and rabbinic system. This whole system has its germs and roots in the laws of the Torah. But as times changed and circumstances altered, and as new conditions of life came into existence, it was more or less clearly felt that the ancient Mosaic Law was partly insufficient, partly ill adapted for the new life, and that new laws were required, better adapted for this new life. Remedies had to be looked for. Traditional customs, inherited from former ages, which in the course of time had become a sort of Common Law, were now made a part of the Statute Law of Israel. By hermetic arts, large numbers of new regulations and legal provisions were deducted from, and based upon the letters of the law of the Pentateuch. It cannot be denied that also considerable portions of the Talmudic Law, though ostensibly deducted from the Law of the Torah, had gradually come over from Greek, Roman, and Persian law-systems,—proof for which can easily be furnished by anyone who makes comparative studies concerning points under consideration. In this wise the intricate and all-regulating Law of the Jews grew. Only the relentless persecutions of the Jewish people and the indescribable sufferings of the same during the Middle Ages could stop the further growth and organic development of the Law. Certain parts of the same could, of course, only be studied theoretically, as, in consequence of the dispersion, these parts could practically not be applied any more, so, for instance, the laws concerning the ritual of the temple, the criminal laws, and so forth.

Where are the sources for the study of this Law ?

Rabbi Juda, surnamed the Prince, made towards the end of the second century a systematic collection of the then existing laws, including also in this collection those laws which already in his time had been antiquated. For it was held that these old laws were but in abeyance, that *de jure* they were still valid, and that in a future time they would actually become again living laws. The work of Rabbi Juda is called the *Mishnah*. It is the fundamental work of the whole talmudic literature. In the schools and academies of the Jews in Palestine, as well as in Babylonia (Persia), the *Mishnah* was taken up as a kind of text-book. The discussions upon the texts of the *Mishnah* which had taken place in the Jewish schools in the third, the fourth, and the fifth century, were collected, and these collected discussions constitute the main substance of the two *Gemaras* (or *Talmuds*, in the narrower sense of the word), of the Jerusalem Talmud and the Babylonian Talmud. To the uninitiated, the Talmud is a labyrinth in which he will soon lose his way if he has no good guide. No systematic order is there in treating the various subjects. A certain point is commenced to be discussed, but

* THE JEWISH LAW OF MARRIAGE AND DIVORCE IN ANCIENT AND MODERN TIMES. By Dr M. Mielzner. Cincinnati: Bloch Publishing Co., 1884, pp. 149. Price \$2.00.

unexpectedly or accidentally another one happens to be touched, and the discussion "goes off in a tangent." Besides *Halakhah* (law), the *Agadah* (parables, ethical sayings, histories, folklore, etc.) fills many pages, aye, whole chapters in the Talmud.

In the volumes of the Talmud, and in some other books which originated in the Talmudic period, and which properly belong also to the "talmudic literature," the sources of the Jewish law are found; consequently also the sources of the Jewish law of marriage and divorce.

In later times, the halakhic portions as well as the agadic portions of the Talmud were often extracted from the main work. The halakhic abstracts, of which alone we can give here a very brief account, must be divided in two classes: one class following the order of the talmudic tractats, the other class dividing and subdividing the laws in accordance with a preconceived logical plan and presenting them in the forms of modern codes. Of the former class we mention, as the most important digests of talmudical law, the following two: the abstract made by *Isaac Alfasi* (11th century), and that made by *Asher ben Yehiel* (14th century). Of codifications, three have become particularly distinguished, viz.: the code *Mishneh Torah* (or *Yad Hahazugah*) by Moses Maimonides (12th century); the *Arba'ah Turim* by Jacob ben Asher (14th century); and the *Shulhan Arukh* by Joseph Qaro (16th century). Each one of these five great juridical works has had many annotators and commentators, and many of the commentaries were again commented upon by supercommentaries. Special parts of the law were furthermore independently treated in numerous bulky volumes, legal opinions and decisions were written and published in exceedingly large numbers by learned jurists and Rabbis,—but we should rather not say "by jurists and Rabbis," it would probably be more correct to say "by jurists or Rabbis," for "jurist" and "Rabbi" were in former times, when the Jews had to a certain extent their own jurisdiction, almost synonymous terms in the Jewish diaspora. In literal truth it can therefore be said that the law literature of the Jews comprises thousands of volumes. This brief outline must suffice here.

Dr. M. Mielziner, Professor at the Hebrew Union College in Cincinnati, has undertaken the praiseworthy work of furnishing the English speaking public with a small, yet comprehensive book on the Jewish law of marriage and divorce. Prof. Mielziner is a very erudite talmudist, and in concise manner and good order he has stated in his book recently published, the most important points thereof. It is not likely that very many of the non-Jewish or Jewish students in America can gather information from the primary sources, which are so difficult to master. They will therefore thankfully accept the reliable guidance of Prof. Mielziner. In his book the author speaks first of the view taken by the Bible and by the Talmud of the ethical character of marriage; and then he treats of polygamy and monogamy; of prohibited degrees of affinity according to the Bible and according to talmudical extensions; of intermarriage with non-Jews; of the so-called levirate marriage; of marriages especially forbidden to the Ahronides; of the qualifications to contract marriage; of the form of concluding marriage; of marital rights and duties; of the dissolution of marriage by death, or by divorce, etc. And incidentally the author comes to speak of several other points of the Jewish marriage law.

The learned author makes here and there some attempts to employ historical and comparative methods, but in the main he makes dogmatic statements.

But now-a-days students of such a subject are not satisfied to learn what the law *is*, they want to learn more, they want to follow the *development* of the law from century to century, from stage to stage, they want to know how the law *became* a law. It would also have been very interesting and instructive if Dr. Mielziner had made some comparisons with the corresponding laws of the Qaraites and of the Samaritans, the more so as their laws are also "Jewish" laws.

Some special points invite for critical counter-remarks, and here and there the author is probably in error. But *THE OLD TESTAMENT STUDENT* is hardly the place to enter into minute criticisms of the details of this book.

Taken altogether we would recommend the book as the best of its kind in the English language to those who desire to know what the Jewish law on marriage generally was, and what it still is in large parts of the world. In America and in Western Europe there are now many who would not accept and would not actually apply *all* these laws. Even some of the most vital points are now disputed by some and openly disregarded. Whether by right, or not,—this cannot be discussed here, for this concerns inner-Jewish questions. B. FELSENTHAL.

JEWISH LAW OF MARRIAGE AND DIVORCE.

The author of this work is professor of the Talmud and of the Rabbinical Disciplines at the Hebrew Union College in Cincinnati and shows himself well qualified for the task which he has undertaken. The whole is treated in sixteen chapters, viz., I. The Marriage Relation, according to the ethical doctrines of the Bible and the Talmud; II. The Sources of the Jewish Marriage Law; III. Legal view of marriage; IV. Monogamy and Polygamy; V. Consanguinity and Affinity; VI. Prohibition in consideration of chastity; VII. Prohibition on account of religious and other considerations; VIII. Temporary impediments; IX. Qualification to contract marriage. The last five chapters the author puts under the general heading of *Prohibited Marriages*. Chapters X., XI. speak of the form of marriage in ancient and modern times; XII. of the offspring of lawful and unlawful marriages; XIII. of husband and wife; XIV.—XVI. speak of *the dissolution of marriage*; XIV. by death; XV. by divorce; XVI. the Jewish law of divorce in modern times. The last ten pages are occupied by the index. Such is an outline of the book before us which grew out of lectures that the author delivered before the Senior Class of the Hebrew Union College. There is no doubt that this book will be welcomed by a great many, who have no access to Ginsburg's elaborate article in Kitto's Cyclopædia s. v. *marriage*, or to the same matter in McClintock and Strong's work, which is more elaborate than the matter found in Mielziner. What makes the latter's work valuable is the fact that the author has given extracts from the minutes of Jewish synodical assemblies and the opinions of some prominent rabbis on some marital points. But these decisions are good only as far as they go; they are not the expression of Judaism but of a Reform party, which is remarkable for its inconsistency; for whereas it rejects the tradition of the rabbis, yet when it suits the purpose, the very same rabbis are petted. Be this as it may, the merit of the book before us consists not only in the systematic arrangement and popular treatment of the material, but also in the special notice which it takes of all the questions which have arisen in modern times concerning the Jewish Law of Marriage and Divorce, and of all the resolutions which have been passed in the last forty years by the various Rabbinical Conferences

and synods for the purpose of bringing some of the provisions of this law into harmony with the changed circumstances of our time. Moreover, in the notes, proper attention has been paid to the provisions of the Common Law and the laws of the various States of the Union on the subject, so that the relation of the Jewish law to the law of the land is in some cases more clearly exhibited.

The literature, the author seems to have quoted but not in full. We have missed the references to the following articles: *Die Levirats-Ehe, ihre Entstehung und Entwicklung* by Geiger, in his *Juedische Zeitschrift* 1862, p. 19 sq., and by Wechsler in the same review, p. 253 sq.; *Dispensation von der Schwagerehe und Weigerung der Unmuendigen* by Geiger, l. c. 1863, p. 88 sq.; *Synodalarbeiten ueber die das Ehegebiet betreffenden Vorschläge* by Geiger l. c. 1870, p. 84 sq.; the articles s. v. *Ehe* etc., in *Hamburger's Real-Encyclopædie* l. p. 255-264. The author writes Issrels and not Isseries; apochryphal for apocryphal; the Talmudic quotations are not very careful. Does the author expect that the reader will run over the two columns e. g. of Gebamoth 63 in order to find out whether the quotation on p. 18 is correct? On p. 37 the treatise Yebamoth is quoted as p. 21 (?) which no Talmudic scholar does - since the Talmud has no pages but foli s each having two columns, commonly designated as *a* and *b*. Without going into details, we would call attention to the very high price of this book of 149 pages for \$2.00.

B. PICK.

THE LAND AND THE BOOK.*

But few of us may grasp the staff of the Palmer, and do pilgrimage to Holy Land. Our foot may never tread by blue Galilee, nor trace the winding path over Olivet. Yet we may, and should, be at home in Palestine; familiar with its ruins as with those of our own state, or our own country. We may not go to them, but they may come to us, on the page of the scribe, the canvas of the artist, and the plate of the photographer. Probably no work yet issued can so nearly take the place of actual vision of these scenes, as that whose title is given above.

The outline of the work is briefly as follows. The author and an imaginary compaignon de voyage undertake two leisurely and extended tours. The first, which forms the basis of the volume upon Southern Palestine and Jerusalem, begins at Joppa, and crossing the plain of Sharon, follows the eastern edge of the plain to Æhlit. The course is then southerly, along the sea-board to Apollonia, thence zig-zag through Sharon and Philistia to Gaza, whence a fairly direct route is held to the fords of the Jordan, the tour finally leaving author and reader in Jerusalem. Antipatris, Dor, Caesarea, Lydda, Askelon, Gaza, Hebron, are among the places made prominent by the travellers.

The second tour, described in the volume on Central Palestine and Phenicia, makes Jerusalem the starting point, and pushes its way north midway between the Jordan and the Mediterranean, thro' the hills of Judea and Samaria, to Endor; then fetches a westerly circuit, taking in Carmel and Acre Ptolemais, returning to Tabor, just north of Endor, whence the way lies by Galilee and Merom and far up to the spurs of Hermon. After a long detour southward almost to Galilee's shore, the course is laid north and west for Tyre and Sidon, at which latter city

* THE LAND AND THE BOOK; comprising Southern Palestine and Jerusalem, and Central Palestine and Phenicia. 2 vols. By W. M. Thomson, D. D. 270 Illustrations and Maps. New York: Harper Bros. Pp. xx, 592, and xxiv, 689. Price \$6.00 per vol.

the journey ceases. Mizpeh, Gideon, Bethel, Shiloh, Gerizim and Ebal, Nazareth, Tiberias, the Horns of Hattin, are on the line of march.

As our travellers pursue their way, or rest at evening in their tent, they discuss the scenes thro' which they pass, the ruins of ancient cities, the natural phenomena, the flora and fauna, the customs and habits of the people. It is this discussion that the reader has, and a motion and reality is imparted to the work which no other form of composition could so well afford.

The central idea of these volumes is well expressed in their title, "The Land and the Book," the Land of all lands in its bearing upon the Book of all books. Says the writer, "The Land and the Book constitute the all-perfect text of the Word of God, and can best be studied together. To read the one in the light of the other has been the privilege of the author for more than forty years and the governing purpose in publishing is to furnish additional facilities for this delightful study to those who have not been thus favored."

The printer and the engraver have performed their part well. The clean typography and heavy, toned paper, make perusal delightful, and the illustrations with which both volumes are thickly strewn, are all that could be desired. The work, in its matter and manner, is well worthy the high esteem it has already won.

THE SCRIPTURAL IDEA OF MAN.*

The six lectures of which this book consists were delivered by Dr. Hopkins before the theological students of Princeton. Being gotten up, therefore, for auditors rather than for readers, they might be expected to have the merits and defects of discourse. It will not surprise us if smoothness is sacrificed to force of expression. For example, there is more force than elegance in the following sentence, which occurs in the fifth lecture: "Our Savior called men serpents and vipers; an apostle said: Beware of dogs; and if we may believe men as they sometimes speak of each other, they *are* dogs, and puppies and asses, and even skunks." In a book of this character, however, literary elegance is a secondary consideration. Perspicuity is the prime prerequisite. Terms must be used without ambiguity. This it seems to me is pre-eminently the case in whatever book Dr. Hopkins produces. He is careful to know what his terms really mean, and he is strict in his adherence to their true signification. Take, for instance, the word *right*, which has been involved in so much obscurity by many able intellects, but which the fourth lecture—on the moral nature—so deftly lifts out of the mire of metaphysical profundity, and places in its true common sense relationship.

"Right," he says, "pertains to actions and to conduct. As thus used, the word *right* has two senses. In the one it means conducive to the end in view, whether that be good or bad. In the other it means morally right. In the first sense the word indicates a quality inherent in the thing to which it is applied, as the right road, the right rule. The road, the rule, the act, the conduct, is conducive to the end in view. In the second sense the word is wholly figurative, and does not express a quality in the thing to which it is applied. This we see the moment we analyze our thought, and yet there has been a general and most misleading impression that acts and conduct have inherent in themselves a moral

* THE SCRIPTURAL IDEA OF MAN. Lectures on the Stone Foundation. By Mark Hopkins, D. D. New York: C. Scribner's Sons. 5x7½, pp. 146. Price \$1.00.

quality. But evidently there is no more a moral quality in what is called a moral act than there is a criminal quality in what is called a criminal court, or a joyful quality in what is called a joyful occasion. The morality, the criminality, the joyfulness, can be only in persons. Hence, while the meaning of the word right, in its first sense, expresses the quality of an act as conducive to an end to which we look forward, its meaning in the second sense is expressive, not of any quality in the act itself, but of the source of the act to which we look back." What a relief to the practical mind to learn that he need not dive into the depths of the pure intellect for an elucidation of the idea of right, the most important of all our ideas for time and for eternity. The way-faring man, though a fool, need not err therein; since he has but to know himself as having ends in view, and as being under obligation to conform his conduct to these ends, so that the highest of them will be most perfectly realized. Under the clear-headed guidance of Dr. Hopkins, we learn something that is well defined and practicable.

But what is the Scriptural Idea of Man? We are told at the outset of the first lecture. "So God created man in his own image, in the image of God created He him." Gen. i., 27. It follows, then, that, as man came from the creative hand of God, he and God are alike; so that, when a study of man's nature reveals to you what is in him, it makes known to you at the same time what is in God himself, inasmuch as God created man in his own image. This likeness to God is brought out in the second lecture. It also in the main lays out the ground for the following three lectures in this way. Certain characteristics inhere in man which are not to be found in any thing which had previously been made by God. It is in these respects that he is in the image of God. In general terms, what are the characteristics which distinguish man from the creation which preceded him? They are reason, feeling, will, causative power, and obligation. "These differences [between man and the creatures below him] are found mainly, first, in the intellect of man, regarded as rational; second, in his moral and spiritual nature; and third, in his freedom, including the great fact that man is, and the brute is not, a proper and responsible cause. * * So long, therefore, as man continues to be rational, moral, and free, and hence capable of knowing God, he will be in his image; and when he ceases to be rational, moral and free, he will be no longer man."

The first lecture dwells upon creation, especially as distinguished from evolution. Here comes in the great law of the conditioning and the conditioned. According to it one advance after another is accomplished in the works of God by "a process of building from without, in which that which is below is a condition, but not a cause of that which is above."

The last lecture considers man in his present state, as sinful and corrupt, still retaining "the image of God in his natural attributes, so far that God is his Father and yearns over him," but having "lost the moral image of God." It shows us how that moral image is restored in the man Christ Jesus, and in the regenerate humanity of which he is the head.

The book is replete with suggestiveness. It ought to be particularly valuable to ministers, as its scriptural allusions and quotations will afford him texts and hints at fruitful plans of sermons. It will also, as it seems to me, be exceedingly helpful towards the formation of a right system of psychology. Moreover, it is pleasant reading. One is not caught at every few pages in a quagmire of metaphysical uncertainties and ambiguities. In short, it is just what might be expected from Dr. Hopkins.

J. W. P.

❖ SEMITIC ❖ AND ❖ OLD ❖ TESTAMENT ❖ BIBLIOGRAPHY. ❖

AMERICAN BOOKS.

- Cyclopædia of Biblical Theological and Ecclesiastical Literature. Prepared by Rev. John McClintock, D. D., and James Strong, S. T. D. Supplement, Vol. I. A-Cu. 9½x6, pp. v, 993. New York: *Harper & Bros.*
- Uncanonical and Apocryphal Scriptures. With Introductions by Rev. W. R. Churton. New York: *J. Whitaker*. Pp. 607.....\$2.00

FOREIGN LITERATURE.

- BARKER, P. C. Chronicles: exposition and homiletics. Pulpit Commentary. London: *Paul, Trench & Co.* Pp. 482.....15s.
- BONNET, E. Les découvertes assyriennes et le Livre de Genèse. Paris, 1884. Pp. 118.....2s.
- CHARMES, G. Voyage en Palestine, impressions et souvenirs. Paris: *C. Levy*. Pp. VII, 336.....3f.50
- LENORMANT, F. Les origines de l'histoire d'après la bible. Tome II. 2^e partie. Paris, 1884. Pp. 394.....7s. 6d.

RECENT ARTICLES.

- WELTON, D. M. Jehovah the Strength of his People: Reflections on the 29th Psalm. *Canadian Baptist*, Nov. 20, '84.
- MUNHALL, L. W. Modern Jerusalem. The Inhabitants Thereof. *Episcopal Recorder*, Dec. 18, '84.
- PICK, B. Extracts from the Midrash Rabboth illustrating the Scriptures. *Homiletic Monthly*, Dec., '84.
- Pithom vs. Moeris. I., II., III. *Independent*, Dec. 11, 18, 25, '84.
- BUDGE, E. A. Nebuchadnezzar, King of Babylon. On recently discovered Inscriptions of this King. *Journal of the Victoria Institute*, 1884.
- SUPER, C. W. Recent Criticism of the Pentateuch. *Northwestern Christian Advocate*, Dec. 17, '84.
- BRISTON, G. R. The Value of the Old Testament Scriptures. *Sunday School Times*, Dec. 20, '84.
- STEBBINS, R. P. The Hebrew Prophets, No. VI. *Unitarian Rev.*, Dec., '84.

REVIEWS.

- BONNARD, J. Les traditions de la bible en vers français au moyen âge. *Lit. Centralblt.*, No. 46, '84.
- BUDGE, E. A. W. Babylonian Life and History. (By T. Tyler.) *The Academy*, Oct. 4, '84.
- COOKS, F. C. The origins of religion and language. *Westminster Review*, July, '84.
- SCHRADER, E. Die Keilinschriften und das Alte Testament. (By F. Brown.) *Amer. Journ. of Philology*, Vol. iv., 3.
- THAYER, A. W. The Hebrews and the Red Sea. (By K. Budde.) *Theol. Literaturzeitung*, No. 24, '84.
- WRIGHT, W. The Empire of the Hittites. (By J. A. Johnson.) *Christian Union*, Dec. 25, '84.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. IV.

FEBRUARY, 1885.

No. 6.

THE CENTRAL PROBLEM OF OLD TESTAMENT DISCUSSION.

BY PROFESSOR GEORGE H. SCHODDE, PH. D.,

Capital University, Columbus, O.

In our own day and decade the Old Testament is the cynosure of all eyes in the theological world. The negative and destructive criticism, which attempted in the shrewd hypotheses of Baur and his Tuebingen school to rob the New Testament religion of its founder and historical foundation, has now turned its direful eye on pre-Christian revelation, and endeavors to create the havoc in this department which it failed to effect in the New Testament field. Accordingly the debatable ground between conservative and advanced theologians, between the adherents of traditional views and the constructors of new theories, is the volumes of Moses and the prophets. To understand and explain these as to their origin, character and contents is the burden of most biblical discussion at present, the ultimate aim being a correct reproduction of the historical and religious development of which these books are the records. It is a mistake to think that the analysis of the Pentateuch and the adjustment of the various strata considered as being its constituents, are the chief and ultimate aims of Old Testament debate. It is true that the Pentateuchal sphinx must have an answer to her riddle before any true idea of the process in the Old Testament development can possibly be attained. But the real point under discussion is not the composition and age of the five books of Moses; this is not an end in itself, but is merely the means to an end. The real problem, lying back of all special studies and examinations, is a general one, namely the character of the Old Testament religion and the manner of its origin and growth. The examination of the Pentateuch finds its importance only in so far as it contributes toward an intelligent answer to this problem. As it

happens, in this case, to be an important factor in the decision of the matter in question, its discussion has been made somewhat prominent. But in reality the whole Old Testament has been and is put under the critical microscope, because its whole contents must contribute to the solution of the difficulty. The central problem of Old Testament discussion is not merely, nor ultimately the critical or exegetical examination of this or that special book, but it rather covers the whole range and field of Old Testament literature, and the object is to learn what manner of a religion it was which Israel entertained and of which these books give us the only and sole information.

Of late a new view on this important point has been set up and ably defended by a number of advanced scholars in Europe, chiefly by the Dutch professor Kuenen and the Germans, Wellhausen and Stade. We must not in this connection confuse two things. Not all those who, with these scholars, consider the Elohist with his Levitical system and ordinances as the latest element that entered into the composition of the Pentateuch or Hexateuch, nor all who thus put the law at the end and not at the beginning of the Israelitish development, are to be regarded as advocates of the new and radical views in regard to the religious growth recorded in the Old Testament. Delitzsch, too, considers the Elohist as the latest constituent of the Pentateuch, although he places him before and not during or after the exile, as is done by the majority of critics at present; Robertson Smith agrees with Kuenen as to the chronological order in the Pentateuchal stratification; but both these scholars would and do abhor what is technically called Wellhausenism or Kuenenism. For by these terms we do not understand the revived Vater Vatke-Graf theory of the composition of the Pentateuch, in arranging it in the order of Book of Covenant, Jehovist, Deuteronomy, Elohist, but rather the extreme and revolutionary hypotheses which Kuenen and Wellhausen, followed by Stade and others, build, partly on this view of the Pentateuch, and even more, on the exegesis of a number of passages in the prophetic and historical books. This hypothesis is simply the claim that the religion of Israel, as recorded in the Old Testament literature, is naturalistic in origin, character and growth. It is an attempt, artfully conceived and shrewdly managed, to expel God from Israel and from Israel's history. The theories of those, who have in late years been constructing the new science of comparative religion claim for all religions a growth from original fetishism to polytheism, and in the case of Israel to monotheism, through natural growth and the unfolding of natural factors. It transfers the idea of development, so potent in the natural sciences, to the sphere of religion. Into this scheme

and Procrustian bed the Old Testament religion as always understood by the church will not fit. Accordingly, *nolens volens*, the documentary accounts of this religion must be so analyzed and interpreted as to produce a record in harmony with the theory of the growth of all religions. Kuenen starts out with the denial of all and every divine element in Israel's history. In his chief work, *De Godsdienst*, he says, "Judaism and Christianity belong to the principle religions, but between these two and all other religions, there is no specific difference." "Of the different religions that of Israel is one, nothing less but also nothing more." This he calls his "standpoint," and it is, of course, in fact begging the whole question in advance, as his statements virtually include the very thesis he wants to prove. He and his adherents claim that up to the time of the eighth century before Christ the religion of Israel was scarcely in any respect different from that of their Canaanitic neighbors; that through the activity of the prophets at that age, and in later times the priests, those religious ideas and forms of worship which are commonly regarded as having been the old possession of the people from the beginning of their national existence, and are thought to constitute the peculiar and distinguishing features of Israel's religion were, in a natural manner and without the intervention of any divine revelation, unfolded and gradually brought to be accepted by the people; that all the stories, traditions and writings of earlier days were so changed and worked over as to make this latterly developed religious scheme appear as having been the true primitive religion of the people given them by their God, but that in this reconstruction of the records enough indications were left to show what the real character of the ante-prophetic religion had been, namely, a natural product of the Israelitish mind gradually unfolding into the prophetic monotheism and levitical worship. The dividing line in this growth is the prophetic announcement of the eighth century, and the great debatable ground between the two schools of criticism is the religion of the period before that date.

Over against the views of this school, conservative writers make it their aim to prove that such is a totally false conception of the religious growth in Israel; that the eighth century is not such a radical dividing line, and that, in essence and character, the Mosaic religion was virtually the same as that of the prophets, and that the records so state it to be. Naturally the debate of such a general, and far reaching proposition involves the discussion of a number of minute points in exegesis and isagogics. The collection and discussion of the facts in the case, from which the conclusion as to the real character of the Old Covenant religion must be drawn is a work of no mean propor-

tions, and there are but very few who really have a right to speak a decisive word in this discussion, however many may think they have this right. The debate on this question has become a veritable labyrinth, and anyone who will undertake to furnish the student with an Adriadne thread to guide him to the light of day, must be considered as a friend. Such a benefactor and guide we have in the little book of a Leipzig privatdocent, Dr. F. E. Koenig, entitled, *Die Hauptprobleme der altisraelitischen Religionsgeschichte*, Leipzig, 1884. The author is already favorably known through his *A. T. Offenbarungsbegriff*, and his Hebrew grammar, as an exact and industrious student of the Old Testament religion and language. He is especially adapted for just such a work, as he does not oppose a radical conservatism to a rabid rationalism, but, as far as the composition of the Pentateuch is concerned, stands exactly where the new school stands, and hence combats its views from their own standpoint. His little work is a model of telling and searching criticism. There are probably few books that contain more solid facts and arguments to the square inch than does Koenig's pamphlet. His line of argument is an excellent one. Even on the supposition that the historical order of books is correct as claimed by Kuenen, Koenig shows that then these records also speak decidedly for the traditional views. His argument is first of a formal character, asking, what, according to the records, was the recognized religion in Israel in the so-called ante-prophetic period. After an examination of the passages and facts that have come into consideration, he concludes that whatever may have been the idolatry of many in Israel, the legitimate religion of Israel, the religion recognized by the leaders and by the people too as the true and correct worship, was virtually and in kind the same as that of the prophets, was not a natural product, not a fetishism, nor a polytheistic worship, but the recognition of the one true God Jehovah as Lord over all. As a result of a negative and positive argumentation, he concludes that the formal principle in Israel's early worship was the same as that of later prophecy and is recognized to be such by the latter. Then he passes to what he calls the "real" argument, that is, he takes up one after the other the points urged by the advanced reconstructionists from the Old Testament to prove their hypothesis. He does this in reference to the date when the worship of Jehovah was introduced into Israel; to the character of this worship as having been a numerical and ethical monotheism from the start, and never polytheistic; to the command of this worship forbidding all outward representation of their God, showing that Jehovah was never legitimately worshipped as a bull, or in the form of the Ephod; to the character of this wor-

ship as never having demanded any human sacrifice—in short, point for point is taken up and shown to furnish no, or only a seeming basis for the new views of Israel's religion. All conservative readers may not be satisfied with all of Koenig's conclusions, as, *e. g.*, when he admits that *Baal* was at one time a name for Jehovah, or that even some of the earlier prophets admitted the existence of other gods besides Jehovah. But the work as it stands is one of exceptional merit, and has great value not only in giving the reader an excellent birds-eye view of the whole Old Testament field, on which the battle of criticism is being fought, but also in furnishing him with keen and sharp weapons against the destructive attacks of the development theorists. His little work is a store-house of solid information on the very subjects that now are the principle topics of debate in the theological world. It shows, too, that lawful criticism of the Bible books does not injure them or their fair reputation, but only strengthens their authority and makes their truth all the more emphatic. Fair criticism can only advance biblical science.

STUDIES IN OLD TESTAMENT HERMENEUTICS.

BY PROFESSOR MILTON S. TERRY, S. T. D.,

Garrett Biblical Institute, Evanston, Ill.

II.

The importance of drawing a line between what is clearly written and what is only dimly indicated, may especially be seen in discussing matters of biblical doctrine. We have shown that it is prejudicial to the interests of true exegesis to dogmatize where several different interpretations are possible, or allowable. The biblical exegete must be a philologist and a grammarian, and he should possess so nice a faculty of distinguishing the possible from the probable, and both possible and probable from the certain, as to guard himself against positive assertions, where only tentative and qualified conclusions are in place. We lose our respect for one who can affirm a judgment on the meaning of a disputed word with as great assurance as on one that was never the subject of doubt or uncertainty. The Scriptures contain many words, the exact import of which it is now very difficult to determine. Some of these words, as we have seen in the case of *Maaloth*, may be explained in divers ways, and a careful examination of reasons for and against any one particular explanation should at least suggest

the propriety of avoiding the habit of pronouncing judgment on such matters with an air of assurance. The contrary habit of hesitating, of declining to accept or express any opinion, of so nicely balancing a variety of arguments as to feel that more than one view has a right to be heard, is what we have called an agnostic principle of Hermeneutics. The expression is not, perhaps, a happy one, but it may serve a useful purpose. What we desire to emphasize is that there are many portions of Scripture on which it is unseemly for any expositor to speak with authority, as if assuming to end all controversy. This principle is especially to be kept in view when we approach the discussion of mysterious doctrine. The profound questions of the origin of matter and of life, of death and resurrection, and, indeed, of all that is included in the range of biblical eschatology, are of this mysterious character. If anywhere in all the records of divine revelation we need a *science* of interpretation, it is here, and one of its first principles should be the modesty which becomes all inquiries into holy mysteries. It is one of the beautiful sayings of Rudolf Stier that "where exegesis perseveringly disputes which of the two views of a passage capable of two senses is correct, it is generally found that both are one in a third deeper meaning, and that the disputants in both cases have right and wrong in their argument."

The true interpreter will welcome light from whatever source it may come to him, and will weigh arguments for or against an opinion with the utmost care, having no object in view but the knowledge of the truth. If the doctrine of the resurrection of the body was unknown to the Israelites before the times of the exile, he should have no motive or desire to conceal such a fact; if, on the contrary, it was an ancient and wide-spread belief, held not only by the Hebrews but also by other great nations of remote antiquity, he should be just as ready to allow full weight to all valid evidence of such a belief. No possible good can come from ignorance or error in such matters, nor will advance be made in sound investigation by ignoring the validity or force of any arguments which are pertinent to a question in dispute.

Let us, for illustration, examine two passages of the Old Testament, which have been for centuries cited as dogmatic proof-texts of the resurrection. One is Job's famous confession of faith (Job XIX., 25-27), into which Jerome's version long ago read the words *Redemptor*, and *in novissimo die*, and *de terra surrecturus sum*, and *rursum circumdabor pelle mea*, and *in carne mea*. This explicit teaching of the resurrection appears in the English Authorized version, especially in its use of the unauthorized words *day*, *worms*, and *body*, which the translators supplied. Its frequent use in burial services has made this

version very familiar to the English-speaking world, so that with multitudes it has become a cherished formula of Christian hope. Job's words, however, may be thus put into English :

And I, I know my Avenger lives,
 And afterwards (or, at last,) upon the dust he will stand.
 And after my skin—they have destroyed this—
 And from my flesh I shall behold Eloah;
 Whom I, I shall behold for me,
 And my eyes shall see, and not a stranger.

This is manifestly a strong and ardent expression of confidence, overflowing with intensity of emotion, and to our Christian ears it seems quite plausible to say : By his *Avenger* Job meant the Messiah, our great Redeemer; the mention of the *dust* in connection with the words *and at last* naturally suggests the resurrection of the last day, when those who sleep in the dust of the earth shall arise from the dead ; the implied destruction of *skin* and *flesh* confirms this thought, and as the speaker contemplates beholding Eloah with his own *eyes*, we may well believe that the words *from my flesh* mean in the risen or resuscitated flesh of a glorified body,—as of one looking out of the windows (Canticles II., 9) of his new house from heaven (2 Cor. v., 2): It has often been urged (1) that the language of the passage is capable of such a meaning; (2) that such a confession would have been most appropriate for Job at that time of bitter trial, as affording him the highest possible consolation; (3) that if he had any knowledge of the doctrine of a final resurrection, or any faith in the doctrine, some such expression of it would almost certainly have found a place in his discourse; and (4) that the importance which he attached to these words, wishing to have them inscribed on the enduring rocks, favors the deeper meaning.

Whatever force this interpretation and its arguments may have should be readily conceded. It is not without reason that a great number of the most eminent divines have maintained the view just given of this scripture. But among the advocates of this opinion are not a few who assume a tone of authority in setting forth their arguments, and sometimes speak in terms which imply a serious obliquity of understanding in any who reject their views. Some of these are bold to tell us that such as do not see the doctrine of the resurrection in Job's words are of a class who always reject the supernatural, and will not recognize the doctrine anywhere in Holy Writ.

With all deference to the able and excellent men who have urged in favor of this exposition the four reasons above mentioned, is it not safe and proper to reply that the first of those reasons is not con-

vincing until it be shown that the language is incapable of another explanation. It is not a very weighty recommendation of a given interpretation to claim that the words may have such a meaning. So, again, the second reason given will have little force with one who feels it at all impertinent for an exegete to suggest what Job ought to have said before he has made very clear just what he did say and mean. Would it not have been a very fine thing for the suffering patriarch to have had a vision of that heaven-scene described in the first part of the book, and thus to have known that all his woes had been the subject of divine counsel, before the sons of God, 'ere ever the adversary was permitted to go forth against him? Ought we not to expect that, somewhere in the course of the controversy, Job would be divinely enabled to confound his opponents with such a revelation? What blessed consolation would a full knowledge of that heaven-scene have offered the stricken servant of God! The same reply may be made to the third reason named above. Any such presumptions as to what ought to be found in a book must needs be prejudicial to sound and impartial investigation. Let us first find what is there, not presume or assume to say what ought to be there. As for the fourth reason, we confess an inability to comprehend how the mere fact that a speaker attaches great importance to his words is going to help a hearer to the meaning. Job's desire to have his words written on some imperishable tablet might have been appropriate and laudable even though they referred to some other subject than the resurrection.

Another exposition, as is well known, maintains that Job here expresses his confidence that God will yet vindicate his cause on earth. Even though skin and flesh be wasted away by the loathsome disease, and only the wretched skeleton remain, yet, even without his flesh, he would yet behold Eloah on his side. We are admonished that we have here the impassioned language of poetry, and must not press the literal import of the words. The fact, also, that at the close of the book we have the record of Job's ample recompense, and the statement that he lived a hundred and forty years thereafter, and saw four generations of his children, naturally comes in to help this exposition.

Then, again, we have a third view of the passage, namely, that Job, in a moment of great emotion, gives utterance to his confidence of final vindication, without any clear or definite conception of the time and manner in which it will be wrought. This may be taken as a combination of elements in both the other explanations. The suffering saint rises to a lofty eminence of heavenly intuition and hope. His confession, like Simon Peter's (Matt. XVI., 17), was not born of flesh and blood, but heaven-inspired, and its import may be of an

indefinite character. One thing he knows, that, whether in the body or out of the body, whether in this life or a life to come, the living Eloah will avenge his wrongs, and vindicate his innocence of the things charged against him. The thought of a final resurrection from the grave might, along with other hopes, have been present with this speaker of holy mysteries.

Where such different views are possible, and each opinion can claim the advocacy of most acute critics, dogmatism seems utterly out of place. We deplore it from whatever source it comes. Why should such a critic as Delitzsch, who gives us on the whole an excellent exposition, allow himself to say that the interpretation of this passage by the older writers, who found in it the hope of a resurrection, "*cannot be accepted?*" Why should such an exegete as Zoekler declare that *Achaz* "*cannot possibly be construed adverbially?*" A criticism which assumes so positive a character where we know that there is room to doubt, shakes our confidence in the "safe conduct" of the critic.

Another passage on which a vast amount of dogmatic assertion has been expended is Dan. XII., 2, which may be closely rendered thus:—

And many from the sleeping ones of earth-dust shall awake, these to life eternal, and those to reproaches, to contempt eternal.

Many interpreters do not scruple to insist that this text teaches a universal resurrection both of the just and the unjust. They are wont to cite Paul's language in Rom. v., 15, 19, to show that *many* may mean *all*, and John v., 28, 29 is quoted as a parallel scripture. That a resurrection of both righteous and wicked persons is affirmed, the one class to life and the other to reproach and abhorrence, would seem at first to be obvious to every reader, and yet even this has been questioned. But for an expositor quietly to affirm that "many from sleeping ones" is equivalent to all the sleeping ones is to presume greatly upon the credulity of his readers. There are certainly many words and phrases which have a well defined and universally accepted significance, and it seems very safe to say that no intelligent writer, desiring to make himself understood, would say *many of the sleepers*, if he meant *all of the sleepers*, or *many from the army*, if he meant *the whole army*. We know that *the many* of Rom. v., 15 is qualified by the definite article, and is in the midst of a hypothetical argument, so as not to be parallel with Daniel's use of the word. Moreover, though a score of other texts should affirm the doctrine of a universal simultaneous resurrection of both the righteous and the wicked, it does not follow that this text affirms it. What this particular text affirms is to

be sought in itself and in the context, not in other scriptures. Whatever real light may come from other similar texts should be welcomed, but let us not fall into the assumption that because Jesus says, *All that are in the graves shall come forth*, and Daniel says, *Many that sleep in the dust shall awake*, therefore *many* means *all*.

Another class of interpreters, observing that Daniel's words, legitimately explained, affirm a partial resurrection, run to the other extreme of insisting that the resurrection of the wicked is not to be found here at all. Besides a great deal of what some of us regard as gratuitous assertion about "that time" when Michael the great Prince shall stand up (Dan. XII., 1), and about some other Antichrist than the one of whom Daniel seems to be speaking in the previous chapter, they rush to that *crux interpretum* in Rev. XX., 4, 5, and bring in the doctrine of two resurrections separated by a thousand years. They accordingly argue that those who, in Daniel, are *unto eternal reproach and contempt* are the same as those whom John designates *the rest of the dead*. Hence they paraphrase our text on this wise, "Many from among the sleepers of the earth-dust shall awake; these, who awake, shall be unto everlasting life, but those, who do not awake (the rest of the dead), shall be unto everlasting shame and contempt."

If the former exposition may be set aside as dogmatic in tone and inconsistent with the natural import of the language employed, this latter deserves the same condemnation. The passage in Rev. xx. seems very clearly to teach a "first resurrection," the partakers of which are accounted notably blessed and holy; and nothing could be more explicit than the statement that "the rest of the dead lived not again until the thousand years were finished." What all this signifies we venture not even to suggest, but when a writer cites this as a strict parallel with Dan. XII., 2, we venture to say that he makes as great a blunder as do the opposite school in citing John v., 28, 29 and Rom. v., 19 as parallels. As well might he claim that when, in 2 Sam. II., 13, it is said that the servants of Ish-bosheth and those of David went out and met at the pool of Gibeon, "and they sat down, these on this side of the pool, and those on that side of the pool," the first *these* refers to those who went forth, and the second to those who remained behind. When a writer says: Many of the dwellers of Jerusalem went forth out of the city, these to life and those to death, he adopts a singular way of informing us that only those who went forth lived, and that *those who remained in the city* died?

Daniel's language naturally conveys the idea that at the coming time many from among those sleeping at that time in the dust should awake; these many would represent two classes, one destined to eter-

nal life, the other to eternal shame. We see no necessity of trying to make this teach the identical doctrine set forth either in John v., 28, or Rev. xx., 4, 5. What "Michael, the great Prince," may see fit to do for his people or for any select portion of them, at any time, is a matter of his own wisdom and counsel, on which we should keep ourselves at the utmost remove from dogmatic assertion. The remarkable but somewhat vaguely recorded translation of Enoch, the ascension of Elijah, the resurrection of many by Jesus and his apostles, and the fearful judgments again and again visited upon the enemies of God by agencies unknown to man, admonish us to be slow in assuming to say that God may not at various crises in the history of men have raised many of the just and unjust from among the sleeping ones of the dust of the earth. On the one hand we see no sufficient reason to affirm the simultaneous resurrection of all the righteous or of all the wicked; on the other, we feel that those who assume to write with great assurance about two resurrections, a millennium apart, often appear to be wise above what is written in the Scripture.

But some one will say: That is a very unsatisfactory way of expounding the Holy Scriptures. It leaves everything in the dark, and puts an estoppel upon the solution of the deep problems of revelation. Very likely, we reply, this method of procedure will be very hard on every school of dogmatizing writers and especially on those who imagine themselves competent to clear up most, if not all of the difficult texts, which have taxed the hearts and heads of generations of thoughtful scholars. But it will be cheerfully endorsed by all who seek for the precise meaning of the Scriptures, irrespective of the pronounced *credenda* of any individual, sect or party. A doctrine may be never so true, and yet have no support in texts persistently cited to sustain it. The habit of ranging *ad libitum* for scattered proof-texts of doctrine, and of massing together a body of similar statements, without a critical analysis of each text in the light of its context and the scope of the whole book, is, in our judgment, the fruitful source of much damnable heresy.

THE CORRELATION OF THE OLD AND NEW COVENANTS.

BY JAMES SCOTT, D. D., LL. D.,

Aberlourie, N. B., Scotland.

New Testament quotation enables us to demonstrate at once the organic unity of the covenants or dispensations and the permanence of the revelation which contains them. Old Augustine truly and tersely said, "In veteri Testamento Novum latet, in Novo Vetus patet." They are not merely united mechanically as two halves of one whole, but also organically like the root, trunk and branches of a tree, which is pervaded by a common system of tissues and fibres, sap-veins and circulating fluids.

1. They are connected providentially or historically.

The free Theocracy ended with the captivity of Judah, and the revelation was closed soon after the restoration. Ezra seems to have been the last inspired scribe and Malachi the last prophet; but the dispensation continued till Christ, by whom it was fulfilled and abrogated. The Jewish nation was for many centuries the Lord's covenanted people; Jerusalem was the center of his kingdom, the temple the seat of his glory, and the Shechinah the symbol of his presence as theocratic king.

We find a continuous chain of historical facts, both ordinary and extraordinary, pervading and connecting these two economies. The former are like the underlying and invisible rocks that unite two countries divided by a chasm or two continents divided by a sea. The histories of both dispensations show a wondrous web of ordinary providences fitting into each other and fulfilling one grand Will. There is, indeed, no canonical bridge across the chasm, no prophet crying in the desert during the dark ages of Judaism, but the Apocrypha and the Targums, the writings of the Jewish Josephus and profane history, demonstrate the continued identity of the Jewish people amid many catastrophes, the continuity of the course of divine providence towards the Church and the continuous connection of the economies. Jesus Christ was born of the Jewish nation and of the royal family, under the legal dispensation of grace, and amid the continued march of preparatory moral events. And even during the darkest ages, when there was scarcely a star in all the sky, ordinary events were paving the way for a better dispensation, according to the voice of all the prophets from Moses to Malachi. The extraordinary moral events which run

through the Old and New Testaments are like a series of erupted rocks, of upheaved mountain chains, which hide their heads in heaven. Both economies were alike introduced, pervaded, and sustained throughout by a grand march of similar moral miracles. There is a clear and complete moral analogy between them, ending in the logical proof of their perfect moral identity. No other historical religion has ever afforded or appealed to such evidence of its origin and authority. These great events fit into one another, forming parts of a common divine plan and common continuous providence or divine activity. The Judaism of the Old Testament historically ends in the Evangelism of the New. Both the underlying and the outstanding historic bonds of unity are palpable. A series of events, gradually developed and dovetailed into each other, shows that the legal and evangelical dispensations are *one* in *substance*, though very different in *form*.

2. They are connected prophetically. There are distinct kinds or classes of Old Testament prophecy fulfilled in the New. Typical persons and typical places, typical institutions and typical events of the old economy, find their counterpart and complement in the gospel. They are all silent prophecies, the significance of facts, coming events casting their shadows before them, morning stars revealing the dawn that would chase away the shadows of the night. Then we have a grand array of word prophecies, a gallery of word pictures, shining like stars of the night until the day dawned and the day-star arose. We find also distinct classes of prophecies, some of which are as clearly fulfilled as others are unfulfilled. Many of the Old Testament prophecies are accomplished in the events of the New, while some of both Testaments overleap the events of the gospel history, such as the planting and propagation of Christianity, and stretch into the dark vista of the future. Some are single prophecies, having put one reference, and fulfilled in single or solitary events; others have a double reference, a temporal and a spiritual aspect, and both an early and a late fulfilment. Some, accordingly, found a complete present accomplishment in the events of the time, but most prophecies have a progressive fulfilment, a germinal accomplishment in the similar and successive moral events of the ages. But all clearly fulfilled prophecy of every kind and class identifies the economies and binds them together by bonds that cannot be broken. Every prophecy of the Old fulfilled in the New links them together by a chain of adamant. And the prophecies common to both clearly accomplished in the later events of the world or the Church, are a double linked chain, uniting both dispensations and showing them to be parts of a grand moral unity in diversity, elements of the great redemptive plan of

love and wisdom—the woof and warp of the variegated web of providential grace, which God has been weaving since time began, winding mazes of which we have the clue, mysterious plots of which we know the plan.

3. They are identified morally and spiritually.

The same moral principle of benevolence, truth and justice prevail throughout the Scriptures. The moral code of both covenants is the same. The Decalogue is the moral law for all men and for all ages. It consists of two grand principles, supreme love to God and sincere love to man, on which hang not only the law and the prophets but also the apostles like all the branches of a tree on the trunk. The ground of all obedience is the revealed character of God, and especially his love as the Lord our God and Redeemer, and the motive or mainspring in the human soul is felt love. The righteousness of this law the son of God, as the son of Man, has not only fulfilled but magnified and made honorable. Consequently, obedience under the gospel is enjoined on the same grounds and from the same motives—love to God for his revelation of his love in the person and work of Christ. The new moral commandment of the gospel is certainly not that we love God supremely or one another with a pure heart fervently, but that we love each other as Christ hath loved us. It is a new yet an old commandment, old as Adam, in its principle, and as Moses in its formal basis, and new merely in its formal motive, the gracious work of Christ ; which is a new thing in the earth, a new form of the divine love.

Besides, all the spiritual or gracious feelings required and exercised under the law and the gospel are the same. The form of worship is different, but the spirit is the same. The former, accordingly, is changed, but the latter remains unchanged and unchangeable. The same faith, and the same fear, the same hope and the same joy, the same humility and the same holiness, run like a perennial and pearly stream throughout both economies. The principles of subjective religion are the same throughout. A complete moral and spiritual identity prevails.

4. They are doctrinally identified. Their doctrinal oneness is as conspicuous as the harmony of the solar system, as the unity of the earth itself, or the unbroken unity of the arch of heaven. Not only is the grand method of salvation doctrinally the same, there is also a complete and constant agreement in the minor details of the development of doctrine, expressed in different languages and in different forms of phraseology. The great Teacher and the authors of the New Testament constantly quote and expound the facts and truths of the

Old Testament, as teaching the doctrines which they merely developed and declared. It is, indeed, their text-book and book of reference on all occasions. They regard the doctrine of the prophets as the same as their own, both in its source and in its substance. A grand succession of writers of different ages and countries, some of whom were even ignorant of each others' writings at the time they wrote themselves, have concurred in revealing the very same truths to us, on whom the ends of the age are come. The Scriptures like Joseph's coat are of many colors ; and like Christ's without seam, woven from the top throughout.

5. They are related exegetically. The two Testaments are mutually interpreting. The New Testament expounds the Old, which in turn illustrates the New. Both are to be expounded on substantially the same principles. They are like a double lock with double keys, either of which opens both compartments. Mutually necessary and singly unintelligible, the one unlocks the other. We read the Old in the clearer light of the New, and the New in the light of the language and literature of the Old. The philological and exegetical uses of the Old Testament are invaluable. As the human race was furnished by the sacrifices and sensible signs of the law with the high ideas of sin, satisfaction and salvation, realized in the gospel, we must now read the dispensations in the light of one another. The epistle to the Hebrews in particular is a key to the symbolism of the law, but the rich life of Jesus Christ, the end of all the law, is the clear light in which we read those mystical sacrifices which threw their shadows forward, and now shed down their light upon the Cross. The law and the gospel are not merely the lesser and greater lights that rule respectively day and night, but binary stars that commingle and combine their beams to dispel the darkness of the moral world.

6. The Old and New Testaments, being thus internally connected, are consequently apologetically related. We have not only external and internal evidence of their credibility and authority, but their own internal harmony demonstrates the same thing. The stand-points are different, but the argument is the same. The analogy of the historical facts of Scripture proves that the same great Mind has worked throughout, that the God of Creation is the God of providence, the God of history the God of revelation, and specially, that the author of the Old Testament is also the author of the New. Gnosticism, the first and most formidable speculative heresy of the early church, ascribed Creation and the Old Testament to the same evil author, the Demiurge or world-god, and the New Testament and redemption to the God and Father of Christ, who was sent to

deliver mankind from the bondage of corrupt matter. Marcion, who was a gnostic, not only rejected the Old Testament but all the gospels except Luke's, which he also purged of its Judaism. Our modern rationalism, though less negative and destructive, is not much more rational. The same carnal views of the Old Testament and of its author are not only found but also formed from similar standpoints. Again, the identity of the moral and spiritual principles of Scripture reveals a common origin in the divine nature of which His will is the index and His word the law. It proves them to be alike divine and immutable. Their formal expression may change, but their substance is permanent. The underlying principles of the form are free from all mutation. Thus, the peculiar Judaical form of the preface to the Ten Words, and the form of the promise to the fifth Commandment, contain two spiritual and immutable principles. Further, we have noted in connection with the prophetic relation of the Covenants that much Old Testament prophecy is fulfilled in the New, and especially in the coming and life-work of Christ. All the prophets spake of him. The spirit of prophecy was the witness to Messiah. All Messianic prophecy, therefore, in so far as it is clearly and confessedly fulfilled in New Testament events, beyond which our argument does not lead us, is evinced to be a miracle of knowledge and, therefore, from God himself. All prophecy, and especially Messianic prophecy, being a permanent and productive spirit rather than a temporary influence, and not only all closely related but progressive, its clear accomplishment in the grand facts of the advent and crucifixion, the pentecost and calling of the gentiles, is employed by the Lord and the apostles as direct evidence of the divine authority not only of the special books which contain it, but also of all prophecy and of the whole Word of God, which cannot be broken, as the grand witness to Christ, the light shining in a dark place till the day of the event dawn and the day star arise in men's hearts. Finally, it follows, that a revelation and a dispensation, though mutually related and probably contemporaneous and coincident, are not identical. The former is not the latter, but merely its law. The dispensations, both old and new, commenced and proceeded for a time, without written revelations or records. There was, indeed, an oral law, but there was not a written revelation. The economies, specially the patriarchal and evangelical, were first inaugurated and then their laws recorded. Oral revelation, or a divine communication from God to man, is the mediate cause of any form of the divine kingdom, and a written revelation its law. In every form revelation first mediately creates and then directly regulates the dispensation.

Hence, also, the form of a dispensation may be changed and yet the revelation remain. The former may not only be fulfilled while the latter abides, but the passing away of the dispensation may become the confirmation of the revelation. Besides, a dispensation may be changed in form and yet remain in substance. The Old and New Testaments contain two forms of the same covenant of grace. Consequently, changes which affected the form of the dispensation, did not affect the substance of the revelation. The New Testament is not an absolutely new revelation, but another and higher form of the old revelation. Modern errors regarding the Old Testament arise in a great measure from confounding the revelation with the dispensation and then reasoning from the abolition of the one to the abrogation of the other. But in connection with the permanence of the revelation it must be remembered that not only is the moral law or decalogue permanent as the rule of life, but also that the ceremonial law of Leviticus is profitable for doctrine or instruction in the faith.

THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR.

BY PROFESSOR S. BURNHAM,

Hamilton Theological Seminary, Hamilton, N. Y.

III.

4. A fourth kind of truth peculiar to the Old Testament, may be termed illustrative, or evidential, truth. It stands in the Old Testament as the truth of fact and experience, but forms the basis whence we may pass, by sure induction; to the truth of religious dogma. It is then at once the illustration of the method in which God deals with men, and the proof of what that method really is. It comprises the whole Old Testament history of redemption in so far as that history shows us God dealing with the life of this world, and treating men according to their needs and deserts. It is, therefore, all that truth contained in the Old Testament, which is historical and individual in form, but religious and general in meaning.

Of this nature, is almost the entire Old Testament, both in its history, its poetry, and its prophecy. Then the Old Testament is the great divine book of object lessons, given for the childhood of the race. But it is not without an important and indispensable value in these later times. For each individual, in all ages, must more or less repeat, in his

own experience and thinking, the childhood of the race. The road from no knowledge to the best that man now has, is, indeed, more quickly travelled by the individual, than it has been by the race; for other men have labored, and we enter into their labors. But the road itself is, after all, substantially the same. The entomologist shows us that the embryo repeats, in its development, the life-history of its kind. Somewhat like this, is the development of the individual soul, only that, since the onward movement in the soul's growth is not determined by laws so external and mechanical as those that govern the life of the body, many a soul never passes much beyond its childhood.

All this makes the Old Testament a book of the greatest practical value to the pastor who knows how to use it. For such a teacher of the church, it becomes a kind of "Vade mecum." It enables him to "preach life" to living men, but life that flows from the only source from which any good and full life can flow,—sound doctrine.

This results from an important difference which there is between the Old Testament and the New. The New Testament is the book of abstract statement, the Old Testament the book of concrete fact. The New Testament teaches us for the most part, by general and abstract truths, how God now deals with the souls of men, and what will be, in the future, the sure results of the different forms of human conduct. In the Old Testament, we see God, in numerous actual instances, and in varied ways, dealing with living men, and visiting human conduct with its proper and divinely ordained consequences.

Now God is the Unchangeable One, the same yesterday, to-day, and forever. He is unchanged and unchangeable both in his own nature, and in the fundamental principles and laws of his moral government. His relations to men, in all moral and spiritual matters, are ever the same. On the other hand, the fundamental moral and religious needs and possibilities of men are the same in all ages and in all countries. Consequently, what God can do, and will do, for men; what he wishes to do, and what he must do, with them; and not less what men can do, and must do, for God; and what they may do with him, all remain eternally the same. God, then, dealt with the bodies and souls of men, and with their conduct, in his personal and immediate presence in Israel, in the Old Testament age, according to the same principles and laws, and with the employment of fundamentally the same methods, as now, and will forever, determine his dealings with men, and his treatment of their conduct.

From all this, it follows that, in the Old Testament, we may study both God and man by an "inductive method." We may learn what

God is, and what he will do for and with men, by seeing what he was, and what he did, in the days of patriarchs and prophets. We may discover what fate will attend the various forms of human conduct, by seeing to what they led in that olden time. We may know what are the possibilities of human endeavor, and what men, by the grace of God, may do and be, by learning what the ancient men of God, of whom the world was not worthy, became and achieved. We may discover what are the elements and the fashioning powers of a noble and godly life by studying the development and the character of the grand and saintly souls of the Old Testament age. What the wise pastor and teacher has thus found out for himself, he can then in like manner impart to others. Thus the Old Testament enables him to teach truth as life, and to present doctrines in the form of living men.

A few examples may be suggested, taken somewhat at random. If, for instance, we wish to discover and to teach what is the essential thing in all worship and service that are acceptable to God, what can better show us this than the account given us in Genesis of the bringing of their offerings to God by the two first children of the race? What a warning against all mere formalism, what a lesson in regard to the value of a clean and pure heart, in poor Cain with the wild beast of sin crouching for a spring before the door of his soul, and alas! so soon to make the fatal leap, and to drag him wounded and overcome "from the presence of the Lord." If we wish to show the folly and wrong of all mere asceticism, and to prove the humanness of all true religion, how can it better be done than by the short story of the holy Enoch living a true human life, begetting his sons and his daughters, yet walking with God, not seeing death at the last because God "took him?" Or, is it desired to show how a faith in the unseen realities of the universe can reduce to zero all the pomp and glory of their present life, and enable a man, without a murmur, to trample under his feet as worthless dross all the wealth and honor this world can offer? It were certainly worth while in this age, when we are all so mad after the material good, to be sure that such a life is possible for a human soul. We have only to study the life and character of the man who refused to be called the son of Pharaoh's daughter, esteemed the reproach of Christ greater riches than the treasures of Egypt, and endured as seeing him who is invisible, to be convinced. If we seek to know the nature and the power of faith, and what is the relation in which it causes men to stand towards God, we find the story of Abraham, the father of the great seed of the men of faith, an answer in terms of human life to all our questions. The power of covetousness,—how it can make the plainest words of God of no

effect, how it can even destroy in the soul of man the power of a divine revelation, and trample down God-born longings and aspirations,—is most clearly revealed in the sad history of Balaam, the son of Beor, the man whose eyes were open, who knew the knowledge of the Most High, who longed to die the death of the righteous, and was slain by the sword among the enemies of God's people. The power of faith in God and love for his truth, to strengthen and fortify the soul, so that a shrinking, sensitive man, can dare single-handed to brave a nation and defy a king, and find heart to utter terrible words of threatening against his native land, while his heart still clings to it with all the ardor of a true patriot's love, stands revealed in the life and words of the saintly Jeremiah.

But why multiply examples further? These few are already more than enough to show how New Testament doctrine may be studied and taught by Old Testament life.

One thing more also is to be thought of in this connection. God, in entering into personal relations with men in human history, and in revealing the great moral and spiritual facts of the universe by his dealings with men, has ever accommodated himself more or less to the advancing receptivity of the race. Thus it not unfrequently happens that the concrete core in the Old Testament, which presents us as its spiritual lesson some abstract truth of the New Testament, shows us this truth in its more elementary, or lower, form, that is in what may be called, for want of a better term, the germ of the truth as it appears in the teaching of the New Testament. Thus the faith of Abraham, so far as it related to and secured personal blessings, even the great blessing of righteousness, rested, according to the Old Testament account, for the most part, if not altogether, on the promises of God in relation to blessings to be given to him and to the fruit of his loins in this present world. So we are taught what true faith is when it acts in the sphere of time and sense, and there is thus laid for us a basis on which to form a true conception of the nature, the power, and the results of that faith which is in Christ Jesus unto salvation and eternal life.

Since all higher truth, and all higher forms of truth, are always better understood and more correctly conceived when the lower truth, or the truth in its lower form, is rightly known, it is not very difficult to see that the Old Testament is valuable in the study of the New Testament by presenting its truths often in a more simple, as well as in a concrete form.

We are now prepared to apprehend more exactly the various ways in which the wise pastor can make the Old Testament, because

of the concrete nature of its teachings, of indispensable value to him in his work of training the church, and making it like its Lord.

(1) By presenting truth in that way which was adapted to the childhood of the race, as life rather than as formal doctrine, the Old Testament furnishes the means of instructing in sound doctrine the undeveloped souls in the church, of which, alas! ever since Heb. v., 12-VI., 2 were written, there have been only too many.

(2) By furnishing concrete cases which are the embodiments so to speak, of the abstract teachings of the New Testament, the Old Testament makes it possible for *all* teachers and learners to have more exact and correct ideas in regard to the truths stated in the New Testament as abstract doctrines.

(3) By showing what is involved in the more elementary form of a truth, the Old Testament often affords the means of making more intelligible the grand and high form of the truth, which is presented in the New Testament.

(4) Since all men are, as a rule, more profoundly interested and moved by a concrete case than by an abstract statement, the Old Testament, when rightly used, cannot fail to add impressiveness to the teachings of the New.

What, then, must be said of the preacher who treats the Old Testament as a work of but little value to the present day, and, with perhaps the exception of a Psalm now and then, allows its treasures to lie all unused? What else can be said than that he fails as seriously in his duty to the New Testament as in his duty to the Old?

THE BOOK OF JOEL.

BY PROFESSOR CHARLES ELLIOTT, D. D.,

Lafayette College, Easton, Pa.

I. PERSON AND TIMES.

The name Joel, *i. e.*, whose God is Jehovah, occurs very frequently in the Old Testament Scriptures. The prophet is distinguished by the epithet "the son of Pethuel." Nothing is known of the circumstances of his life, nor of those of his father. The traditional legends respecting him have no foundation in fact. We may infer, from his writings, that he lived in the kingdom of Judah; and that probably he prophesied in Jerusalem.

The date of his ministry is a disputed point.

- (1) It has been placed before Amos, in the first period of the reign of Joash, between 877 and 847 B. C. (Delitzsch, Credner, Hitzig, Ewald, Hofmann, Meier, Keil).
- (2) Between Hosea and Amos, under Jeroboam II. and Uzziah. (Hengstenberg, Haevernick, De Wette, Rosenmueller).
- (3) Under Josiah. (Tarnow, Eckermann).
- (4) Under Ahaz and Hezekiah. (Steudel, Berth).
- (5) In the time of the Maccabees. (Jahn, Michaelis, and some Jewish interpreters).
- (6) At the end of the Jewish State. (Schroeder).

It is certain that he was one of the earliest of the twelve Minor Prophets, for Amos commences his prophecy with a passage from Joel (cf. Joel III., 16 and Amos I., 2); and closes with the same promises (cf. Joel III., 17 sq. and Amos IX., 13 sq.).

This may not be altogether decisive of his being prior in time to Amos; for it is difficult to determine, in every case, which prophet quotes from the other. The historical circumstances, to which he refers, in his prophecy, must decide. These point to a time before Amos. In the time of Joel, neither the Syrians, nor the Assyrians, had shown themselves hostile to Judah; but only the Phœnicians and Philistines (III., 4), the Egyptians and the Edomites (III., 19). There is no mention of the attack upon Jerusalem by Hazael of Damascus, which cost Jehoash, King of Judah, not only the treasures of the palace and of the temple, but also his life (2 Kgs. XII., 18 sq.; 2 Chron. XXIV., 23 sq.); but for this Amos denounces ruin upon the house of Hazael and captivity to the people of Syria (Amos I., 3-5). The two circumstances that the Edomites were punished and brought again into subjection by Amaziah (2 Kgs. XIV., 7), on account of their revolt from Joram; and that the Philistines endured the same at the hands of Uzziah (2 Chron. XXI., 16, 17; cf. with Joel III., 4-6), render it probable that Joel prophesied between Joram's reign and the last years of King Joash, about B. C. 877 and 847. Moreover, "the Book of Joel presupposes the existence of a well-arranged worship of Jehovah, under the administration of the priesthood, which was not re-established till after the fall of Athaliah and the elevation of Joash to the throne by means of Jehoiada" (2 Kgs. XI., 17; 2 Chron. XXIII., 16; XXIV., 14).

II. OCCASION OF THE PROPHECY.

This was a twofold national calamity,—drought and locusts.

Two questions have been raised by interpreters: (1) Whether locusts and their devastations are actually spoken of, or whether they

are to be taken figuratively for the invasion and ravages of hostile armies; (2) Whether the prophet refers to a present calamity, or prophesies of a future one.

The symbolical interpretation is that which the ancient Jews and Christian fathers generally adopted; but since the Reformation the literal interpretation has been much more in favor. This interpretation was adopted by Luther and Calvin; and almost all the biblical scholars of Germany of the present day are inclined to it. Umbreit wavered between two opinions, and ended in thinking that the prophet meant to include both.

The reasons assigned against the literal and in favor of a symbolical interpretation are:

- (1) The locusts are described as "the northern" scourge (II., 20).
- (2) The priests are directed to pray, "Give not thy heritage to reproach, that *the heathen* should rule over them" (II., 17).
- (3) The scourge is to be destroyed "because he has done great things" (II., 20).
- (4) Fire and flame are combined with locusts as a part of the plague (I., 19).
- (5) The imagery goes beyond any plague of locusts in that (*a*) peoples are terrified; (*b*) the air is darkened; (*c*) they enter the city (II., 6, 9, 10).
- (6) The effects are greater than would be produced by mere locusts, in that (*a*) the meat-offering is destroyed; (*b*) the fruits of more than one year are destroyed; (*c*) the plague is described as worse than any that was remembered (I., 2, 9; II., 2).
- (7) Locusts could not have been driven at once into the Dead Sea and into the Mediterranean (II., 20).
- (8) The day of the Lord is identified with the scourge, and is far beyond any plague of locusts (II., 1, 11).
- (9) The blessings promised to the renovated land would be absurd, if taken otherwise than in a metaphorical sense.

Space will not allow the examination of all these points. They seem conclusive against a literal invasion of locusts; and yet they may be explained in harmony with a literal interpretation.

We know that God used real locusts in punishing the Egyptians (Exod. x., 12). Locusts are threatened as an instrument of punishment (Deut. xxviii., 38). Locusts are mentioned as a scourge in Solomon's prayer (I Kgs. viii., 37); and Amos describes a plague of locusts (iv., 9). It is possible, therefore, that the prophet refers to a visitation of real and actual locusts, which are, at the same time, types of still further scourges.

But the symbolical interpretation, maintained by Hengstenberg and Pusey, is probably more consistent than the literal; and it accords better with the character of the book, which is symbolical. The modification of the literal interpretation, that the prophet saw in the locusts the harbingers of a future evil, escapes from certain difficulties, but introduces one peculiar to itself, this, viz.: it does not distinguish the day of the Lord from the visitation of the locusts. It mixes them up as inseparable (II., 1-11). There seems to be no good reason why the locusts, in our prophet, should not be understood symbolically as well as in Rev. IX., 1-12, to which critics attach a metaphorical meaning.

If the literal interpretation is admitted, the question whether Joel describes a present, or a future calamity, must be decided in favor of a present, or a past; but if the symbolical interpretation is adopted, the decision must be in favor of a future calamity.

The frequent use of the preterite (I., 4, 16-20) proves nothing, for the prophets frequently view the future as already before them and experienced.

III. ARRANGEMENT OF THE PROPHECY.

According to the literal interpretation of the locusts, the Book of Joel is divided into three predictions: (1) the plague of locusts and drought, and the removal of that plague (I.—II., 27); (2) the effusion of the Holy Spirit, typified by the refreshing rain, which brought back verdure to the fields (II., 28-32; verses 21-23); (3) the day of judgment, typified by the destruction of the locusts; and the reign of righteousness accompanying and following the judgment (III.).

The arrangement of the prophecy, according to the symbolical principle of interpretation, is the following, viz.: (1). An announcement of desolating judgments on the backsliding people of God. These judgments are symbolized under the form of four invasions of locusts, perhaps with reference to the four great worldly powers, as set forth in Daniel. This concludes with a call to a thorough and a universal repentance (I.—II., 17); (2) an announcement of salvation to the penitent people, restoring what they had lost, and bestowing upon them richer blessings (II., 18-29); (3) the contrast between God's dealings with the nations that had persecuted Israel, and his dealings with his restored people (II., 30—III., 21).

IV. PLACE OF JOEL IN THE DEVELOPMENT OF PROPHECY.

It is generally admitted that Joel, if not the first of the prophets whose writings have come down to us, stood near the beginning of written prophecy. He must, therefore, have held the position of a

type, or model, to the prophets that succeeded him. He "must have given something like the *keynote*" to them. "Not indeed, that there was any *discovery* in revelation at that time. Not that Joel sounded any *new* note in the strain of inspired voices. He said nothing which had not been said ages before him. He preached on texts which were already to be found in the Psalms of David, in the Pentateuch of Moses, in the history of his people. But if, as we hold, he was the first of those whose ministries have been summarized for us in the sixteen books of prophets, if he was closely followed by Amos and Hosea, and then by the still greater messengers Micah and Isaiah, it will be evident that every word which fell from him would have an influence on the subsequent development of truth, and must require, therefore, the utmost consideration from the student of Scripture" (*The Monthly Interpreter*, No. II., pp. 131, 132, Dec. 1884. T. & T. Clark).

We see the fundamental significance of the prophecies of Joel, (a) in his clear and precise prediction of the coming of the day of the Lord (I., 15; II., 1, 2, 12); (b) in the promises of Israel's future (II., 18-27; III., 16-21); (c) in the prediction of the effusion of the Holy Spirit (II., 28, 29). These predictions subsequent prophets take up and expand.

The basis of the hope of Israel's future and glorious destiny was the coming of the Messiah. Joel does not describe, in express terms, the Messianic foundation of Israel's hopes; but he evidently had a general conception of it; and his prophecy is a fundamental one with reference to this subject.

Hengstenberg renders II., 23, "And ye sons of Zion, exult and rejoice in Jehovah your God; for He giveth you the Teacher of righteousness, and then He poureth down upon you rain, the former rain and the latter rain, for the first time;" and observes, "There can be only the choice betwixt the Messiah as the long promised Teacher and the *ideal* teacher,—the collective body of all divine teachers. But the latter view requires to be raised, before it can be allowed to enter into competition. That we have not here before us an ordinary collective body, is shown by the parallel passage in Isaiah, according to which the glory of the Lord is to be manifested in the Teacher."*

Hengstenberg, in his translation, follows Jonathan, the Vulgate, Jarchi, Abarbanel, Grotius, Luther, and almost all the interpreters of the early Lutheran Church. But other interpreters of great eminence translate the Hebrew word *moreh*, *rain* instead of *teacher*. The text is too indefinite, therefore, to be referred to Christ, the Great Teacher.

* HENGSTENBERG'S CHRISTOLOGY OF THE OLD TESTAMENT, Vol. I., pp. 325-331. 2nd Edition Edinburgh: T. & T. Clark, 1871.

At the same time, however, the promises of future blessings to God's people, in Joel, evidently refer to Messianic times. The gift of the Spirit, in its fulness, to the covenant people, is a prominent feature of the Messianic age, or of the New Covenant,—a feature fully presented in the prophecies of Jeremiah, Ezekiel, and Zechariah. The Apostle Peter saw its fulfillment in the miracle of Pentecost (Acts II., 17). As many prophecies are germinant, that miracle may be considered the first installment of its fulfillment. Its final accomplishment is not yet. The Holy Spirit is still poured out, reviving the Church, and convincing the world of sin. The present dispensation is that of the Spirit. Christ went away that He might send the Comforter (John XVI., 7).

V. JOEL'S ATTITUDE TOWARD THE PRIESTS.

Joel's attitude toward the priests is different from that of Hosea. To understand this difference, it is necessary to keep in mind that Hosea prophesied in the Northern Kingdom, where a new priesthood had been introduced by Jeroboam for secular purposes. This priesthood was absolutely dependent on the king and did not enjoy the respect of the people. It had no hold on their consciences. The more faithful Israelites, priests, and Levites had migrated to the Southern Kingdom, on the setting up of the golden calves at Bethel and Dan. "The priests and Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord; and he ordained him priests for the high places, and for the devils, and for the calves which he made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. XI., 13-17).

But Joel prophesied in the kingdom of Judah, where the temple service was maintained, and the legitimate priesthood exercised its functions. He speaks to the priests as the servants of Jehovah [A. V. the Lord's ministers], (I., 9); he addresses them as "ministers of the altar," and designates the house of God "the house of your God" (v. 13); and calls upon them to "sanctify a fast," to "call a solemn assembly," to "gather the elders and all the inhabitants of the land into the house of the Lord your [their] God, and cry unto the Lord" (v. 14). He exhorts them to "blow the trumpet in Zion, to sanctify a fast, to call a solemn assembly" (II., 15); to "weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them" (II., 17).

It is evident from these passages that Joel did not occupy a hostile attitude toward the priests; that he acknowledged them as "ministers of Jehovah" (I., 9); and that he also acknowledged a central place of worship with its ritual service (I., 13, 14, 16; II., 15-17).

VI. STYLE OF JOEL.

"Its chief characteristic," says Dr. Pusey, "is perhaps simple vividness. Everything is set before us as though we ourselves saw it. This is alike the character of the description of the desolation of the first chapter, the advance of the locusts in the second, or that more awful gathering in the valley of Jehoshaphat described in the third. The prophet adds detail to detail; each clear, brief, distinct, a picture in itself, yet adding to the effect of the whole."

THE DOGMA OF THE RESURRECTION AMONG THE ANCIENT EGYPTIANS.

BY PAUL PIERRET,

Conservator of the Egyptian Museum of the Louvre, Franck, Paris, 1871.

Translated by Professor Howard Osgood, Rochester, N. Y.

[The translator has given all that is contained in M. Pierret's treatise, with the exception of several passages criticising hieroglyphical forms which could not be reproduced by our presses. The treatise is given as the fullest yet published on the Egyptian doctrine of the resurrection. The translator does not hold himself responsible for anything more than faithfully giving the meaning of the French original.]

One of the great results of Champollion's discovery has been the reconstruction of the religion of Egypt, which has been largely discredited in preceding ages as well as at present.

DeRougé, in his *Study on the Ritual of the Dead*, in 1860, wrote (p. 8), "The unity of a Supreme Self-existent Being, his eternity, his omnipotence, and eternal generation in God;¹ the creation of the world, and of all living beings, attributed to this supreme God; the immortality of the soul, completed by the doctrine of penalties and rewards; such is the sublime and abiding substance which, in spite of all deviations and mythological embellishment, should assure to the belief of the ancient Egyptians an honorable rank among the religions of antiquity."

¹ ["That there existed a full conviction of the unity of the deity, even when he was called by various names, is proved by collective names, such as Ra-haremchu-chepra, and other similar ones. This is, at least in Egypt, no new doctrine resulting from later theological speculations. It is found occurring on the very oldest monuments."—Thiele (of Leyden) *Hist. of Egypt. Relig.*, p. 82. So in Babylonia, "I might speak of the monotheistic tendency which may be easily followed through the seeming labyrinthine Pantheon of the Babylonians. The hymns of the Babylonian priests speak their faith in 'one God above all other gods,' without designating by this any special divinity; and it is particularly the 'alone exalted' Moon-god, the protecting deity of Ur in Chaldea, who is constantly celebrated by the priests and kings of every other city, as for instance Babylon, as the true and highest god."—Deltzsch, *Wo lag das Paradies*, p. 165. H. O.]

Mariette, in his treatise on *The Mother of Apis* (p. 23), says, "If one attentively follows the course of the various religious systems which divided the ancient world, if one questions the principal and ablest actors in the memorable contest during the early centuries of our era, he will see that Egypt could not have played with so much brilliance the part we see her fill, if her theology was unworthy of the name, or her doctrines were either ridiculous or monstrous. The very part which Egypt took in this contest and in many others, either alone or by the schools which issued from her, proves that she did not always forget herself so easily as has been supposed. I do not say that Egypt was right in filling her sanctuaries with birds or quadrupeds or reptiles, any more than I say that the Christian Fathers, very justly offended at the strange forms of Egyptian worship, pursued too far with their pious sarcasms that which Eusebius calls "the wisdom of the Scarabeus." But I believe that, after all, the religion of Egypt has exercised on all around her, from Moses and Plato to Porphyry and Basilides, an influence that she certainly could not have acquired if she had not carried in herself a principle of vitality which only a system of doctrine proceeding from weighty dogmas could have given her."

It is one of these dogmas, that of the resurrection, which I propose to study, with the texts in hand. Most of the citations are taken from the *Book of the Dead*, or *Funeral Ritual*, which has long been well known through the labors of Lepsius, DeRougé and Birch. Out of the chapters of this book (chapters without methodical sequence as to the phases of the future life) I have gathered the scattered testimonies relating to the resurrection.¹

The Egyptians assimilated the life of man to the course of the sun above our heads, and his death to the setting of the sun, which, disappearing at the western horizon, is born again on the morrow, victorious over darkness. Earthly existence was regarded as a solar day, and death, the end of this day, as an image of the course of the sun in the lower hemisphere. The Egyptian, having descended to the lower world, became an Osiris, the sun at night, and revived as Horus, the rising sun.

The eternal youth of the divinity was conceived as the result of a perpetual

¹ On *The Ritual*, or *Book of the Dead*, DeRougé, in his *Etudes sur le Rituel Funéraire des Anciens Egyptiens*, *Revue Archeologique*, 1860, p. 9, says:

"It is impossible to attribute the adoption of these doctrines to the influence of the sojourn of the Hebrews in lower Egypt; the antiquity of the principal parts of the Ritual is much greater than that period. We possess, even at the present day, copies far more ancient than the reign of Ramses II., the contemporary of Moses. A Ritual in the British Museum was written by an officer of Seti I., the father of Ramses II.; its style brings it within the classification of many manuscripts held by various libraries, but not among the most ancient. We have already said that the monuments of the first empire prove the existence of divers chapters of the Ritual in that time."

Pp. 6, 7, he says, "If one except chapters 162—165 [i. e., in *Todtenbuch*, Lepsius, 1862], which seem to me to be successive additions, there is found in the whole ritual a grand unity of style and language, and the grammatical forms, compared with those of the literary fragments written in the fourteenth and fifteenth centuries B. C., prove an extreme antiquity. We possess mortuary monuments anterior to the invasion of the Shepherds, on which important fragments of the ritual have been inscribed; these are still existing witnesses of the antiquity of the principal doctrines and of the texts that contain them. Thus the enclosure of a mummy of the twelfth dynasty is decorated with the text of the chapter entitled 'Of Life after Death.'"

P. 10. "The titles of the 1st and the 163d chapters combined prove that the work was called by the Egyptians the *Book of the Manifestations in Day*. By these words are understood the complex of circumstances which would effect the glorious transformations of the soul, declared justified by the sentence of Osiris."

renewal. Thus Horus, son and successor of Osiris, is called the "old man who renews his youth." This divine prerogative, renewal, renovation, is the reward promised to the righteous. Only the guilty will be annihilated (*Book of the Dead*, 3:5).

Such, in substance, is the dogma of the future life held by the Egyptians. It is plainly stated, in the words of ch. 38 of the *Book of the Dead*, "I begin life again after death, like the sun, every day."

Before entering on the details of the resurrection, let us consider the words of Hermes Trismegistus, "When the intellect (*l'intelligence*, i. e., Khou), the most subtle of divine thoughts, leaves the earthly body, it takes again its garment of fire, and passes through space, abandoning the soul to the judgment." This judgment, or psychostasis, is well known. It is the subject of ch. 125 of the *Book of the Dead*. Thus, while the body rests in its grave, the Khou, the most subtle part of the immaterial being, returns to the possession of its liberty; and the soul, which is less separated from matter, though, as agent, responsible for the failures of the deceased, must pass the various tests enumerated by the *Book of the Dead*, after which it will be admitted to the great hall of judgment.

In the *Book of the Dead* it is the soul that acts,¹ and it is the Khou that speaks in the name of the deceased. "The soul," says Deveria in the *Zeitschrift fuer Aegyptische Sprache*, 1870, p. 66, "rises with difficulty from the lower regions, it needs help, protection, even support. It is of a nature much less subtle [than the Khou], more easily assimilated to matter. The Khou intercedes for it, and assists it."

The state of death appears to be specially marked by the expression "he whose heart beats no more," *Zeitschrift*, 1870, p. 60. Indeed resurrection will not begin until this organ essential to life is given back to the deceased by the judgment which we shall now consider.

In order that the soul may be able to enter the hall of judgment it must first open the gates of the tomb. This is the signification of the words in the title of ch. 92, "To open the tomb for the soul and for the shade... to be in possession of his limbs;" a title illustrated by the image of the deceased opening a cell from which the soul escapes (*Book of the Dead* 92: 6). "I open the way for my soul; I possess my limbs. I see the great god (Osiris) in the interior of his temple, this day of judgment of souls."

The tomb is firmly closed over those whose faults have condemned them to annihilation; "thou art not imprisoned by the guardian of the members of Osiris who guards souls, and shuts up the shades of those condemned to death" (col. 7).

The soul restored to liberty obliterates the stains² remaining in it by successfully passing certain tests, after which it is admitted to the great hall of judgment and its state of purity is expressed by these words of the *Book of Sighs*, "O gods, dwelling in the lower hemisphere, hear the voice of Osiris. He has drawn near you. There is no longer any fault on him, no more sin to his charge; no more witness against him. He lives by Truth, he feeds on Truth; the heart

¹ The soul under corporeal forms, which classic antiquity called the shade, and which the Egyptians called the soul united to the shade, cf. *Book of Dead*, 92, title, "Chapter to open the tomb to the soul and to the shade to come forth to the day, to be in possession of his limbs." Cf. *Book of Dead*, 92: 5; 91: 2.

² Those which are inherited by human nature, the original stain; "no more stain," in other words, "no more defilement (coming) from my mother." *Book of the Dead*, 64: 7.

of the gods is satisfied with all he has done. He gave bread to the hungry, water to the thirsty, clothing to the naked; he gave food to the gods, funeral offerings to the manes. There has been no testimony against him before any of the gods."

The deceased, according to the *Book of the Dead*, plate 50, says, on entering into the great hall of double justice, i. e., which punishes and rewards, or of the throne of Osiris, "I place myself before thee, O Lord of eternity. I have no sins, I have no accuser. I have done nothing to cause that. Men proclaim what I have done and the gods rejoice over it. Hail, O dweller in the west, good god, lord of Abydos. Grant me a passage through the way of darkness that I may rejoin thy servants who dwell in the lower hemisphere." Papyrus 3079 of the Louvre represents the goddess Ma-t behind the deceased, placing her hand on his shoulder, and saying to him, "My two hands are to direct thee in thine eternal body." This body of eternity¹ is that which is kept for the perfect Khou (intellect), "it is among the living, it never perishes. It is in the holy God. No evil things dissolve it; it is in the state of the perfect Khou in the west," *Book of the Dead*, 136:12.

In the Papyrus of Turin it is said of the same goddess, "she grants (to the deceased) that his person may be in its habitation and that it may regain its eternal dwelling."

In the meantime Horus and Anubis proceed to weigh the deeds of the deceased, represented by his heart. Placed upon one of the scales of the balance the heart must be exactly equal in weight to the statue of the goddess Justice on the other scale. The result of the weighing is announced by Anubis, "the dweller in the divine hall says, the heart is equal in weight by reason of its acts. The balance is accomplished by Osiris N." In consequence of this Thoth registers the decree, "It is granted him that his heart may be in its place," that is to say, in his breast. It is said to Seti I., "I bring thee thy heart in thy breast. I put it for thee in its place as I brought to Horus the heart of his mother Isis." Mariette, *Fouilles d'Abydos*, p. 62. Compare the expressions, "My heart of my mother, my heart of my existence on earth" *Book of Dead*, 30:1; "My heart of my mother, my heart (necessary) for my transformation," *ibid.*, 64:34.

The heart, the seat of existence and of regeneration, was symbolized by the Scarabeus. For this reason the texts relating to the heart were inscribed upon the funeral scarabei. Chapters 26 to 30 of the *Book of the Dead* relate to the preservation of the heart.

The soul is now absolved: it can say as in ch. 85, "I do not enter the cell of murder of the lower hemisphere. I am not treated as those who are abhorrent to the gods;" or as in ch. 149:31, "My soul is not carried away to the divine hall of burning (immolation), it is not destroyed;" or as in the title of ch. 163, "My soul is saved from the devourer of souls that are imprisoned in the lower hemisphere (or Sebau, i. e., the region of the gates through which the sun passes during the twelve hours of the night, representing the lower hemisphere).

Numerous examples of the punishments reserved for guilty souls are

¹ It is the body of the renewed which cries, "I conquer in Mesken of Osiris when I am born with him and am renewed with him" (*Book of Dead*, 31:7), and of which it is said in *Sin-sin* (*Book of Sighs*), "Thy individuality is accomplished (constituted) and thy body is perpetual, thy mummy has germinated. Thou art not driven away, either from heaven or earth. Thou art deified with the souls of the gods; thy heart is the heart of Ra, thy flesh is the flesh of the great god." (Papyrus 3291 Louvre.)

recounted in the *Book of the Lower Hemisphere*, the title of a number of retrograde¹ manuscripts of legends,² and in the texts of the sarcophagi.³ Impious souls may also be condemned to inhabit the bodies of animals, see *Book of Dead*, ch. 76-88,⁴ and the Sallier calender, 22d day of Toth, "The goddesses smite the impious into annihilation . . . they do not prevail, they become fishes (in the water, birds) in the heavens." Divine anger also inflicted on guilty souls an immobility equivalent to non-existence. "Rebels become motionless things during millions of years," *Book of Dead*, 93:1.⁵

But the soul of the deceased need not fear any of these punishments; it will live (*Book of Dead*, 130, title), it will never perish in the divine lower region, because it has shown itself pious (Deveria, *Zeitschrift*, 1870, p. 65), beneficent, (De Rougé, *Funeral Ritual*), perfected.

The pious soul can, at choice, unite itself with its Khou (*Book of Dead*, 100, title), rise to heaven on the disk of the moon (*Sin-sin*) in imitation of the soul of Osiris (*Book of Dead*, 2:1., *Plutarch*, ch. 43, *Horrack, Lamentations*, p. 9), shine perpetually among the fixed stars (*Book of the Dead*, 165:15), shine in the bosom of Now-t in Orion (as the soul of Osiris, see *Horrack, ibid.*), and be a follower of Horus among the moving stars (planets, see statuettes of Osiris in Louvre, 3503, 3513), or enter into new existences in the form it chooses, according to the expression so frequent in the *Book of Dead*.

As to the entrance upon a new existence let us strive to see how resurrection is effected, and in order to this, let us return to the body which the sentence of Osiris has put in possession of its heart, the seat of regeneration, *Book of Dead*, 64:34; cf. 26:5; "Osiris N is not motionless, his members are not inert" (*Denkmäler* 3:176).

Indeed Hermes says, "Nothing dies, but that which was composite is divided. This division is not a death, it is the analysis of a combination; and the result of this analysis is not destruction, but renewal."

Of this negation of death, this affirmation of life in the tomb (*Denkmäler*, 3: 113) there are found numerous examples in the texts on the sarcophagi and in the *Book of Sighs*, "Thou risest in thy form, the image of thy germs; thou restest in in life, thou awakest in health. (*Sin-sin*.) Thy soul lives, thy body germinates at the command of Ra himself (*ibid.*). I have made the great journey, my flesh has germinated." *Book of Dead*, 92:2. "He is in the condition of god for eternity, having made his flesh germinate in the divine lower region." *Book of Dead*, 101:8.

Life or the germination of the corpse, symbolized by Osiris, a mummy from which trees are growing, (Papyrus 3377, Louvre), is an allegory teaching that "the dissolution of the material body gives up its elements to metamorphoses"

¹ [I. e., columns following from left to right, see Pierret, *Dict. d'Archeologie Egyptienne*. Art. *Papyrus*. H. O.]

² Deveria. Cat. of Papyri of Louvre, p. 15.

³ The Sarcophagus of Taho in the Louvre (*Sharpe*, pl. 16), of Seti I. (*Sharpe and Bonomi*, pl. D and pl. 14. P. Pierret. *Rev. Archeol.*, May, 1870.)

⁴ Birch thinks that these chapters describe the assimilation of the human soul to the cosmical soul and absorption in it (*Funeral Ritual*, *Introd.*). But they seem to refer to various manifestations of the deity and to form a series of mystic texts the knowledge of which was indispensable to the deceased for his deification.

⁵ ["That the Babylonians and Assyrians believed in the survival of the pious in a habitation of blessedness, and of the wicked in a sort of hell is fully proved, and of late has been strongly corroborated by bas-reliefs." Fried. Delitzsch in the appendix to Muerdter, *Babylonten und Assyrien*, p. 277. Stuttgart, 1882. H. O.]

(Hermes), or as it is said in Egyptian, "He (the deceased) reposes in the lower hemisphere and makes his transformations on issuing from his flesh" (*Notes by Champollion, Tomb of Ramses III.*). The god Khepra, who symbolizes these metamorphoses, "folding his wings, is he who reposes in the lower hemisphere, and makes the transformations on issuing from the flesh" (*Denkm.* 3:203).

The deceased is deified, that is to say, ready to be renewed. He will be renewed under the care of four funeral spirits, Amset, Hapi, Duaumutef, Khebsennuf, who "accompany Horus" (and consequently every resurrection) "and speak according to the will of their lord" (*Book of Dead*, 17:20, transl. of DeRougé). "These four gods are the children of Horus; Horus has presented them as an offering to his father Osiris. "They are at thy service" (i. e., of the deceased); "under thy orders; they bring thee every good thing by the word of authority. They overcome for thee thine enemies everywhere, thou predest by them" (*Sharp* 2:27, 3).

These four spirits were charged to watch over the jars, called canopus, in which the viscera were separately embalmed. According to the numerous inscriptions on the sarcophagi, "they placed in order the bones, they gathered together the members, they reunited the flesh."

Sometimes, in accordance with the myth of Osiris, it is Isis and Nephthys who perform this office for the deceased. "Thy sister Nephthys comes to thee; she places aright thy head, she unites again thy bones, she gathers together again thy members. She puts breath in thy nostril and thou livest; she opens thy throat and thou never diest again. Thy sister Isis comes to thee. . . . She is seen giving movement to thy limbs; she guides moisture into thee; she gives thee breath" etc. (*Denkm.*, 3:276, b).

Sometimes it is the deceased who accomplishes his own resurrection (*Sharpe* 5:75 A), but it must be that no member, no substance fails at the call. The new birth can, only in that case, take place. "Thou dost count thy members which are complete, intact. Arise in To-deser, (i. e., the holy land, or the land of preparation, the region where the renewal is prepared) "O august mummy, (who art) in the tomb. Thy substances and thy bones are reunited to thy flesh, and thy flesh is properly reunited, thy head is given thee, set again upon thy neck, thy heart is given thee" (*Funeral statue of Osiris*, Louvre 3481). "The body is complete" (*Book of Dead*, 165:6) through the boon of being mummified, the work of Anubis, which saves the body from destruction (*Denkm.*, 3:279 [or 2:9]).

The deceased also must take good care to ask the gods, "That the earth may not devour me, that the sun may not feed upon me" (*Mariette, Fouilles d'Abydos*, p. 38).

Chapter 154 of the *Book of Dead* is entitled, "To keep the body from dissolution." "I come having had my flesh embalmed. This my body does not dissolve. I am complete like my father Osiris, the god of metamorphoses, his image is that which the body does not dissolve."

Plutarch has told us that Isis had gathered with care the members of Osiris, and had hidden them from the eyes of his enemy,¹ "to make his remains young again (*Sin-sin*, title), to renew completely his flesh," that is to say, to form them into a new being who should be altogether like the first; "thou renewest thyself unto such as thou wast among the living" (*Sin-sin*).

¹ Typhon, the personification of the destruction of the body.

The manner in which the resurrection is accomplished varies according to the schools. According to the *Sin-sin*, i. e., *Book of Sighs*, when the deceased has been purified physically and morally, when he is worthy of renewal, the gods give him breath (*Book of Dead*, 54-58), and Ptah fashions his members. "The gods are near thee to give thee breath, Ptah to fashion thy flesh."

According to other texts, it is the spirit, *Nebhka*, who vivifies the deceased; "Vivify him by *Nebhka*" (*Book of Dead*, 50:3). This spirit is represented under the form of a winged serpent, with human limbs (*Book of Dead*, 149, k, Vignette), symbol of eternal movement. Compare *Horapollon*, 1:2, "The renewal of the skin of the serpent is a perfect image of the rejuvenescence of the world." *Nebhka* is in reality a type of rejuvenescence and of resurrection. "I become young again by *Nebhka*. He brings it about that I traverse the earth (on leaving) the horizon of heaven. He does not let me die in the divine lower region. He deifies my soul, protects my body, makes my members live anew. He causes me to make every transformation I please" (*Denkm.*, 6:122 b, 44).

In order that the resurrection may be complete, the soul must return to the body. This is the subject of ch. 89¹ of the *Book of Dead*, which is illustrated by the picture of a soul, a human-headed hawk bearing the sign of life, the sistrum, the living soul, the $\psi\upsilon\chi\eta$ of the Egyptians, leaping upon the mummy and bringing life to him. "May my soul come to me wherever it may be. . . . May my soul be brought to me, and my *khau* (my intelligence, $\nu\acute{o}\sigma$) be with me" (col. 1 and 3).

An eloquent commentary on chap. 89, *Book of Dead*, is found in a picture in the temple of Karnak representing Osiris on his bier but reviving, for he is freed from the bands of the mummy, and has the features of a young man. Above him hovers his soul under the form of ithyphallic Ammon, having the body of a bird (which expresses virility), with the legend, "Amon-Ra, august soul of Osiris, rests on his body in the dwelling of his *Mesekh*" (place of revival); and further on, "Thine august soul is on thy body; it will never depart from thee."

It is impossible to express in a more striking manner, 1st, that the sun is the soul of Osiris²; 2d, that the return to life commences with the entrance of the soul into the body.

It is only after this reunion of the soul with the body that the deceased "prevails over his bandages," and can say, "it is permitted me to stretch out my arm" (*Book of Dead*, 46:1, 2).

This arm is the left arm of *Khem*, who, until then hidden under the funeral garb, at last triumphs over the mummification.³

Deveria was the first who drew attention to the symbolism of the god *Khem*, and opened the way by which alone we can find the explanation of this queer form of *Horus*. I believe that this god represents the power of generation, the principle of revival after death, but passing through a state of torpor over which it does not

¹ Ch. 89 is entitled, "To re-unite the soul to its body in *Ker-neter*," i. e., the abode of the dead, the region where Osiris reigns.

² Or more exactly, his life, for on another side of this doctrine, Osiris is the soul of the sun (*Chabas, Hymns to Osiris*, 1. 2; *De Rouge Ritual*, p. 76), that is to say the sun is the material form of Osiris, the brilliant manifestation of the deity.

³ *Deveria, Zeitschrift f. Aeg. Sprache*, 1870, p. 60, says, "This god, whose body is almost entirely enclosed in a sheath of the form of a mummy, lifts his right arm on high as one sowing seed. But his left arm is inert or weak, or in a rudimentary state and hidden under the covering of the god."

triumph until the god has regained his left arm; this arm must be set free, as the following passages show, which appear to me to apply to the god Khem thus understood. "Isis conceives and suckles the child. . . his arm has become strong in the dwelling of Seb." "The erection of the perpetual or the place of perpetuity, that is, this arm of Horus, who abides at Sekhem"¹ (*Book of Dead*, 18:11). In ch. 2 *Book of Dead*, the deceased invokes Khem, whom he calls "the devourer of his arm." "O, the devourer of his arm, who proceeds on his way," that is to say, who follows his path which leads to revival. "I am Ra, come forth from the horizon against his enemies. He (Khem) does not pursue me; in other words, he does not take me from myself.² I devour my arm, as lord of the diadem," that is, I am Khem himself. In ch. 68, col. 2, *Book of Dead*, the deceased asserts that he has come to the state of perfected Horus, by saying, "I am he who frees himself from his god, who (i. e., the god) has his arm bound," that is, who strips himself of the form of the god whose arm is swathed in bandages or is not yet fashioned.

Deveria says, Ptah is the inert or material form of Osiris who will become Sokari to revive again as Harmachis. On a monument, No. 707, in the Bibliothèque Nationale, the tomb of Neb Napi, this god who symbolizes the transition to revival has, like Khem, only the right arm free, his left arm is hidden. It is the same allegory.

We have reached the end of our path. It has been granted the deceased that his soul, absolved by the decision of Osiris, may unite again with his corporeal substance to form a new being. He passes from the state of Osiris to the state of Horus, he revives. "I lift up my heart again after the depression" *Book of Dead*, 149:46. "I arise, I reunite (my substance), I fly away to heaven, I descend to the earth every day, I embrace my Ouza³ in my journey. I am the one begotten by yesterday"⁴ *Book of Dead*, 64:26. "Being revived, Horus son of Isis, thou dost avenge thy father, Osiris; O Osiris, I draw near to thee and I am a Horus.

¹ The god Dad appears to me to be the special designation of Khem-Horus rather than of Ptah. Mendes (in Assyrian, *Binddi*, corresponding exactly to the Egyptian *ba-n-dad*) according to Herodotus 2:46 signifies both "goat and Pan." "At Mendes," says Brugsch (*Geogr.* 1:267) "the goat was consecrated to the Egyptian Pan." In the litanies in the tomb of Seti II. (*Denkm.* 3:268) mention is made of a god whose names appear to be variants of Dad; "O Ra, lord of the hidden dwellings of forms, who rests in mystery and makes the transformation of the eternal god" (col. 1). "God entering and God issuing in turn; his image is the body of the eternal" (col. 23). In these two legends it is difficult not to recognize Khem-Horus, Khem the renewal of Ra.

² This expression many times repeated in the chapter (col. 3, 5) signifies that the god does not oppose the deceased's succeeding himself, i. e., from Osiris to Horus. Cf. Mariette, *Fouilles d'Abydos*, p. 42. "I do not come to drive the god from the god. I come to cause the god to germinate on the god."

³ This is, I make the circuit (French, *tour*.—H. O.) of my Ouza in my journey. "I think," says DeRouge (*Ritual*, p. 51), "that we should generally recognize in the Ouza the fixed points of a period, as the solstices and the equinoxes, the full moon and the new moon, as well as the epochs of renewal of great astronomical periods. . . The end of the life of Apsis is designated on the steles of the Serapeum as an Ouza." Ouza seems to me to signify the course of an existence (dans l'exemple actuel) in the above example and in the following. The day of judgment is (ch. 71, col. 2) called "this day of the judgment of the Ouza," and (ch. 125:12) "this day of the account of the Ouza." "I come to pass through my Ouza," variant, my two Ouzas, i. e., existence by day and by night (Mariette, *Fouilles d'Abydos*). "Thou hast finished the Ouza of Horus, (l'étant illustre en lui)" (*Ibid.* p. 42). These words are addressed to Seti I, who, like every Pharaoh, had been a representative of Horus on earth, because Horus had taken the *pschent* (the rule of Upper and Lower Egypt) the 14th of Paophi (cf. Chabas, transl. of *Sallier Calendar*, p. 37).

⁴ Yesterday is Osiris, as to-morrow is Ra (*Book of Dead*, 17:5), antithesis of the sun gone down with the new sun, of death with life.

an avenger." "I arise and begin again my life among the gods" *Book of Dead*, 83:4. "I arise as king. I die no more in the divine lower region. I am Ra, who protects himself). I am not annihilated. I do not decompose." *Book of Dead*, 44:3, 4.

In a word the deceased is god, that is to say, he is renewed during millions of years. *Denkm.*, 3:246, c.

Such was the dogma of the resurrection in the Egyptian religion. We can sum it up in the words of the hieroglyphic texts; "To come forth from the earthly clay, and to live after death (*Book of Dead*, 2, title), that is to say, to come forth from the crowd of the living (*ibid.*, col. 2), to pass on and to begin again (*ibid.*, col. 2), under all the forms one shall choose (*Book of Dead*, 1:22); for man runs a course like to that of the sun, which dies under the name of Osiris, and revives under the name of Ra." "If, being dead, Ra is begotten by Yesterday [i. e., Osiris, see above] so the deceased is begotten" (*Book of Dead*, 3:3). After having passed the tests of the subterranean life, he becomes a Horus by dissipating the darkness and by taking the succession of Osiris (*Book of Dead*, 9:1, 3). Having received from Thoth (reason) the word of authority and the [power of] persuasion (*Book of Dead*, 18), he journeys through heaven, and travels over the earth, endowed with millions of years by reason of his virtue (*Book of Dead*, 10:2, 3).

We have studied the dogma, let us now examine the philosophy of it. "Isis seeks the remains of her husband, and, as she finds them, she gathers them with care, and hides them from the eyes of his enemy, lacerated as they were, to indicate that she receives in her bosom the substances that perish, in order to cause them to come forth from it again, and to produce them anew." This, according to Plutarch, is the meaning of the myth of Osiris, the eternal renovation of nature. Divinity is immortal. Of this the Egyptians saw the most striking manifestation in the sun, every day born again. The sun, enlightening the world under the name of Ra, setting at the horizon under the name of Toun, disappearing under the name of Osiris, and reviving under the name of Horus, is a prototype of the destiny of man; then man is immortal. Matter itself cannot perish. The earth is deified under the name of Isis (*Plutarch*, ch. 38), of Seb, of Tanen and of Ptah—Tatunen; and, as Deveria has remarked, the hieroglyph for the earth is the determinative of the word *eternity*. What becomes, then, of matter? It is transformed.

Deity is transformed; man is transformed; matter is transformed. This is explained to us by the Scarabeus, hieroglyph of the word *Kheper*, which signifies *to be, to become, to create*, and of which the essential philosophical value includes the creator and creation, God and the world, existence and transformation. Hence arose the immense importance of the Scarabeus in the religion of Egypt. It was the synthesis of this religion. There is no death in the world, there are only transformations; bodies are transformed eternally by the change of their molecules, without losing a single atom, or ever being annihilated. This is what the Egyptians seem to have understood, in times so far distant that they baffle all chronology, for some of the texts we have reviewed come down, in the opinion of the editor of the *Book of the Dead*, from the fabulous epochs of their history.

NOTES FROM ABROAD.

BY IRA M. PRICE.

That a new interest has sprung up among Americans in Semitic and Old Testament studies is evidenced by our large representation in that department of the University at Leipzig. Of the sixty-four Americans present, ten are devoting themselves to Semitic studies; of these ten, eight with *only half* as many Germans constitute the members (12) of the first course in Assyrian. Very characteristically the Americans seize upon Assyrian, the most practical and important language, after Hebrew, for Old Testament interpretation.

The advantages in the Semitic department of work during the present semester speak for themselves:—

Baur: Interpretation of Isaiah.

Delitzsch, Franz: 1) Genesis, 2) Biblical Theology of the Old Testament, 3) Mishna Aboth (Pirke Aboth), 4) Selected portions of the Book of Ezekiel, 5) Anglo-American Exegetical Society.

Delitzsch, Friedr.: 1) Hebrew Grammar, 2) The Old Testament in the light of Cuneiform Researches, 3) Assyrian, Course I., 4) Interpretation of second half of Vol. V. of "Cuneiform Inscriptions of Western Asia," 5) Syriac for beginners.

Ebers, Georg: Egyptian Grammar, or an Introduction to the Egyptian Script and Language, for beginners.

Fleischer: 1) Interpretation of Firdaüsi's Schahname, 2) Interpretation of Quran according to Beidhâwi, 3) Arabic Syntax, 4) Turkish Grammar.

Guthe: 1) Introduction to the Old Testament, 2) The giving of the Laws of Deuteronomy.

König: 1) Exercises in Hebrew Grammar for beginners, 2) Systematic Presentation of the Religious Elements of Paganism mentioned in the Bible.

Krehl: 1) Interpretation of Spiceligiüm Syriac of Cureton, 2) Interpretation of the Collection of Traditions of Buchârî, 3) Exposition of Dillmann's Ethiopic Chrestomathy.

Ryssel: Interpretation of the Psalms.

Schreiber: Introduction to the science of Archæology.

Other departments of work are equally well represented especially Classical Philology, by such men as Windisch, Lipsius, Curtius, Lange and Ribbeck.

Several new works have just appeared which will be of special interest to biblical scholars. Among them may be mentioned, "Alttestamentliche Theologie" by Dr. Herman Schultz, Professor of Theology in University of Göttingen; "Das alte Testament bei Johannis" by Lic. A. H. Franke, *privat docent* in University of Halle: the third and last section (Lieferung) of the first part of the second half of Dr. A. Köhler's "Lehrbuch der Biblischen Geschichte Alten Testaments." It carries the history of Israel to the division of the Kingdom, and contains in addition two important chronological appendices.

The Wagner'sche University book publishing house in Innsbruck will under-

take, in view of the significance which the Talmud has held in the anti-Semitic movement, now for the first time to publish a complete translation and exposition of the Babylonian Talmud in German. The translation will be made probably by the most thorough talmudical scholar of the present time, G. Bickell; it will be scientific, and bring within easy reach a store of hitherto almost inaccessible wealth, which is contained in the Talmud for the exposition of the Old and New Testaments and Hebrew Archæology. The work will appear in from 30 to 35 sections (Lieferungen).

Mr. O. W. Budge of the British Museum will edit, says the *Athenæum*, in the "Anecdota Oxoniensia" (Semitic series) the Syriac text, with an English translation, of the "Book of the Bee," written by Salomon, Metropolitan of Bosrah, in the first half of the twelfth century. The edition is based on manuscripts in the Bodleian Library, in the British Museum, in the Royal Asiatic Society, and the library of Munich. From the last Dr. Schönfelder made his Latin translation in 1866. "The Book of the Bee" is full of quaint and curious traditions about the principal persons in the Old and New Testaments, and it closes with a chapter on everlasting punishment.

The fourth volume of Rawlinson's "Cuneiform Inscriptions of Western Asia" being out of print, a new edition *printed from type* instead of lithographed, is expected to appear during this month. It will be a decided improvement upon lithograph.

The second edition of Professor Friedrich Delitzsch's "Assyrische Lese-stücke" is also out of print; the third edition will appear in April with, it is said, important additions from Sumerian, and also with what will almost double the value of the work, a complete glossary of all its contained texts.

It is also stated that Professor Franz Delitzsch will soon issue the fifth edition of his "Commentary on Genesis."

Professor Caspar René Gregory, the American *privat docent* in the Theological Faculty, is spending the winter in Paris, preparing the second part of the "Prolegomena" to the New Testament.

Professor Heinrich Brugsch, *privat docent* of Egyptology in Berlin, is on an embassy of the German government in Persia, and so will not complete the second half of his "Religion und Mythologie der alten Aegypter" until his return.

Probably the most comprehensive and complete Arabic Grammar, if size is an index of completeness, ever published is now going through the "Allahabad Government Press." Its title is, "A Grammar of the Classical Arabic Language," translated and compiled from the Works of the most approved Native and Naturalized Authors. By M. S. Howell. Volume II. will be completed in four parts. Its size may be approximated when it is known that the part on the Noun alone consists of 861 pages. The whole work partakes of the nature of a compilation, and that necessarily so, being, as it is, a series of translations. It is time that scholars were comprehending the fact that a grammar of fifty, one, two, three or five hundred years back is by no means a grammar for to-day. The above is only one of many examples that might be mentioned where men are *to-day* worse than wasting their time in compiling material that is utterly devoid of any real, scientific, practical arrangement, and that serves rather to confuse than aid the student. But there is *some valuable* material in this work. It contains a Chronological List of the principal Grammarians, Lexicographers, Philologists, Readers,

Commentators, etc., from A. D. 40 to A. D. 911, and also a "Glossary of Technical Terms" likely to prove most useful to the student of Arabic.

The "Sons of the East" are awaking to the fact that reform is necessary even in the study of languages. The Sultan of Turkey, with the view of abridging the course without impairing its quality, has determined on founding a special *medresseh* for teaching Arabic on a scientific basis. For this purpose he has purchased from the funds of the civil list the property of the Gnedik Pasha Theatre in Constantinople.

In surveying the year 1884 we find that the department of Oriental studies has lost by death some valuable men. Among the number on the continent special mention may be made of the following:—

Prof. M. Bergeiner. Orientalist in Bozen, aged 83 years.

Prof. R. P. A. Dozy, Professor of Oriental Languages in the University of Leyden, aged 63 years.

Prof. Francis Lenormant, Librarian of the National Library, and Professor of Archæology in Paris, aged 43 years.

Prof. K. R. Lepsius. Professor of Egyptology in the University of Berlin, aged 73 years.

Leipzig, January 1st. 1885.

→CONTRIBUTED NOTES.←

A Question.—It has always been a surprise to me that so much deference was paid by Old Testament critics to the Massorah. Was there such clear evidence in the Massoretic period of the ancient reading, that the Massorites could unflinchingly apply a correct marking? Could their Aramaic supply the antique Hebrew with precision? Or was the Synagogue reading so connected through the ages as to be a perfectly safe guide? I shall probably show my own ignorance by asking these questions. But I have so often wished to alter the vowel points and the accents as I read, that my foolish questions must be laid at the door of my rebellious spirit.

I never read that glorious Old Testament evangel in Isaiah, 53d chapter, without wishing to unite the 9th and 10th verses "Because he had done no violence neither was any deceit in his mouth, yet it pleased the Lord to bruise him," but his imperial majesty Silluk cries out "None of that!" The *Waw* at the beginning of the 10th verse certainly contrasts the action described afterward with the innocence expressed just before, and the two thoughts should run close together, as close as a "yet" could bring them.

For a like reason I am compelled to read 1 Sam. iv., 1 (first clause) as it is in our English Bibles, when it surely belongs to the preceding chapter—"the Lord revealed himself to Samuel in Shiloh by the Word of the Lord, and the word of Samuel came to all Israel." It is a connected statement of Samuel's establishment as a prophet. The other way of reading makes God through Samuel to order the disastrous early battles of Ebenezer, whereas those battles were specimens of Israel's presumption. The third battle of Ebenezer, twenty years later (vii., 10, 11), was ordered by the Lord and was the overthrow of the Philistine domination.

Again in Isaiah LXIV., 2, the words "behold, thou art wroth" certainly begin a new course of thought, but I suppose *Mahpakh* with *ken atta* forbids such a division.

I could go on interminably with such questions, but they all depend on the one question, "How far are we to bow down before the Massorah?"

When I find the LXX. evidently read many passages very differently from the Massorah, why am I to believe the Massorah, and reject the Alexandrian authorities?

If some of the Hebrew scholars who write for the OLD TESTAMENT STUDENT will give light on this subject, there will be many a private in the ranks who will thank them.

HOWARD CROSBY,
New York.

Genesis V., 29.—"And he called his name Noah, saying: This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

The question is: What, if any, Messianic significance lies in this verse?

It is worthy of note that according to the view which finds an Elohist and a Jehovistic writer in the Pentateuch, this statement is from the pen of the Jehovist, as well as (1) the chapter which contains the protevangelium (Gen. III., 15), (2) the words of Noah (IX., 26, 27), (3) the blessing pronounced on Abraham (XII., 2, 3); (4) the blessing of Isaac (XXVII., 27-29), (5) the blessing of Jacob (XLIX.). The characteristics which mark this passage as Jehovistic are, it would seem, (1) the use in it of the word "Jehovah;" (2) the play upon the words "Noah" and "shall comfort" (in the Hebrew *Noah* and *Menahem*, coming from the roots *nuah* and *naham*: (3) the etymological explanation of the name; (4) the prophetic character of the verse; (5) the reference to "cursing" which it contains; (6) the abruptness of its appearance in the midst of a chapter of so pronounced an Elohist character, for all those chapters which contain genealogical tables are assigned, by this view, to the Elohist. If now there was a Jehovistic writer, to this writer there must be assigned all those passages in Genesis which are commonly termed Messianic,—although the term Messianic, as thus used, is to be understood in a very broad sense; and if this verse, confessedly an interruption of the genealogical account, is also Jehovistic, the fact, granting it to be such, is a significant one. Right here is introduced a most difficult question of Hermeneutics: This verse, on the supposition that these words were really the words of Lamech, handed down by tradition and incorporated by Moses, 1450 years B. C., in his narrative as given in the Pentateuch, may be interpreted as having a certain meaning. But if it is conclusively shown that this tradition did not take on a written form until the time of a so-called Jehovist, living centuries later, or, if still further, it is to be inferred that the idea is really a late one, and the words, after all, the thought of the Jehovist living in the seventh or eighth century B. C., placed in the mouth of Lamech, how shall we proceed to interpret the verse, in view of that hermeneutical principle which requires a passage to be interpreted according to its historical connection? But this question cannot here be discussed.

Lamech, as he is represented by the writer—and this representation we must accept as correct, is evidently aware of the curse pronounced upon the ground. He has experienced the results of that curse. Although he is the ninth from Adam, if the genealogical line of descent is to be accepted, he is ignorant neither of the fact of the curse, of its author, nor of the bitter consequences flowing from it. If this is true, he must likewise have been cognizant of the words of God to the serpent (III., 15); and he must have believed that, at some time, there would come relief from all the labor and sorrow growing out of the curse. He knows that this condition of grief and wretchedness did not always exist, and based on this knowledge there was the hope that it would not always continue. For centuries the world had been growing more and more wicked. The pious father, with prophetic inspiration, sees that the time is at hand when deliverance shall come. The words are the expression of a hope, the utterance of a prophecy: "Through this child, we shall have relief from toil and sorrow." God had already announced (III., 15): Mankind shall struggle with sin, but shall in the end be victorious. Lamech says: In this struggle we may expect relief through Noah; and as Delitzsch has remarked, "this hope was fulfilled in Noah, not indeed, finally, but in a glorious manner, for the covenant after the flood was a comfort, whose blessing is destined to extend from then until the end of time." What particular form this relief, as Lamech thought of it, was to

assume, is not indicated. To suppose that he referred to the use of the plough, or of the arts and implements of husbandry, or of animal food, may not be wrong, and yet such views are unfounded. We only know (1) that he realized the condition of affairs, (2) that he knew the cause, (3) that he looked for deliverance, (4) that he believed this deliverance would come through Noah.

This verse is to be connected closely with the second step in the line of the development of Messianic prophecy. To the first pair God had given a promise which was taking centuries to fulfill. The final victory of the woman's seed had been announced. Nor was this announcement ever forgotten. Generations had passed, mankind had multiplied. So far as the record informs us those original words, broad, indefinite, and capable of almost any interpretation, had not been limited or defined. At this time, however, the announcement is made that through *Noah*, of all the men then living, help may be expected. A little later Noah himself makes known the third step, that through Shem's descendants the other families shall derive comfort. Then Abram is chosen; then Isaac; then Jacob rather than Esau; then Judah from among the twelve.

Is there any reference to the personal Messiah in this verse? None whatever; nor is there any direct reference to such a one in the Pentateuch. This verse is Messianic, not only in the sense that the entire Old Testament is Messianic; but in the sense that it is one of a comparatively small number of passages (cf. those given above, with Deut. xviii., 18-19, and Num. xxiv., 16-19), all of which have to do with the idea of comfort, help, deliverance, redemption. God's plan of salvation had begun to show itself. Very dimly to be sure, but with none the less certainty. In the light of its later development and final realization, all seems to us clear. Aside from this light, all Pentateuchal notices of it are indefinite and faint. It is easy, on the one hand, to deny the existence of any traces of this wonderful plan at so early a period; it is even more easy to read these verses and to clothe them with the fullness and detail revealed in the New Testament. Either course is hurtful and prejudicial to correct views of the Bible. There is a middle ground, and those who occupy it neither add to nor take from the words of Scripture the meaning which they were intended to convey.

W. R. HARPER,

Morgan Park, Ill.

→EDITORIAL: NOTES.←

The Institute of Hebrew.—THE STUDENT and *The Institute of Hebrew* have been closely related. The readers of the STUDENT have been, in many cases, the students and, in every case, the friends of the *Institute*. They will therefore rejoice with those most interested in the *Institute* in the step forward which it has just taken. We give briefly the facts.

1) On December 31st there was held in New York City a meeting of Professors of Hebrew representing various theological seminaries, the purpose of which was to effect an organization to whose care there should henceforth be committed the Hebrew work heretofore done under the auspices of the "The American Institute of Hebrew." The organization, as effected, was named *The Institute of Hebrew*, and is made up of thirty-seven Professors of Hebrew,—nearly every leading professor of Hebrew in the United States. The work of the Correspondence School of Hebrew, and of the Summer Schools of Hebrew will be under the general management of committees appointed by the *Institute*.

2) On the same day the final subscriptions were secured toward an endowment-fund of *four thousand dollars* a year for five years. This money will be used in defraying the expenses of the several schools, which have never, since their organization, been self-supporting. Nor is the sum of four thousand dollars a year sufficient in view of the work which the *Institute* has undertaken. Every effort will be made to add to this sum at least *one thousand* dollars.

3) The work of the Schools of *The Institute* will be about the same as in the past, except that it will be largely increased, and, it is hoped, made much more efficient. The Correspondence School will continue through the twelve months of the year. Instruction will be given during July and August in order to make it possible for students, intending to enter the theological seminary in September, to gain a preparatory training in Hebrew beforehand. The Summer Schools will be held as follows: (1) Beginning June 4th, in Philadelphia; (2) Beginning July 1st, at Morgan Park; (3) Beginning July 22nd, at some point in New England not yet definitely determined; (4) Beginning August 5th, at Chau tauqua. In each school there will be four distinct classes for the study of Hebrew, of which the first and second will be divided into sections. Instruction will also be given in the cognate languages, and in other departments of study connected with the Old Testament.

4) The officers of the *Institute* for 1885, are the following: President, Prof. Geo. E. Day, D. D., New Haven, Conn.; Vice President, Prof. Charles A. Briggs, D. D., New York City; Secretary, Prof. John P. Peters, Ph. D., Philadelphia; Treasurer, Prof. W. R. Harper, Ph. D., Morgan Park. Prof. Harper is Principal of the several Schools of the *Institute*. Additional members of the Executive Committee are Prof. C. R. Brown, Newton Centre, Mass., Prof. John G. Lansing, M. A., New Brunswick, N. J., and Prof. Milton S. Terry, S. T. D., Evanston, Ill.

With the co-operation and assistance of such men, surely much can be expected of the new organization.

Neglect of the Minor Prophets.—The question was recently asked in one of our religious weeklies, Why has the study of the Minor Prophets been so largely discontinued? The writer protested, briefly but ably, against the prevailing neglect of these magnificent productions.

There are, doubtless, several reasons which might be assigned for the lack of interest manifested in these writers. One item is worthy of mention in this connection.

The Minor Prophets share with the Greater Prophets that neglect which arises from a lack of interest in the study of prophecy itself. So many of the students of prophecy have brought it into ridicule by their absurdities, that ordinary readers prefer to study other portions of the Sacred Word. This feeling is a growing one. The reader of a prophetic book is met at every verse with the most widely conflicting views. Difficulties are seemingly settled; but they rise again even more conspicuously than before. They will not stay down. This theory of fulfillment clashes with that theory. Facts and fancies are intermingled, and the reader gives up, in despair of ever unravelling the mysteries which abound on every page. The real difficulty in the case is that readers imagine prophecy and prediction to be identical. They forget that prediction is but one element, and that not the essential element, of prophecy. If they would but remember that the prophets were the preachers of their times, and that prophecy was the preaching; if they would but consent to read the words of the prophets as words uttered to the people of their own times and not suppose that the prophet had in mind the people of the nineteenth century, we believe that they would have a far better understanding of these words. There is a sense in which these utterances hold good for all times, but to think that they were primarily directed to the people of our times is a mistake, and to this false idea, consciously or unconsciously entertained by Bible students, may in part be attributed the apathy which exists so widely in reference to the prophetic portions of God's Word.

Light on the Old Testament.—It is only natural that a book, the product of antiquity, should be affected by the discoveries which are being made from time to time in those ancient countries, with which that book had more or less to do. "Our age," as Prof. Gast has recently written, "looking into the past scrutinizes everything that meets its gaze, requiring it to give a clear and consistent account of itself. It suffers no mere tradition to pass unchallenged. It allows no historic reality to that which cannot stand the test of a rigid examination according to the laws of historical evidence. It relegates into the realms of poetry, myth and legend, much of what has hitherto passed as indubitable history. And however painful it may be to see ruthlessly swept away the pleasant stories our fathers before us, or even ourselves in early youth, never dreamed of questioning, there is this compensation, that whatever is left may be relied upon as resting on a solid basis of fact." What has this spirit of critical inquiry, before which all antiquity has been summoned to appear, done for the Old Testament? Different answers will be given this question, according to one's point of view, or, more explicitly, according to the decision at which one has arrived after a careful consideration of the claims of criticism as announced by critics. The answer to this question, in detail, can be given only by one who has examined in detail the data on the basis of which the claims of critics are made. It is in place here merely to indicate a few general points:

1) The Bible student of a quarter of a century ago little dreamed of the light which within so short a time was to be shed upon the pages of the Old Testament, as the result of historical investigations. Egypt has been opened up, and everywhere are to be found customs, and allusions, and historical facts, not only illustrating but also substantiating the biblical record which deals with those periods in Israel's history, during which there was contact with Egypt. One needs but to read Brugsch Bey's *History of Egypt under the Pharaohs* to see how the spirit of historical inquiry has been rewarded.

From Assyria there has come a mass of material to evidence the historical accuracy of the sacred writings. It is difficult to decide here whether more help has been obtained in the way of evidence or of illustration. Even the account of the Creation, and the history of the Deluge are confirmed by parallel Assyrian accounts. Israelitish kings are named and their actions recorded. Hebrew words hitherto baffling the skill of the lexicographer, are now made clear. Light from this source has but begun to shine, and yet how much darkness has already passed away. And now we read of the wonderful empire of the Hittites, the very existence of which has been denied, while the Bible, because it so frequently made reference to it, was discredited. In these, as well as in other, directions the Bible has been the gainer by critical research.

2) To have shown the falsity of a wrong interpretation is to be counted as only less important than to have pointed out the right interpretation. To have caused the rejection of false principles of interpretation is as valuable a work as to have discovered correct principles. To have forever silenced a theory of inspiration (the verbal theory) which has proved a stumbling-block to all who ever held it, is to have done valiant service for the cause of truth. To have shown the only method by which an acceptable theory of inspiration may ever be worked out is only preparatory to working out that theory. Now, the critical spirit of our times has shown up a multitude of erroneous interpretations, many of them vital; it has thrown aside those old methods of interpretation and established the historico-critical method; it has clearly proven that *the* theory of inspiration which is hereafter to be adopted is an inductive theory,—a theory based on the facts in the case, and not ignoring them. Who can estimate the value of all this for those who are to follow us?

3) This critical spirit has perhaps overreached itself; but this was to have been expected. It must go too far, in order to bring its followers far enough. Much that is claimed to be the result of historical inquiry is, of course, error. This, however, time will sift. It is generally easier to pull down than to build up; yet a careful estimate will show the truth of the assertion that historical inquiry has done much more to build up than it has done to pull down the Old Testament. A large amount of outside rubbish has been cleared away. Even the inner part has been somewhat rearranged. But the result of it all has been to restore it to its original form, to throw upon it the clear, strong light of truth, to present it as God originally gave it, and as he intended we should have it.

▷BOOK NOTICES◀

MANUAL OF BIBLICAL GEOGRAPHY.*

There are manuals and manuals. This is a *manual*. It is what it purports to be, a text-book. As such the work is wonderfully comprehensive, minute, and systematic. The book is a large one, but to bring before the eye scenes extending through twenty-five centuries and make them live in the gaze of the present is a great task.

The introduction is admirably calculated to arouse interest and enthusiasm in the study of Bible history, and the pages that follow supply the means for such study in most attractive and available style. The study begins with a chart of the entire period from the Deluge to 100 A. D., dividing and subdividing it into the more important epochs, noting the salient points of Bible history, the growth of the canon, and the landmarks of secular history. Then follow a general map of the Old Testament world, one showing the peopling of the earth by Noah's descendants, and a carefully distinguished physical map of Palestine. After this the Bible history is taken up in regular order and traced in detail, with a series of clearly outlined maps, from the journeyings of the patriarchs through the Exodus, the conquest, the division of Palestine, and the successive periods of the Judges and the Kings. In like manner, after successive views of the great powers of the world, the New Testament history is taken up in detail, through the Gospels, the apostolic journeys, and the geographical references, in Revelation. The work is done with a commendable thoroughness of detail. Repeated maps of the same parts are given to picture successive events. There are, for instance, eight different maps displaying the journeys of our Lord. A handsome colored panoramic view of Jerusalem adorns the middle of the book, and there are added elaborate plans of the temple of Solomon and of Herod, which form a most valuable feature.

So much for the maps; but the book being a text-book, and not a mere atlas, has accompanying the maps an outline history, appropriately divided, covering the entire course of events, including the connection between the two Testaments. Illustrations, diagrams, and smaller outline maps are added designed to fix in detail the topic under discussion. Comparison with familiar areas in our own country is freely used to give definiteness to the student's knowledge. The outlines for review at the end of the sections offer valuable hints for the practical application of the vast store of information furnished.

Elaborate as the book is with its 64 maps, 12 plans, 11 comparative diagrams, 4 charts and 41 engravings, it is nevertheless simple in plan and clear in detail.

The press-work is admirable; it is a beautiful piece of typography, and the excellent maps are engraved with most gratifying distinctness.

* **MANUAL OF BIBLICAL GEOGRAPHY.** A text-book on Bible history, for the use of students and teachers of the Bible, and for Sunday-school instruction. By Rev. J. L. Hurlbut, D. D. With an introduction by Rev. J. H. Vincent, D. D. Chicago: *Rand, McNally & Co.* 10¼x12¼, pp. 158. Price \$4.50. For sale by American Publication Society of Hebrew, Morgan Park, Ill.

One fault only is apparent. The book lacks a *complete* geographical index. A very full map of Palestine, the last in the book, is well indexed, as is also the descriptive matter, but in order to serve entirely the purpose of a scholar, there should be an index by which every identified site mentioned in the Bible could be readily found. This would make it as good a work of reference as it is a text-book.

Altogether this book is by far the best thing of the kind that we have ever seen. If it could be in the hands of every pastor and many members of churches, especially the young people, there would be an opportunity for an astonishing amount of biblical instruction. For a pastor to follow out the suggestion made in the introduction, and gather his people, as many as can come, for regular, systematic work with this text-book, would be to give to many young people almost a liberal education. The study with this help could be made as fascinating as much secular reading, and vastly more profitable. There are hundreds of pastors who are able, and who ought to do this.

TIMES OF ABRAHAM.*

"A strange book," said a gentleman to the reviewer, when asked for his estimate of the work under consideration. After a careful perusal, we echo this opinion. The aim of the book is to set forth the surroundings of Abraham in his life from his boyhood in Ur of the Chaldees, through his conflict with Chedorlamer and the allied kings. It deals with the Chaldæans, the Egyptians, the Elamites; it strives to present the result of the researches of late years, and to picture these peoples, their customs, habits and religions before the reader in order to give vividness to the background of Abraham's life. The author also aims to strengthen Christian faith by showing the wonderful confirmation given by monuments and sculptures, by tombs and palaces to the accounts found in the Word of God.

While the book gives evidence of wide reading, and much labor, and is to be decidedly commended for the references given to the authorities for the statements made; yet it appears that the works read have hardly been well digested. Gleanings have been made (wisely it may be said in most instances), which, however, give the book the appearance of a somewhat roughly made patch-work; that unity is lacking which is so necessary to the real effectiveness of any book. There is an unevenness about the work, that is peculiar; the last chapter on the Elamites being by far the best written and most interesting. It is difficult at times to get at the real bearing of the subject presented, the extracts are not systematically grouped, and one subject runs into another before the reader is aware of the change, which is confusing, and renders it hard to retain any vivid picture in the mind.

The book contains some most excellent plates in photo-tints, which are grouped together at the front of the work, and are referred to when occasion requires. The study of some of the Chaldæan and Egyptian heads represented here would be interesting and profitable. Typographically the volume is excellent, and to our mind the marginal references are a decided improvement over the usual method of elaborate foot-notes.

* STUDIES ON THE TIMES OF ABRAHAM. By Rev. H. G. Tomkins. London: S. Bagster & Sons. 7¼x9½. pp. xviii, 228. Price, \$5.00.

➔SEMPITIC ✦ AND ✦ OLD ✦ TESTAMENT ✦ BIBLIOGRAPHY. ✦➔

FOREIGN LITERATURE.

- BEAL, S. Si-Yu-Ki. Buddhist records of the western world. Translated from Chinese of Hiuen Tsiang: A. D. 629. 2 vols. London: *Truebner*. Pp. 620. 24s.
- Biblia pauperum. A smaller Biblia Pauperum conteynynge thyrtye and eyghte wodecuttes, illustratyng the Lyfe, Parablis, and Miraclis off Oure Blessid Lorde and Saviore Jhesus Crist, with the propre Descrypcionns thereoff extracted frō the Originall Texte of John Wiclif. Preface by the late A. P. Stanley. London: *Unwin*..... 10s. 6d.
- EWALD, H. Revelation. Its Nature and Record. Translated by T. Goadby. Edinburgh: *T. & T. Clark*. Pp. XXXIII, 994.....\$3.00
- FAYE, H. Sur l'origine du monde, théories cosmogoniques des anciens et des modernes. Paris: *Gauthier-Villars*. Pp. 260.....5fr.
- KNOLLER, L. Das Problem der Willensfreiheit in der älteren jüdischen Religionsphilosophie. Breslau: *Koebner*. Pp. 95.....M.1.80
- ROLLE, R. The Psalter, or Psalms of David, and certain canticles. With a translation and exposition in English. London: *Frowde*. Pp. 920.... 21s.
- SCHIEGG, P. Das hohe Lied Salomo's von der heiligen Liebe. Für einen grösseren Leserkreis dramatisch bearbeitet und erklärt. München: *Stahl*. Pp. VIII, 136.....M.2.70

AMERICAN LITERATURE.

- RAWLINSON, G. Egypt and Babylon from Sacred and Profane Sources. New York: *C. Scribner's Sons*. 12mo. Pp. VI, 329.....\$1.50
- ROCKHILL, W. W. The Life of the Buddha and the early history of his order. Boston: *J. R. Osgood & Co*.....\$3.00
- SAWYER, L. A. The Bible: Analyzed, Translated and accompanied with critical studies. Whitesboro, N. Y.: *L. A. Sawyer*. Pp. 83.....\$.75
- SINNETT, A. P. Esoteric Buddhism. Boston: *Houghton, Mifflin & Co*....\$1.25

RECENT ARTICLES.

- WINSTOCK, M. G. The Prophets as Spiritual Guardians of the Hebrew Faith. *American Hebrew*, Jan. 2, '85.
- TAYLOR, J. P. Archæological Notes. *Andover Review*, Jan., '85.
- RAWLINSON, H. C., MUELLER, F. M., and AINSWORTH, W. F. The discoveries at Behistun and Nineveh. *The Athenæum*, Nov. 8, 15, '84.
- STIFLER, J. M. The Relation of the Gospels and the Pentateuch. *Baptist Quarterly Review*, Jan., '85.
- LOCALITY OF ZOAN. Testimony of the Bible Versions and of Archæology. *Christian at Work*, Jan. 15, '85.
- WOOLERY, W. H. An Appeal for the Study of the Hebrew Language. *Christian Standard*, Jan. 10, '85.
- CONDER, C. R. Ancient Palestine and Modern Exploration. *Contemporary Review*, Dec., '84.

- DAVIDSON, A. B. The Book of Isaiah: XL.—LXVI. (Cont'd). *The Expositor*, Dec., '84.
- DEANE, W. J. The Psalter of Solomon. *Ibid.*
- PLUMPTRE, E. H. Ezekiel: an ideal biography (Cont'd). *Ibid.*
- PICK, B. A Chapter of Jewish History and Literature. From the Fall of Jerusalem (70) to the compilation of the Mishna (200). *Jewish Messenger*. Jan. 9, 16, 23, '85.
- GOLDFAHN. Die Synagogen in der Talmudzeit. *Jued. Litbllt.*, No. 38, '84.
- PALUMBO, V. D. Les trois conseils du roi Salomon: conte populaire greco-salentin, texte calimérais avec traduction et notes. *Le Museon*, Oct., '84.
- BRONSON, E. H. The Minor Prophets. *National Baptist*, Jan. 15, '85.
- BRIGGS, C. A. The Song of Hannah. *Presbyterian Review*, Jan., '85.
- BECK, T. ROMEYN. Melchizedek and his Significance in the History of Redemption. *Reformed Quarterly Review*, Jan., '85.
- GAST, F. A. The Pre-Semitic Babylonians. *Ibid.*
- SCHODDE, G. H. Righteousness under the Old Covenant. *Sunday School Times*, Jan. 24, '85.

REVIEWS.

- BRUGSCH, H. Religion und Mythologie der Alten Aegypter nach den Denkmälern bearbeitet. *Sunday School Times*, Jan. 24, '85.
- CHEYNE, T. K. The Prophecies of Isaiah. (By G. F. Moore.) *Andover Review*. Jan., '85.
- CHEYNE, T. K. Book of Psalms. (By C. A. Briggs.) *Presbyterian Review*, Jan., '85.
- DEWITT, JOHN. Praise-Songs of Israel. (By C. A. Briggs.) *Presbyterian Review*. Jan., '85.
- PERROT, G. History of Art in Chaldæa and Assyria. (By J. H. Hall.) *Independent*, Jan. 8, '85.
- SCHILLING, D. Vaticinia Messiana Veteris Testamenti Hebraici exegetice et philologicè dilucidata, in modum Chrestomathiae Hebraicae ordinata, cum vocabulario Hebraeo-Latino. (By Holzhammer.) *Lit. Handweiser*, 1884.
- WIEDEMANN, A. Aegyptische Geschichte. II. (By G. Ebers.) *Lit. Centralblatt.*, 1884, No. 42; (By J. Brüll.) *Lit. Handweiser*, 1884, No. 16; (By O. Kallsen.) *Deutsches Litbllt.*, Nov. 16, 1884.
- WRIGHT, WM. The Empire of the Hittites. (By J. H. Hall.) *Presbyterian Review* Jan., '85; (By J. P. Taylor.) *Andover Review*, Jan., '85.

❖THE❖OLD❖TESTAMENT❖STUDENT❖❖

VOL. IV.

MARCH, 1885.

NO. 7.

OLD TESTAMENT STUDY FOR HOMILETIC USE.

BY R. S. MACARTHUR, D. D.,

New York City.

The Old Testament is often in danger of neglect and disparagement. Some, because of acknowledged ignorance of its worth, belittle its claims. Others with an air of superiority insist upon confining the attention of our Sunday Schools to the study of the New Testament, and, in some cases, simply to the four gospels. They talk slightly of the Old Testament as compared with the New. In their judgment it is but the gray dawn of the morning compared with the dazzling splendor of the noon-day; it is but the ladder up which we climb to lay hold of the ripened fruit of revelation's harvest. The relation between these parts of God's book is at this moment a subject of frequent discussion in our Sunday School and general religious papers. Let us remember that we do not honor the New Testament by dishonoring the Old. All parts of God's work are perfect. It was a part of this Old book, which David so loved, and in which he meditated both day and night. It was this book with which Timothy was so familiar that Paul could say of him, "from a babe thou hast known the sacred writings." Of these "sacred writings," Paul in addressing Timothy affirms, that they "are able to make thee wise unto salvation through faith which is in Christ Jesus." It was this book, which Christ studied and expounded, and which he commended his hearers for knowing.

The "Higher Criticism," if sincere and devout, will, in the end, do good. It is worth something, that attention is called to the history and distinctive characteristics of the Old Testament. Truth, no matter who brings it to us, is from God. We gladly welcome it. In encaustic tile at the entrance to Tennyson's home in the Isle of Wight are the words, "Truth against the world." We would gladly put these words at the head of every sermon. It is truth we seek. Truth

never fears examination. It invites scrutiny. The stoutest believers in the Old Testament are the readiest to welcome fair criticism. There is a criticism which is merely destructive. This requires only the lowest order of talent. It makes up in bluster what it lacks in ability. Out of the fiercest fires of criticism all that is the truth of God will come without the smell of fire on its pages. The best evidence of Christianity is Christianity. The best evidence of the worth and inspiration of the Old Testament is a knowledge of the Old Testament. The criticism—from whatever motive it arises—which leads to a fuller knowledge of the Old Testament is a blessing. Well will it be for the Churches of Christ, and for all the interests of truth, when this larger knowledge of the Old Testament, is derived from expository preaching, by men who avail themselves of the New, so far as it is true, and who cling lovingly to the Old, so far as it is true.

After an experience of nearly five consecutive years, in preaching expository sermons on Sunday evenings, taking the Old Testament in regular order, the writer is constrained to name some of the homiletical advantages, which this use of the Old Testament possesses.

1. There is the freshness, the novelty, of the Old Testament narratives.

To many, otherwise intelligent men and women, large portions of the Old Testament are a *terra incognita*. If honest, they would have to put at the beginning of many a chapter and book, what we used to see in the old geographies concerning an occasional portion of country, "unexplored region." The pastor who will lead a congregation through these vast regions, will do, as has been suggested, what Stanley and Livingstone did for Central Africa. He will open for many of his hearers a country beautiful beyond their wisest thought, and interesting beyond their highest hope. The Bible is unexhausted; it is inexhaustible. Expounding Shakespeare, no actor in the world could hold an audience year after year. Expounding any other book in the world than the Bible, no man could get an audience weekly for a series of years. The Book never grows old. Much of the majesty of the Divine Author is seen upon its pages. You do not refuse to go up the Hudson on a beautiful moonlight summer night this year, because you went up on a similar night last year. You do not refuse to send your bucket down into this well to-day because yesterday you drank of its delicious water. There is a freshness in these narratives which would put life, power and beauty into the sermons which to-day are marked by wearying platitudes and monotonous hortations. This freshness would stimulate and charm men and women of highest literary attainments. These narratives reveal a new world. The civiliza-

tion of that olden time again lives and moves before us. Its crudities and its charms amuse and instruct. The man who so uses the Old Testament or the New, will give his preaching much of the freshness, variety, and authority of the Divine Word itself. Such a man will not run out. His own mind will catch the inspiration of the Book; his style will have freshness, quaintness, forcefulness, and a certain archaic charm. He will supply a want whose existence the people feel. He will tell them things newer to them than the events which unfortunately they read that morning in their Sunday newspaper. He knows that they are painfully ignorant of the Old Testament. He has often watched their hopeless look, as they tried to find some obscure book. Now he finds that they are reading carefully for each Sunday evening's subject. He finds them with open Bible following him as he preaches. He will find in the congregation men and women from other denominations (whose pastors do not so use the Bible), who are hungry for the Word of God. He will find that a new world is opening for himself and his people. How often have these statements been verified in reading and preaching recently on Saul, David, Jonathan, Mephibosheth and others. The remarks made by men not accustomed to attend church, and by some even who are church members, as to their surprise in finding the Bible so interesting a book would cause a smile at the expense of the dignity of the *Old Testament Student*. How shall ministers prolong their pastorates? One way, is to know more and to preach more Bible. How shall congregations be drawn to the second service? One way is to lead them into the unexplored regions of the Old Testament narratives.

2. There is also the inherent interest and instruction of these narratives. In the preceding paragraph we spoke of their novelty; we are prepared to advance a step. Their freshness arrests attention; their inherent worth imparts instruction. Think of the grandeur which gathers about Abraham, "the father of the faithful!" Consider the charms which the name of Moses, the leader and lawgiver of Israel, suggests. Remember the knightly, rather the saintly, virtues which brave Joshua illustrated; a life of one hundred and ten years without a stain. No wonder that his name fired the imaginations of the poets of the middle ages; no wonder that this man "without fear and without reproach," should have been the ideal of Christian knight-hood. In him submission and authority, strength and gentleness, kingly power and child-like simplicity beautifully blend; he is the soldier of God, the father of his people. What shall we say of David, Jonathan, Isaiah, Daniel, and scores more? The world waits with bated breath to learn the fate of General Gordon. He was a man to

arrest attention and to awaken enthusiasm. With the intrepid virtues of the puritan and the mysticism of the middle age theologian, he combined the fatalism of the dreamy Oriental; imperious as Napoleon, inflexible as Cromwell, he was zealous as Xavier. He appeals to the world's imagination, as he stands or falls the lone sentry at the outermost bounds of civilization and religion, and, whether standing or falling, he is loyal to his country and his God. Go with me into the records of this old Bible and you shall find many men to rank with General Gordon—men "of whom the world was not worthy."

But leave individuals and look at books. Think of the sublimity of the early history of the race, the matchless wisdom of the law, the idyllic beauty of Ruth, the peerless glory of the Psalms! With a sceptre more regal than he ever swayed over subdued Philistine, David sits crowned king in the glorious realm of lyric poetry and religious song. But time would fail to speak exhaustively of this feature of the book; to do so this paragraph would become a volume.

3. There is also the ready adaptation of the Old Testament to the spiritual needs of modern life. We are all familiar with the undue tendency of a former age to spiritualize all scriptural history. That is not the tendency to-day. A judicious use of this method is now in demand. How readily these ancient stories fit modern life, even a cursory student must see. In a real sense every man is his own Adam. All life has at some time its Eden. Every life knows something of the bitterness of the curse against sin, the menace of the flaming sword and the sweetness of the ancient promise of a Deliverer. Exodus is the history of every ransomed soul; each book is a chapter in our own struggling lives. The history of each individual is the history of the race. To this hour the Psalms are the mirror which best reflects the soul's loftiest hopes, lowliest penitence and most beseeching petitions. The fifty-first Psalm has sobbed and wailed through the world for three thousand years. The heart's bitter cry is heard in every line. These Psalms have been the *Miserere* and the *Te Deum* of the heart's noblest sorrow and most exultant joy. To this hour the Christian on the mountain tops of faith and hope, or in the vallies of doubt and despair, can find no vehicle of his thought so expressive, so simple, so sublime as these old Psalms.

4. Lastly, there is also a relation of the Old Testament to the New. Recent criticism has startled many people. Let them not be alarmed. Let the Old Testament be studied with fresh interest and the relation between the two Testaments will be the more helpfully understood. They are not two books; they are one. These sixty-six books are inseparable parts of a sublime whole. They are a divine

oratorio setting forth the might and majesty of Jesus Christ. Some parts of the New cannot be understood without a knowledge of the Old. Were there two Isaiahs? It would be well if we had twenty-two such men. Those who affirm that there were two have certainly not proved their claim. One thing is sure, there is but one God, and he is the glorious Author of this matchless book, this crowning revelation of Himself. This collection of books written by princes and peasants, poets and prophets during hundreds of years, is one book, and God is its author. Let us love it, study it, preach it, live it.

For the careful study of the Old Testament, we need, first, some knowledge of the original Hebrew. Busy pastors may make no claims to extensive Hebraistic attainments. But they would not give the little they know for twice the labor which its acquisition cost. No part of the Bible can be studied critically except it be studied in the original. There is a nameless flavor which the original words put into the mouth which no translation can supply. Going a few years ago in the steamer from Oban, the capital of the Western Highlands of Scotland, to the romantic and historic cave and cathedral of Staffa and Iona, a conversation was heard between a highland sailor and a lowland minister from Glasgow, as to the relative poetic merits of Duncan Ben, the Gaelic poet, and Robert Burns of universal fame. The sailor stood stoutly for Ben; the preacher for Burns. By parental associations the writer's sympathy was with the highlander; by actual knowledge with the lowlander. But the sailor won the day. When the minister was disparaging the Northern Poet, whose rude monument surmounted a hill near Oban, the sailor suddenly asked, with a broad highland accent, "Do you read the Gaelic?" The reply was in the negative. With a delightful scorn he said, "And you assume to pronounce on my Ben, whom you cannot read in his own tongue, but only in an English translation; as well might I pass judgment on your Burns from a French translation!" The sailor was victorious, to the delight of all impartial listeners. Think of Burns in French! Translate "A man's a man for a' that." To get the flavor of the Hebrew we must take the Hebrew into our mouths.

There have been good students of the Scriptures, who knew neither Hebrew, nor Greek. Their measure of success was attained in spite of, not because of, these disadvantages. Given the advantages and the success would have been vastly greater. In this respect our professors of Hebrew are conferring untold benefits on the younger ministry of the country.

There must be, in the second place, prolonged and patient study with the best aids attainable. These abound. We are heirs to a

noble inheritance. The very thought of it stirs one's blood. The intellectual wealth of the ages is ours. Let us fill ourselves with truth; and partake very sparingly of the merely destructive critic. He is often an insufferable offence. A child or an idiot can destroy; but children and idiots ought not to be turned loose in halls of statuary and galleries of paintings. They could destroy in an hour more than Raphael and Angelo could create in a life time. Most of all, we must cultivate a homiletic and devout spirit.

This is scientific. To enjoy the glorious hills, we must have mountains in the brain; to appreciate the sea, we must have oceans in the soul. Nature gives up her secrets only to her devout students. To understand philosophy and art we must be artistic and philosophical. To know God we must be God-like; to see him we must be pure in heart. To understand his word our ear must be trained to catch the music of his voice, our heart must feel the inspiration of his love. There is a knowledge which dictionaries and grammars can never give; he who has only this knowledge sits in the vestibule and is a stranger to the glorious temple. To sit at Christ's feet is the best university. The possession of divine love is absolutely essential to the understanding of the revelation of divine love. Love only can interpret love. The "undevout student" of the Sacred Word "is mad." He lacks the key to unlock the glorious arcana of God. "The people that do know their God shall be strong and do exploits."

HERMENEUTICS AND THE HIGHER CRITICISM.

BY PROFESSOR MILTON S. TERRY, S. T. D.,

Garrett Biblical Institute, Evanston, Ill.

The conclusions of the Higher Criticism are mainly drawn from other considerations than the meaning of the several books of Scripture as determined by valid exegesis. We may have the clearest possible apprehension of a writer's words and of the scope of his entire work, and yet be in doubt as to the time and place of his writing, and be utterly ignorant of his name. The questions of the integrity of a given book, of its credibility, and its literary style, are to be discussed upon grounds outside the sphere of Hermeneutics. We carry our appeal to the intuitions of the mind, to a sense of the fitness of things, the probabilities or improbabilities of a given hypothesis. The date and authorship of the Book of Job, for example, are not likely to be decided by any exposition of its contents. The most lucid analysis of its argument and the most satisfactory and convinc-

ing interpretation, may yet leave the question of its origin an open one. And indeed we may well grant that more than one hypothesis is possible. The quite prevalent opinion, that this poem, so highly artistic in its structure, and having so many affinities with the Hochmah literature of the Solomonic and post-Solomonic period, belongs essentially to that classic age of the Hebrew nation, must have great weight with every thoughtful critic. And yet it may be forcibly urged that the reasons alleged for this hypothesis are not altogether convincing. The absence of allusion to the customs of Israel, and the simple and faithful portraiture of patriarchal times, are with many an argument equally strong for showing that the work is non-Israelitish and pre-Mosaic. Certainly, many of the arguments put forth against the high antiquity of the Book of Job would prove equally conclusive against the great age of the Egyptian pyramids and of the poems of Homer. Criticism may, indeed, with much assurance set aside the old notion of the Mosaic authorship of Job, but its reasoning against that particular theory would be without force against the hypothesis of an unknown author contemporary with Moses, or living before his time.

But these questions of Criticism become dependent upon Hermeneutics when, as with a number of critics, an allegorical interpretation of the poem forms the main ground of their judgment. If Job is regarded as a personification of Israel in the midst of the sorrows of exile, then it logically follows that the book belongs to the period of the Babylonian captivity. So, too, those interpreters who maintain that the suffering servant of God, in Isaiah LII., 13—LIII., 12, is the Jewish people in the miseries of exile, naturally assign the composition of Isaiah XL.—LXVI. to that same memorable period of national humiliation and distress. It is apparent, therefore, that in some important questions of the Higher Criticism, a valid interpretation of the language of a writer will either virtually determine the matter in dispute, or open a new issue. Can a well-balanced judgment affirm that the language and structure of the "Later Isaiah" are fairly satisfied with the allegorical interpretation? Is that wise servant, who was led like a lamb to slaughter, and whose wounds served to atone for the transgressions of others, a truthful portraiture of a sinful nation punished with exile because of its rebellion against the Holy One? If so, the conclusions based upon that exegesis may be legitimate, and it is seen at once that the results of the critical procedure are due to the method and principles of interpretation adopted.

The relation of Hermeneutics and the Higher Criticism may also be seen in the discussion of particular words and phrases. The use of the phrase "beyond the Jordan" in Deut. I., 1, 5, has been very nat-

urally cited as serving to indicate the place and time of the composition of Deuteronomy. The translation which reads "on this side Jordan" is now rejected as an error, but the assertion is often made that these words had acquired long before Moses's day a technical meaning, like the geographical term Perea, and can therefore determine nothing as to the position of the writer when he composed his work. The use of the words by Moses, however, as written in Deut. III., 20, 25, hardly comports with this position. Why, on this theory, should Moses employ a technical term in one sense when writing, and in another when addressing the people? Here principles of interpretation are involved, and the candid student, who has no theory to support, no bias one way or another, and who calmly weighs all considerations bearing on the subject in hand, will abstain from all dogmatizing utterances. His search is solely for truth, and truth can never be helped by adherence to a hypothesis, however venerable, which stands in conflict with the legitimate conclusions of sober exegesis.

Impartial criticism may, on the one hand, base itself upon an interpretation of Deuteronomy which reads in such phrases as the one just noticed evidences of post-Mosaic composition; in that case it finds itself opposed to certain ancient and widely-cherished beliefs. It may, on the other hand, with great force allege that a legitimate interpretation of the discourses therein attributed to Moses favors the opinion that in the main they are an accurate and truthful setting forth of the latest legislation of that great hero of the Exodus. No one would now maintain that Moses wrote the account of his own death and burial, as recorded in the last chapter; why might not the author of that chapter have been also the compiler of the whole book? And why, we may add, may he not have been a contemporary of Joshua and Eleazar, who like Luke, thought it good, having had perfect understanding of all things, to write them down in an orderly form (Luke I., 3)? But as soon as one assumes such an hypothesis, he is assailed by critics who allege that the passage concerning a king (Deut. XVII., 14-20) contains so accurate a portraiture of Solomon as to beget the conviction that it is of post-Solomonic origin. Here, however, it should be observed that this new issue opens into questions not to be settled by an interpretation of the text. There can be no dispute about the meaning of the language employed in Deut. XVII., 14-20. It plainly represents Moses as telling the people, prophetically, that when they shall have become settled in the land of promise, they will choose a king; and, in that event, he gives commandments touching his election and behavior. But whether Moses gave any such commandments at all, must be decided by considera-

tions outside the province of interpretation. Our conclusion on this point will not be likely to rest upon any question as to the proper meaning of the language here attributed to Moses.

Criticism may, however, sometimes be influenced by the supposed import of words, which, upon rigid scrutiny, will be found to furnish no convincing evidence in the case. How often have the words of Ezekiel (XIV., 14) been quoted to prove the historical character of the person of Job? It is incredible, say some, that a fictitious character should be thus mentioned in connection with Noah and Daniel. Here the appeal is taken to our sense of the fitness of things, and it should be conceded that there is force in the plea. Moses and Samuel are mentioned in a similar way by Jeremiah (XV., 1), and in the absence of other considerations, there is no good reason for even raising the question of their being real characters. Of Job, however, we have no other trace or knowledge than in the book which bears his name, and if, from a thorough study of the book, one reaches the conclusion that it is not a history of fact, but a dramatic production, that loses none of its beauty or usefulness by being regarded as essentially a parable, we see nothing in Ezekiel's language that compels him to set aside such conclusion. The leading character of a fiction may become so widely known and so familiar to thought as to figure as real in the language of common life. The righteousness and the patience of such a character would become proverbial, and a writer of the present day might, like Ezekiel, cite the familiar example along with real characters, without ever entertaining the question of the historical existence of the person named.

It is an accepted principle of Hermeneutics that an interpreter should identify himself with the spirit of the writer whom he would expound. Would he interpret Isaiah? He must transport himself to Isaiah's age, and become possessed with some measure of the emotion of the prophet when he surveyed the idolatrous abominations of his nation. He must also study his style of address, and seek to grasp the real purport of his imagery, so as not to read in them ideas foreign to the prophet's mind. When, for example, he portrays the sinful nation as diseased in head and in heart, and declares that "from the sole of the foot even unto the head—no soundness in it—wounds, bruises and raw sores" (Isa. I., 6), what exegete will insist upon the extreme literal import of his words? May we not allow that some of these doleful prophetic descriptions contain elements of Oriental hyperbole, and perhaps, at times, are colored by the prophet's own dependency? The language of Elijah, in 1 Kgs. XIX., 10, is manifestly of this character, and very possibly other prophets might have

expressed their heart-sorrow in similar terms, though not flying for their lives. When, therefore we find Isaiah denouncing the burnt-offerings, and the blood of bullocks and of lambs, as an abomination to Jehovah (Isa. I., 11-14), and Amos uttering like words, together with an obscure allusion to Israel's failure to offer sacrifice to Jehovah in the wilderness as contrasted with their idolatrous tendencies (Amos v., 25, 26), is it ingenuous to urge such passages as affording any valid evidence of the opinion of these prophets as to the divine origin of sacrifice or ceremonial? When Jeremiah declares that in the day of the exodus from Egypt, Jehovah gave the fathers no commandment concerning matters of burnt-offering and sacrifice, but rather enjoined obedience (Jer. VII., 22, 23), must we understand his words as a rigid statement of historical fact, which can have no other than a strict literal interpretation? Would not such a position oblige us logically to insist that, according to verse 25 of the same chapter, prophets had been sent unto Israel from the time of the Exodus *early every day* continuously? Here certainly is a question of exegesis, and he will prove the best interpreter who keeps himself freest from the polemical spirit. It scarcely satisfies the purport of Jeremiah's words to say that on the particular *day* of Israel's exodus, no specific commandment was issued touching sacrifice. Nor does the language accord with the view of those who would merely understand that the Decalogue contains no precept touching burnt-offering and sacrifice. Nor does it seem natural to explain the words as applying only to voluntary offerings, or so to paraphrase them as to make Jehovah say, "I did not at the exodus institute or command sacrifices *for their own sake.*"

On the other hand, to affirm, as some do, that Isaiah and Amos, and Hosea (VI., 6), and Micah (VI., 8), and Jeremiah teach the utter worthlessness of sacrifices, and their lack of any sanction from Jehovah, is hazarding a proposition exceedingly difficult to reconcile with the whole drift of Old Testament history. Far more reasonable, many will believe, is the interpretation which finds in such a passage as Jer. VII., 21-26, not a sober historical statement to be literally taken, but an impassioned outburst of prophecy peculiar to Jeremiah, in which the utter worthlessness of sacrifice *as opposed to obedience* is made conspicuous. For this same prophet's language in ch. XVII., 26, and XXXIII., 17-22, is, to say the least, difficult to reconcile with the supposition that he regarded sacrifices as without the sanction of Jehovah, or not of divine origin.

And so again and again, in the literature of the Higher Criticism, we come upon questions which depend for solution upon the correct interpretation of a Scripture text. Many of these questions are

of too grave a character to be determined by a merely possible exposition; and, as in the discussion of biblical doctrines, no place or favor should be given to an imperious dogmatism. Nothing should be taken for granted, but every relevant consideration should be calmly weighed. Writers who indulge in frequent declarations of what a passage *must* mean, or of what it *cannot possibly* signify, and are wont to treat learned critics' views with contempt, are not the ones who command the confidence of the true scholar, however much he may admire their learning and ability. Hengstenberg and Ewald (*nomina venerabilia!*) represent two opposite extremes. Their invaluable contributions to biblical literature are everywhere acknowledged. But their opinions will probably have little weight with future generations of students just in proportion to the conspicuous dogmatism with which they were put forth. We can afford to wait a long time for the solution of some important questions of Criticism, but we cannot afford to rest complacently on any conclusion which has been reached through a dogmatic interpretation. Let us have, as far as possible, the exact truth, "though the heavens fall," for in that case the falling heavens will do us no harm.

THE USE OF THE OLD TESTAMENT IN THE SUNDAY SCHOOL,—A SYMPOSIUM.

WHY THE OLD TESTAMENT SHOULD ALWAYS HAVE A PROMINENT PLACE IN SUNDAY SCHOOL INSTRUCTION.

1. We shall find nothing that can take the place of the biographies of the Old Testament as a means of conveying religious truth attractively and impressively.

2. We shall find nowhere else the best instruction for nations, for social and political organisms. The New Testament addresses the individual, and reaches society as a whole only in that way. It discloses immortality and the kingdom of heaven. The Old Testament is full of instruction and of warning for the kingdoms of this world, whose life it would regulate and whose destiny it would shape as ending here.

3. The Psalter is behind us only in time; in spirit, as in expression, it must ever be the Psalm-book of the Church on earth.

4. Our grandest Christian enterprises still run largely in prophetic grooves. The patron saint of missions after all, is not St. John

or St. Paul, but the rapt Isaiah. It is his bugle that even now rallies and guides the Christian host.

5. The New Testament can never be fairly understood without the Old. We have a product. To know whence it is, is no small help toward appreciating the force of the promise it has for the future of man and of men.

E. C. BISSELL,
Hartford, Conn.

A MISTAKE TO EXCLUDE THE OLD TESTAMENT FROM THE SUNDAY SCHOOL.

It is my opinion that it would be a serious mistake to exclude the Old Testament from Sabbath school instruction or to disparage it as a factor in that instruction. Because

1. It is a part of the inspired Word of God, which has not been abolished nor superseded by the New Testament; and as such it is pronounced by the apostle "profitable for doctrine, for reproof, for correction and for instruction in righteousness." Even its typical rites and institutions, which have ceased to be obligatory as outward forms, point as directly as ever to their great Antitype, and in their substantial meaning are of permanent force and value.

2. The New Testament is throughout based upon the Old, and a knowledge of the latter is essential to a correct understanding of the former.

3. The elementary and preliminary character of the Old Testament adapts it in a remarkable degree for the instruction of the young, for whom its narratives have a special attraction, while its facts and institutions serve as object-lessons under proper teaching, and convey the truth more widely even than didactic statements.

4. The prevalent disposition to undervalue the Old Testament, and even to set aside its authority and historical character will be best counteracted by its more diligent and thorough study. The truth of God and his revelation is one in all ages and under both dispensations; his Church is one; true religion is the same and the method of salvation is the same. And it is very important that this unity should be perceived and the whole Bible be recognized as the standard of faith and the rule of duty.

5. Many prevalent errors and misconceptions are traceable to an undue neglect of the Old Testament. False views of the nature of salvation and an inadequate sense of man's absolute need of a divine Savior and his absolute dependence on divine grace result from a failure to emphasize the fall of man and the consequent corruption of the race

as set forth in the Old Testament. The mercy and love of God are set in a false light by him who fails to insist upon the law and justice of God dwelt upon in the Old Testament.

W. HENRY GREEN,
Princeton, N. J.

THE STUDY OF THE OLD TESTAMENT.

It should receive studious attention. It has been a sadly neglected field. The more recent time and thought given to it in connection with Bible study, has been a great gain to the Church, and has led to a great enrichment of hearts. To thousands and thousands this Old Testament study has been a *Revelation* indeed, and a richly compensating delight and surprise.

But the morning twilight is not like high noon. Prophecy is good—but fulfilment is better. Should the types occupy us as much as the *Antitype*? Should the symbols claim our thought equally with *Him whom they symbolize*? The crimson thread runs indeed from Genesis to Revelation, but the heart that dyed it broke on Calvary. And we would better be found oftener with *the slain Lamb of God* than with the sacrifices that typified the great atonement.

So I think the New Testament should have more attention in the Sabbath School than the Old. But the dust should not be allowed to gather anywhere along the record of this wonderful Book. And if we would best “see Jesus” we must see Him in type and symbol and shadow and prophecy as well as in the unveiled face of the New Testament.

HERRICK JOHNSON,
Chicago.

THE OLD TESTAMENT A TEXT-BOOK.

The Old Testament is a part of God's Word to the world. It is a concrete putting of great principles involved in the divine administration. In making his revelation to the world God did not directly write a book, but wrought out a history, and caused this history with all that pertained to it to be recorded in a book. Here are the lives of great men, here are events, startling, impressive, suggestive, symbolic, prophetic, and weighted with spiritual significance. Here are laws, promises, sacred poems, and vivid pictures, the knowledge of which enriches the mind and prepares the heart for the appreciation of the spiritual truths which fill the New Testament.

The Old Testament is fulfilled in the New. By the New its meanings are multiplied and its spirit intensified. Much of the vocabulary

of the New Testament would be inexplicable but for the history and institutions of the Old. As a fact children are delighted with it. My observation, and the testimony which I receive from others lead me to believe that the Old Testament is quite as popular with childhood as the New. The only way to neutralize the modern infidelity which sneers at Old Testament history and exaggerates its "cruelties and barbarisms" is to make our young people thoroughly familiar with it, that they may know for themselves how false the charges are which are made against it. I do not distinguish between the Old Testament and the New. Paul said concerning the former that it was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Believing that nothing is higher, more practical, or better for man than that he should be a man of God, and that he be thoroughly furnished unto all good works, I believe in the Old Testament as a text-book for use in the pulpit, the Sunday School, the family, and the closet of devotion, because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and because it accomplishes the ends which I deem highest and best in human character and life.

J. H. VINCENT,
New Haven, Conn.

SHOULD THE OLD TESTAMENT RECEIVE AS MUCH ATTENTION IN THE SUNDAY SCHOOL AS THE NEW?

This question presupposes that it is not a debatable point that the Old Testament should at all be the basis of Sunday School instruction, but asks merely whether this should be the case to the same extent as is done in regard to the New. It is (*sit venia verbo*) a question not of quality, but of quantity. In order to answer it, two things must be considered, namely, first, What does the Old Testament offer of the truths unto salvation; and, secondly, How does it offer these; is it in a way that they can be brought close to the heart and soul of a child? The problem involves both the matter and the manner of pre-Christian revelation.

As far as the matter is concerned we must remember that the Old Testament differs from the New, not in kind, but only in degree. They are the two sides of the one revelation of God given to mankind, to lead them to light and life; in both there is the one covenant of grace and faith, according to which the sinner is acceptable and pardoned, if he has faith and confidence in God's promises and providen-

tial guidance. Justification by faith is the cardinal doctrine of the Old Testament dispensation as it is of the New, as this is seen especially in Paul's argumentation in Romans and Ephesians. The principle of righteousness on the basis of an obedience to the law did not exist in the Old Testament, as might seem to be the case from the false view of the New Testament Pharisees. Abraham and all who lived under the Abrahamic covenant were justified by faith, and the law was given only to make this principle a living one in the national form of the theocracy. The central doctrines of the covenant of grace were in force before Christ as well as after, although in their fulness and depth they were not yet revealed as they are in the New Testament. But in germ they are all contained in the revelation and life of the Old Covenant; a fact that is acknowledged by Christ in placing himself in such a close relationship to the whole development of the kingdom of God before his time. True these central truths were still bound up in the national and local limits of one chosen people, and under the outward direction of a ceremonial law; but they were the potent agents in the Old Testament spiritual life as in the New. As St. Augustine says, "The New Testament lies concealed in the Old, the Old lies revealed in the New." As far as the matter is concerned, we find as much in the Old suitable for young minds as in the New. For the dogmatist and theologian this is not the case. But for those who cannot be expected to learn more than the great and cardinal truths of pardon and salvation through the mercy of God, the Old Testament is fully as fruitful as the New.

The same we must say of the manner of the Old Testament revelation. Seneca declares correctly that the teaching by precept is long, but by example is "*breve et efficax*." Children and youths are not able to comprehend abstract theological statements of the greatness of revelation; but when they see these truths, those of sin, penitence, repentance, pardon, trust, faith in God, in the lives and deportments of men, they can grasp and understand what these ideas mean. For this purpose the Old Testament is an excellent basis of instruction. Israel itself was in training to be educated toward "the fulness of time;" the guidance of God through a legal theocracy was to be "a schoolmaster unto Christ" (Gal. III., 19). Accordingly the history of this people and the documentary records of this history portray the educational process chiefly in the form of historical narrative, and in a way suitable for individuals who are going through a similar educational process towards a higher and deeper conception of Christian truths. The examples of faith even, *e. g.*, in the lives of an Abraham and David will furnish a clearer idea to young minds than a theoretic

statement of the great truth in Paul's Epistles will. Of course, the New Testament also furnishes excellent living examples of Christian truths, but the Old Testament does so at least to an equal degree, if not more. And for this reason I am of the opinion that the Old Testament is fully entitled to the same attention in the Sunday School that the New receives.

GEORGE H. SCHODDE,
Columbus, Ohio.

DIFFERENT SELECTIONS.

I do not think the Old Testament should receive any attention in our Sunday Schools except as related to the New Testament. Many of the lessons selected the last year, were, in my judgment, unsuited to the wants of Sunday School scholars. I believe the purpose of our Sunday Schools to be not to teach history, or language, or the religion of the Jews, but the religion of Christ. I would not discard the Old Testament, but I would make such selections from it, as point to the person and work of Christ. It is easy to criticise, but I do not think, good as the International System is, that it is nearly as good as it ought to be. Unless there is more of unity in the selections in the future, I do not believe all our churches will approve the uniform lessons.

EDWARD F. WILLIAMS,
Chicago.

SEVEN THESES.

Within the limited space assigned to the discussion of the question respecting "the use of the Old Testament in Sunday Schools" I may perhaps express my views to best purpose by presenting a short series of theses, without either elaborating them or supporting them by argument.

1. The point of view from which the question is to be considered, and from which alone an answer just to both Testaments can be given, is the person of Jesus Christ, the incarnate Son of God, who fulfills, certifies and illumines the truth of the pre-Christian volume, being Himself the final revelation of God and man, and the only real redemption from sin and death.

2. The canonical books of the pre-Christian volume are related to the pre-Christian economy of divine revelation and redemption, or to the divine-human history of the covenant people, as the books of the Christian volume are related to the Christian economy, that is, to the personal history of Jesus Christ and to the kingdom of God con-

stituted in him by the advent, on the day of Pentecost, of his Holy Spirit.

3. The close connection and the wide difference between the Hebrew Scriptures and the Christian Scriptures are equivalent to the close connection and the wide difference between Jesus Christ and Moses, David, Samuel, Isaiah, and John the Baptist, or between the New covenant and the Old covenant, the New volume being spiritually richer and more important for the Christian Church in the sense in which the Christian economy, as the final revelation and the true redemption, is superior to the pre-Christian economy.

4. Of the pre-Christian economy the Messianic idea, announced in the promise concerning the seed of the woman is the fundamental principle, vitalizing the history of God's people, shaping typical persons and typical events, originating the Abrahamic covenants, actuating the positive religious and ethical history of the chosen nation, inspiring the prophets, sustaining and imparting divine significance to the Mosaic ritual, from age to age with ever fresh power until the fullness of time had come, when the seed of the woman was born in the person of Jesus, who is the second Adam, God manifest in the flesh, the only true propitiatory sacrifice, the resurrection and the life, the glorified head of a new community; fulfilling in himself and his kingdom all pre-Christian promises, types, prophecies and all the positive events of history.

5. The books of the Old Testament may be studied in two ways: either we may read and interpret its persons, events, histories and ordinances in the light, chiefly or exclusively, of the pre-Christian economy, seeking to present the truth possessing, and expressed by, the Old Testament writers; or, we may read and interpret persons, events, histories, ritual and prophecies in the light of the Christian economy, seeking not only to learn historical facts but also at all points to discover and to set forth the Messianic import of facts and inspired teaching.

6. If we pursue the former course, or in the degree in which we fail to interpret the Old Testament by Christianity, we shall teach Sunday School scholars the conceptions of God and of man, the religion and morality, the ritual and worship, prevalent among the chosen people, and so far forth make them Hebrews and Jews instead of Christians.

7. If we pursue the latter course, interpreting all the contents of the pre-Christian Scriptures by Jesus Christ as the true criterion of judgment, we may from these scriptures teach Christian truth as regards religion and morality; but then we shall have to guard against

two dangers: the one, of reading into words, events and persons a degree and kind of Christian meaning which contradicts the lower plane of life and knowledge peculiar to the chosen nation; the other, of regarding either some, or all, parts of these books as wanting in Messianic import, thus reducing them, measurably or altogether, to the level of natural religion. Both errors violate the historical law of Messianic revelation, and do a wrong to the written Word of God.

E. V. GERHART,
Lancaster, Pa.

A CHANGE SUGGESTED.

Paul's inspired opinion that all parts of the Old Testament are "profitable" for conviction, conversion and Christian culture, verified as it is by Christian history, outweighs all the shallow criticisms recently made on the Old Testament lessons. I believe the International Series can be greatly improved by selecting golden texts that are complete watchwords, not such meaningless fragments as that for February 1st, "When they heard that (?) they glorified the Lord," and by putting lessons on Christ regularly into the four months from December 1st to Easter (which in seven years would give the same amount of time to lessons on Christ as is now given, but in better harmony with the Church year than to have a lesson on Saul's Death for Christmas Sunday and another as inappropriate at Easter), but I do not believe there should be any less attention to the Old Testament, "the Savior's Bible." In the present seven years' course, one whole year was given to the book of Mark,—and three-fourths of next year is devoted to John, so that 51 months are given to the New Testament and only 33 to the Old, which is a little more than three times as large, making the proportionate attention given to the Old Testament only one-fifth as much as to the New, which evidently should not be lessened.

WILBUR F. CRAFTS,
New York.

NO STUDY OF THE OLD TESTAMENT BY THE INFANT CLASS.

Without entering upon any general criticism of the present International Sunday School Lesson system, it seems to me that the effort to secure perfect uniformity has prevented such adaptation of topics as is essential to the highest degree of success. The Primary Department, for instance, should be taught only the *Gospels*. Assuming that the usual period of instruction in that Department does not exceed four years, at most, in any fairly graded school, an opportunity is thus

presented for teaching the story of the Gospels in somewhat of fulness, covering from four to seven years. As, at the end of that period, the entire class will have been changed, a new arrangement of the same topics could be presented.

Beyond the Primary Department, I should favor the study of the Old and New Testaments, as at present, six months in each, because the two parts of the one great Book are so interwoven that an understanding of one is essential to an understanding of the other. That which our Lord deemed worth his while to master thoroughly, and which he so freely quoted, ought not to be set aside, or regarded as unworthy of study by our young people.

C. R. BLACKALL,
Philadelphia.

THE OLD TESTAMENT NOT TO BE DISPARAGED.

A scheme of biblical study which omitted the Old Testament would be strikingly defective, and there appears to me no valid reason for departing from the plan adopted in the International Series of Sunday School Lessons. Possibly some of the selections have not been wisely made, but, on the whole, the course pursued has been productive of a great increase of biblical study in the churches. Any change of plan which might seem to disparage the Old Testament revelation would probably effect more harm than good.

M. S. TERRY,
Evanston, Ill.

THE PROMINENCE GIVEN TO OLD TESTAMENT STUDY NOT TO BE DIMINISHED.

The Old Testament is the picture-book of our race. It was prepared for beginners in religion; and it has its attractiveness and its adaptation to such beginners, always. To deprive our children of an acquaintance with the wonderful narratives of the Old Testament story, would be to deny them that which is divinely designed for their enjoyment and profit; and to limit unwisely their means of pleasurable and all-important knowledge.

Moreover, the Old Testament is the basis of our religion. The New Testament has authority and power only as an outgrowth of, and as supplemental to, the truths of the Old Testament. No one can fully know, or can fairly appreciate, the New Testament without an acquaintance with the Old Testament. The study of the two is essential to a right understanding of either.

At the present time, the chief point of attack on the Bible, and on the religion of the Bible, by unbelievers, is the Old Testament. If, however, the Old Testament be rejected the New Testament must go with it—will go with it as a logical necessity. The only way of successfully defending the Old Testament foundation, and so of preserving the New Testament superstructure, is by a study of the Old Testament in conjunction with the New. That study in the Sunday Schools of America within the past twelve years has been a means of strengthening popular conviction in favor of both the Old Testament and the New. To diminish the prominence now given to Old Testament study in our Sunday Schools generally, would be to weaken the defenses of Christianity, and to deprive both young and old of their rights, and of a means of their legitimate pleasure.

H. CLAY TRUMBULL,
Philadelphia.

BETTER ATTENTION TO THE OLD TESTAMENT.

If we are going to abandon the Old Testament, we might as well abandon the New also, and substitute a selection of nice passages from all the best literature of the world, for our current Sunday School Lessons. What we want is not less attention to the Old Testament, but better attention to it—the bringing out of the Gospel that is in it, instead of trying to tack the Gospel to it.

WILLIS J. BEECHER,
Auburn, N. Y.

REASONS WHY SUNDAY SCHOOLS SHOULD STUDY THE OLD TESTAMENT.

1. *The New Testament cannot be understood without a knowledge of the Old.*

It is not merely nor chiefly that the Old Testament is quoted in the New, but the whole thinking of the Old Testament is inwoven into the New. The inspired authors were all (except Luke) Jews. They had been brought up on the Old Testament. With all, but Paul and Luke, it had been the one only book of their library, and with Paul it had been the subject of profoundest study. The New Testament, therefore, like the Old, is a Jewish book. It is not a Roman, Grecian, or Egyptian book. It is a book that forms part of the one stream of revelation, and that is Jewish. Allusions to Jewish history and Jewish ecclesiastical customs abound in it, and often lie hidden

from the eye of the reader who is not familiar with the Old Testament. Hebraisms also are many in both style of sentence and style of thought in the New Testament, which need the Old Testament for an interpreter.

2. *The Old Testament is a part of the Gospel.*

The good tidings came to Adam and cheered the Old Testament Church in its patriarchal and Israelitish forms. These tidings came in prophecy and type. Our Lord said of the Old Testament Scriptures, "They testify of me" (John v., 38). The law was a pedagogue to bring men to Christ. This pre-Christian testimony and guidance is not to be set aside because Christ has come. It is full of illustrative power regarding all the gospel truth revealed in the New Testament. Not only does the New Testament illuminate the Old, but the Old illuminates the New, making the Gospel all the clearer and enabling us the better to define the Christian doctrines.

3. *The Old Testament is God's revelation to man, and therefore demands every man's study.*

The idea that the Old Testament is a collection of old myths and the crude writings of semi-barbaric ages is an idea begotten of infidelity and born in carnal ingenuity. Time is wasted that is taken to meet such learned folly. The principles of the divine government are unfolded in the Old Testament history and biography. Man's sinfulness and God's combined justice and mercy are set forth in attractive lessons, by the side of which all human philosophies are distorted and impotent. God speaks in the Old Testament as much as he does in the New. The Church in all ages is one and the revelation is one. The Church of to-day is the same which God led out of the land of Egypt, the same which God preserved in the ark. We cannot sunder the Old Testament from the New without mutilating God's revelation and shrivelling the Church.

HOWARD CROSBY,

New York.

"I AM THAT I AM."

BY PROFESSOR S. T. ANDERSON, D. D.,

Tehuacana, Texas.

In the third chapter of Exodus we have the record of the call and commission of Moses to bring forth the children of Israel from Egypt, and to lead them to the land of Canaan, to take possession of it, in accordance with the promise made by the Almighty to Abraham, Isaac, and Jacob. The mind of Moses seems to have been filled with doubt, not only with respect to his own ability and fitness for so important an enterprise, but also as to whether the Israelites would receive him. It had been more than two hundred years since Jacob had gone down to the land of Egypt to sojourn. During this time we have no intimation that God had interposed, in any special manner, in behalf of the chosen people. Though they had increased in numbers more rapidly than any other people on the face of the earth, yet, politically, it had gone ill with them. No longer were they free, and allowed to pursue the active vocations of their fathers, laboring for the maintenance of their families and an increase of wealth; but, as serfs, they were soon reduced to the rigors of an Oriental servitude. Under the lash of relentless task-masters they labored from the early morning till the twilight of evening, under an almost tropical sun, making brick, quarrying and cutting stone, erecting to false gods those temples which constitute the pride of the Pharaohs, and are the wonder and admiration of the world to the present day. Though often, by tradition, they had heard that the land of Palestine was their inheritance, and that it was assigned to them by the Omnipotent Creator, yet so long had he tarried in his appearing to put them in possession, while so often, in the solitude of the night, they had sighed for deliverance from their bondage, and dreamed of the sweets of liberty in a land flowing with milk and honey, that it seemed too much for poor frail human nature. Not only no deliverance had come, but additional burdens were laid upon them. Infidelity had taken possession of their hearts. Hence, when the inquiry was made of the Lord who it was that proposed to give them deliverance, what was the name of him who had commissioned the leader to conduct them forth from the land of bondage, the reply was in the forcible language given in the caption of this article, translated, in the authorized English Version, I AM THAT I AM; and in the Septuagint, Ἐγώ εἰμι ὁ ὢν.

There are other reasons, in addition to the one given above, why God on this occasion should announce himself to the chosen people by a new name. Anciently it was customary to give a new name, or an additional title, to individuals when anything remarkable transpired in their history, especially if thereby they sustained a new relation to God or their fellowmen. When God renewed his covenant with Abram, declaring to him that he should be the father of many nations, in token of the great blessing thus conferred upon him, his name was changed to Abraham. When it was made known to Sarai that she would become a mother, and that, through her son, manifold blessings would come to the nations, her name was changed to Sarah. When Jacob wrestled with the angel of the Lord

and prevailed, he was named Israel. Esau was called Edom—Reuel. Jethro. So with the apostle to whom our Lord gave the surname Peter, a rock; though he did not exhibit fully that he was entitled to such a cognomen till after the resurrection. The leading reason for this change of name—the giving to an individual an additional one—was that names were significant, and served to point out some characteristic or peculiarity of the person, some prominent trait in his character, or some marked event in his history. Since these might occur with finite man, how much more with the infinite and eternal God! Hence his name, among primitive people, became manifold as the different aspects of his all-perfect character were brought to view. When his antecedent eternity and his absolute independence are contemplated, he is called Elohim, the Everlasting. When he was regarded as a personal, a free God, manifesting himself to an intelligent universe by the works of his creative power, he is called Jehovah, the Author of all things that exist. When his attributes which pre-eminently set him above all created beings come into view, his name is El 'Elion, the Most High God. Or if his omnipotence is clearly set before the mind, his name is El Shaddai, the Almighty. But again, Moses had no need to ask the name by which God was commonly known. He was a worshipper of the true God, and hence he must have known the title usually applied to him by his people. God had, from time to time, announced himself to the ancestry of Moses, and therefore, in putting the question, did not have reference to any of the former names of God. Hence the name, in the conception of Moses, was the title which the present aspect of God toward his people would most clearly designate the new relation; or in other words, “What is the principle of thy being or movement of thy will which is now to display itself to thy people?”

Prof. Bush says, “The people were well aware, by tradition, that, whenever God had been pleased to honor any of their ancestors with a new revelation, it was his wont to assume a new characteristic denomination, expressive mainly of that attribute which served as a security for the fulfillment of the promise. Moses took it for granted that, on an occasion so momentous as the present, they would expect the announcement of some new and appropriate name which should carry in its import a kind of pledge for the performance of all that he was pleased to promise.” Prompt is the Lord in meeting this new difficulty which presented itself to the mind of Moses. An immediate reply is a new name, differing in some respects, in meaning, from all his former titles—a name making himself known *to be*, by giving *being* to the promise made to Abraham centuries before. Thus Moses is assured that the Israelites will soon find that God *is* by the acts which he will perform in their behalf; hence the infidelity of their hearts will be removed, and they will settle down into a calm, serene faith, which leans upon the promises of a covenant keeping God. Farther, the use of the first person expresses a sentiment that will animate the people with a new hope and a firm resolution. It is not, therefore, a mere name, but a “word of moral power fitted to stir the heart and meet the present occasion.”

If the above sentiment be correct, then the English expression of the name, *I am that I am*, is not correct. This any being can truthfully affirm of itself. It is merely a declaration that God is what he is; but it gives no information as to what he is. Surely such an expression applied to the Creator is trivial. By biblical scholars it has been rendered in two ways: First, *I AM*, because I am; sec-

ond, *I am that which I am*. The English Version, I AM THAT I AM, probably means the same as the second. A serious objection to this is, it takes a whole sentence to be the name. Upon a careful examination, it seems to me that the first word, EHYEH—I AM—is the name, and the latter part of the sentence renders a reason for, and points out the appropriateness of, the name. That the first word is the name, and that the other two form no part of it, is evident from the latter part of the verse, “Thus shalt thou say unto the sons of Israel, EHYEH—I AM—hath sent me unto you.” Another objection is that it lays stress upon that which is no part of the name, thus confusing the idea. Such an idea as *I am that I am*, declared on so important an occasion by the Almighty and Ineffable God, was not fitted to implant confidence in Israel, or produce persuasion in their minds. Again, the sentence thus translated does not express the idea of EHYEH, which is the name given in the last part of the verse. This view of the subject affords good sense. It finds in the answer of God the new name and the reason for it. The sense is the same, whether we translate *asher* since, for, or because. Another advantage is that, in the two parts of the verse, it gives the same name, and in each the same sense. My name is I AM, for I am. This translation comports with the Hebrew structure and with the Massoretic pointing. The Massorites seem thus to have understood it; for a pause is inserted by them after the first word.

A critical examination of the verb *haya* will show that, when an intelligent being is the subject, it does not refer to abstract existence, but to the being as active and obvious to the senses. This is well illustrated by its use in Gen. 1., 2. which is thus rendered by Dr. Murphy, “And the earth had become a waste and a void, and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the water.” The verb is in the perfect tense, and hence denotes that the confusion and emptiness had run their course and become a settled thing. According to the idiom of the Hebrew language, even if the verbs were not expressed, the sentence would be complete, and would be rendered, “And the land was waste and void;” but with the verb expressed, it means something more, and hence the propriety of translating it, “had become.” It implies that the land which first came under the cognizance of primeval man may not always have been a scene of desolation, but that some catastrophe had brought about such a state, and that there was a time in which it progressed, but its course had run when the Spirit of God was brooding over it as described by the sacred penman. The sentence, therefore, does not describe the condition of the land when it was first created, but only intimates a change that may have taken place after its creation. The verb applied to the Eternal does not imply absolute beginning, or any essential change of being, but, in engaging in a new course of action, as manifesting the agent to have being. But the form *Ehyeh*, is future. It denotes the incipient stage of an action, and means “*I go to be*;” that is, I am about to prove myself *to be* by an action which is noticeable. With respect to the chosen people, heretofore I have *promised*; but now, I am going to *perform*—going to fulfill my promise. The verb ought to be the first person, for the speaker is naming himself, and with all the emphasis of his personal identity. Taking this view of the subject under consideration, “it is obvious that this was a strikingly significant and appropriate name for Moses to bear to the people, as it announced a present God, come down to fulfill his covenant and perform his

promise to the afflicted descendants of Abraham, Isaac, and Jacob.” Prof. Bush, in his comment upon this name, says, “ It properly denotes the undivided, eternal, and unchangeable existence of the great Being to whom it is applied, carrying in it also the implication that he, in distinction from all others, is the one only true God who really *is*. It implies, moreover—as founded upon the immutability of the Divine nature—the certain and faithful performance of every promise which he had uttered, so that whatever he had bound himself by covenant to do for Abraham, for Isaac, and for Jacob, he pledges himself, by the annunciation of this august title, to make the same good to their seed.”

→CONTRIBUTED NOTES.←

The Book of Wisdom and Ecclesiasticus.—The Apocryphal Books of the Old Testament, in consequence of their rejection by Protestants as uninspired, have been neglected by scholars. They have been considered as mainly the vagaries of wild rabbinical fancy, and their value has been correspondingly depreciated. This treatment is far from what these books deserve, for while they do contain much that is frivolous and of little worth; yet much can be gained from their study to illustrate the New Testament, to show the development of doctrine among the Jews. And as literature, they form the connecting link between the Old and New Testaments, being the only Jewish works that have survived from the centuries between the cessation of Old Testament prophecy and the commencement of New Testament fulfillment.

The two works named in our title are the most important of the Apocrypha, and deserve careful attention for their character, style and general contents.

The Book of Wisdom, ascribed by tradition though incorrectly to Solomon, was designed, probably, to commend the Alexandrian philosophy to the Palestinian Jews, and contains much that is truly inspiring and uplifting. It comforts the godly who are in distress by pointing them to a future life, where the ungodly shall be punished and the godly receive the reward of their deeds.

Samuel Davidson says, "With the exception of some extravagant statements, the contents are of a pure, noble, and elevated character, such as few philosophers of the ancient world could have promulgated. The work is not filled with strong prejudices and prepossessions. The meritoriousness of sacrifices, lustrations, asceticism does not appear. The narrow views entertained by the Jewish nation on moral subjects—the particularism which led them to hate all other peoples—are not prominent, except in the latter part, where the old inhabitants of Egypt are spoken of. The writer knows only the pious and the godless in the world; so that he must have been a liberal and enlightened Jew who had risen above some of the littlenesses of his countrymen by the force of an enlarged philosophy. His portrait of a wise man is elevated. We need not, therefore, be surprised at the very favorable reception the book has met with. Its religious and moral tendency entitle it to pre-eminent distinction." In style, this book is very remarkable; it is written in the purest Alexandrian Greek, and contains many passages of great beauty and force of expression.

Here we find much that is fine in thought and apt in wording; for illustration, notice the "the delicate balancing of sentences" in the following extract. We use Deane's translation:

"Short is our life and full of pain,
And there is no healing for the death of man.
And none was ever known to have returned from the grave.
For we were born at all adventure,
And hereafter shall be as though we never had been;
For smoke is the breath in our nostrils,
And thought is a spark at the beat of our heart.

And when this is quenched the body shall turn to ashes,
 And the spirit shall be dispersed as empty air;
 And our name shall be forgotten in time,
 And no man shall remember our works;
 And our life shall pass away as track of cloud,
 And shall be scattered abroad as a mist,
 Chased away by the beams of the sun,
 And by his heat oppressed.
 For the passage of a shadow is our life,
 And there is no return of our death,
 For it is fast sealed, and no man cometh back."

"Many phrases, such as "Love or Charity," "Holy Spirit," "Only Begotten," "Manifold," "philanthropic," "Providence," "the Fatherhood of God," occur here in the Septuagint, some of them in the Greek language, for the first time; and do not appear again till we find them in the New Testament." The book well deserves the title bestowed upon it by some of the Ancient Fathers, *πανάρετος* treasury of virtue.

Ecclesiasticus.—This is the longest and in some respects the most important work in the whole Apocrypha. The original title of the book is "The Wisdom of Jesus, the Son of Sirach;" and it consists principally of proverbs inculcating moral duties, grouped together after the manner of Solomon's Proverbs, with little real order of thought. We have in this book an expression of the Palestinian theology and its warm commendation to the Alexandrian school; being the reverse of what is found in the Book of Wisdom. The book is poetic in form, and contains many passages of great elegance and beauty, at times attaining the highest flights of human eloquence. Such, for example, as the skilful comparison between the judgments of the toiling day laborers and the educated few (XXXVIII., 24—XXXIX., 11), or that grand Song of Praise recounting the mighty heroes of the Jewish nation through the eras from the earliest time even to the author's own day—a roll resembling much the catalogue of worthies found in Hebrews (XLIV. sq. 29).

Dean Stanley writes thus of this book, "Its general tone is worthy of that first contact between the two great civilizations of the ancient world, and breathes a spirit which an Isaiah would not have condemned, nor a Sophocles or a Theophrastus have despised. There is not a word in it to countenance the minute casuistries of the later Rabbis, or the metaphysical subtleties of the later Alexandrians. It pours out its whole strength in discussing the conduct of human life, or the direction of the soul to noble aims. . . . Here is a tender compassion which reaches far into the future religion of mankind: 'Let it not grieve thee to bow down thine ear to the poor and give him a friendly answer with gentleness. Be as a father to the fatherless, and instead of a husband to the widow; so shalt thou be as the son of the Most High and He shall love thee more than thy mother doth' (iv., 8, 10)."

On the other hand, it sometimes descends into minute particulars in regard to social duties, which verge on the ridiculous. Thus, "Eat as a man, what is set before thee, and chew not with smacking, lest thou be hated. Leave off first for manner's sake, and be not insatiable, lest thou offend. And if thou sittest among many, reach not thine hand out before them. . . . Sound sleep cometh of moderate eating; he riseth early, and his wits are with him. . . . Show not valiantness in wine, for wine has destroyed many. . . . Wine is as life to men, if it be drunk in its measure; What kind of a life is that which is without wine? And it was

made to make men glad. Wine drunk measurably and in season is gladness of heart, and joy of soul; wine drunken to excess is bitterness of soul, with excitement and quarrelsomeness." (XXXI., 16-18, 20, 21, 25 sq).

The morality, that is urged is extolled because of the recompense to be received in this life; nothing is said of the spiritual motives prompting to right action, the resurrection is unknown, and states of future reward and punishment are not mentioned.

Careful study expended on these works will be well repaid; and the student will find in them much that is attractive and pleasing.

E. R. POPE,

Morgan Park.

1 Samuel II., 35.—"But I will raise up to me a faithful priest who will do according to that which is in my heart and in my soul; and I will build for him a sure house, and he will walk before my anointed all the days."

Prophecy can be interpreted only in the light of history. That we may understand this prediction made by the "man of God" it will be necessary to glance backward at the preceding history of the priesthood and forward at the future of Eli's family.

Verse 28 speaks of the house of Eli's father. This plainly refers to Aaron. To him God promised the priest's office for a perpetual statute (Exod. xxix., 9); this covenant of an everlasting priesthood was confirmed to his grandson Phinehas, the son of Eleazar (Num. xxv., 13). For many generations the high priests had come from this branch of the family. But now we find as high-priest Eli, who was a descendant not of Eleazar, but of Aaron's younger son, Ithamar. Eli conferred the priest's office upon his sons Hophni and Phinehas, who "trampled upon the sacrifices" and dishonored God by their immoral lives. The man of God was sent to Eli to announce the death of his sons and the downfall of his house. This denunciation was repeated through Samuel (1 Sam. iii., 12-14). In the battle with the Philistines Eli's sons were slain and he himself died on learning the issue of the battle. The Ark of God remained away from Shiloh, and for a long time the priesthood seemed to be utterly abandoned. Samuel performed the office of judge and stood between the people and God. However, in the early years of Saul's reign, Eli's great-grandson, Ahiah, was high-priest, and afterward Abiathar, also a descendant of Eli. The latter was thrust from his position by Solomon, and the priesthood was given to Zadok, a descendant not of Eli, nor of Eli's ancestor Ithamar, but of Eleazar. In this branch of the family it continued.

We are now prepared for a study of the passage itself. To whom does the "faithful priest" refer? Four answers have been proposed referring it (1) to Christ, (2) to Samuel, (3) to Zadok, (4) to a line of priests which included Samuel and Zadok, and culminated in Christ.

The first view limiting its application to Christ hardly needs refutation. To introduce such an explicit prediction concerning a *personal* Messiah runs counter to the idea of the historic development of prophecy. Further, such an interpretation is utterly incongruous; the whole passage relates to the downfall of Eli's house and the appointment of its successor. Again, in this view, to whom can "my anointed" refer?

In reference to the second view which applies the prophecy to Samuel exclusively, it has been well remarked that Samuel is never styled a priest, nor does he.

strictly speaking, perform the functions of a priest. The "sure house" is to be a priestly house, but this is not true of Samuel's descent. I might add that I Kgs. II., 27, declares another event to be the fulfillment of this prediction.

In favor of the third view, which points to the time when the priesthood was transferred from Abiathar to Zadok as the fulfillment, I would state the following reasons: Then, and not till then, was Eli's house entirely deprived of the office of high-priest. In relation to this event it is distinctly declared that this is a fulfillment of the prophecy (1 Kgs. II., 27).

Yet this interpretation seems too restricted, for the passage conveys the thought not of an individual act, but of a continued state. He is to walk before God's anointed all the days; his is to be a sure house; to him Eli's house is to be in continued subordination (v. 36).

In this connection it would be well to consider the expression "before my anointed." The most natural interpretation of this is that which applies it to the future royalty foretold by Moses (Deut. XVII., 14), and concerning which reference is made in Hannah's prayer (v. 10). Israel's government is to be changed, a theocratic kingdom is to be established, and the priesthood is to be brought into *close* though *distinct* relationship with the king.

I believe, then, that the substance of this prediction is, that Eli's family is to be removed from the office of high-priest. In his place is to come another line of priests, who would be faithful to God, permanently established. This was to a certain extent fulfilled in Samuel who, though not really a priest, acted as mediator between God and man. But it was only completely fulfilled in Zadok *and the line of priests* which descended from him. His was a "sure house" enduring for many generations; these priests were as a rule men who did that which was "in God's heart;" they "walked before the anointed" king. At that time Eli's "arm"—his strength—had been "cut off" (v. 31). He and his posterity "beheld distress of dwelling" (v. 32) when the tabernacle was despoiled of the ark and fell into decay. His offspring "died, men," *i. e.*, without coming to old age (v. 33).

The threatened sign of verse 34 was literally fulfilled. In accordance with verses 33 and 36, his family did not become entirely extinct, but those who were left were reduced to a subordinate and humiliating position. All these circumstances coincide with the interpretation of the verse given above.

We might say that the prophecy in a *secondary*, typical sense, applies to Christ who is the great high-priest after God's own heart, whose house is forever.

S. B. RANDALL,

Chicago.

The Date of Deuteronomy.—In the February number of the *Unitarian Review*, the leading article is by Dr. C. H. Toy, of Harvard College, upon "the date of Deuteronomy. A brief sketch, necessarily imperfect, of the argument will be of interest and profit to readers of THE STUDENT:—

1.) The legal portion (IV., 44—XXVI., 19) is an independent law book, unconnected with that given in Exodus, Leviticus and Numbers.

(1) This appears from the introductory words of chaps. I., IV.; since, had there been an extensive public legislation at Sinai, such as that given in Exodus, Leviticus, and Numbers, there would have been a recognition of it; and, further, these words may really imply that now for the first time since they started from Egypt, Moses had begun to communicate the divine instruction.

(2) It appears also from the general tone of the book, throughout which the law, as therein given, is represented as the only one, and as containing all that is necessary for the guidance of their lives. While the code contained in Exod. XXI.-XXIII., might, indeed, have existed beforehand, and because of its size and its character, no reference to it be expected, it would be different in the case of a body of laws like the Levitical legislation. A study of the texts, IV., 1, 2; IV., 5-8; VI., 6-9; VII., 12, 13; VIII., 1; X., 12, 13; XI., 1, 8, and many others of a similar character must convince one that there is being announced, not something supplementary or fragmentary, but a complete law of God, sufficient for the complete prosperity of Israel for all time. Nothing is to be added or taken away.

(3) It appears, again, from the differences between Deuteronomy and the other legislative portions, *e. g.*, (a) the differences in the decalogue, as given in Exod. XX., and Deut. V.; (b) the difference in the tithe-systems of the two codes; (c) the difference in the system of offerings laid down by the two codes; (d) from XII., 12, 19; XIV., 27, 29; XXVI., 12, it is to be inferred that the Levites were a poor and dependent class, being classified with the widow and the fatherless. But how could a body of persons numbering not over 200,000, who, by the provision made for them in the Levitical code, had thirty-five cities with land attached, and enjoyed one-tenth of all the income of a population of two or three millions, be objects of charity? (e) a comparison of Deut. XVIII., 1-8, and X., 8, show that according to this book, all the Levites were priests, and the distinction between "priests," on the one hand, who were only of the family of Aaron, and who alone were authorized to make sacrifices, and on the other, "Levites" who were employed in the menial and other non-sacrificial parts of the religious service,—a distinction so clearly emphasized in the Levitical code, is entirely unknown to the author of Deuteronomy.

2.) The date is to be sought by a comparison between its statements and those of the historical and prophetic books. Linguistic evidence can only show that the book was not later than the fourth or earlier than the eleventh century.

(1) The position of the book in reference to the central sanctuary points to a time subsequent to Hezekiah. While formerly it was lawful to carry on worship anywhere, it is now lawful to worship only at one place (XII., 13, 14, 17, 18; XIV., 25). Once in seven years the law shall be read to the people by the priests, the sons of Levi. The Deuteronomist is concerned to secure unity of public worship. This all points to the reform instituted by Hezekiah. There is no sign that the local worship of Yahwe was a living question till the days of Hezekiah. No objection was ever raised, previous to this time, against worship at local shrines. Such worship was a violation of no religious law until this time.

(2) The same result is reached if there is considered the development of thought in the prophets from Amos to Jeremiah. Amos inveighs sharply against the immoralities of the people and the local shrines at Bethel, Dan, Gilgal, and Beersheba. Hosea, half a century later, speaks against the shrines; but, for the most part, against Baalism. Isaiah, still later, preaches against formality and hypocrisy, and advocates genuine devotion to Yahwe. Micah pours out his soul like a madman, over the crimes of his people. Seventy-five years later, Jeremiah exposes the folly of idolatry. At this time "the high places exist, but they are no longer feared: the main evil is the concentration of a developed, organized idolatry in Jerusalem. It is as if Deuteronomy had done its work, and the nation had passed on to a new religious phase, with which the Deuteronomist is not

acquainted." There is found in Jeremiah about that religious condition of things which might be expected in Judah some years after the regulations in Deuteronomy had been formulated,—the same general religious ideas, the stress laid on the covenant and on obedience, the relatively small prominence given to the ritual, the same evils to be combated, the same religious standard and ideal. The two books seem to belong to the same period.

(3) The portrait of the King (XVII., 14–20) is one suited to the times of Manasseh and Josiah, when connection with Egypt was opposed by the prophets, when there was a stronger feeling against polygamy, when luxuries were multiplying, and foreigners applying for citizenship.

(4) Under Josiah (2 Kgs. xxxii.), there was found by Hilkiah, the priest, a book, which may well be regarded as, in substance, the Book of Deuteronomy. The reform of Hezekiah had only been a partial one. Josiah's is fully after the spirit of Deuteronomy, and the book may be placed between these two kings. It may, indeed, be said that the book had been placed in the temple with the knowledge of Hilkiah and Huldah. Both prophets and priests had an interest in the centralization of the worship that Deuteronomy prescribes, since it would not only further the sole worship of Yahwe, but would also increase the importance of the Jerusalem temple and of its governing priests. The objection that such a procedure would be unworthy of priests and prophets seems of little weight, since very little is known of the character of Hilkiah and Huldah; and further, the production of a book in the name of Moses, and a stratagem to bring it impressively to the King's attention would be looked on at that time with different eyes from ours.

The book was therefore composed not long before the time of Josiah, and there may be seen in it the codification of the social, political, and religious principles accepted by the prophetic class at its highest point of growth. The ethical unsavoriness of this view need be no stumbling-block in the way. The assignment of the book to Moses was in accordance with the literary fashion of the day; the hiding of the book in the temple and the bringing it out as an autograph of Moses would be only of a piece with the procedure of the prophet Jeremiah in the case of King Zedekiah and the princes (Jer. xxxviii.):

This short outline, given whenever possible in the author's own language, will present in general the views of the Wellhausen school of critics as to the origin and date of Deuteronomy.

O. M.

→GENERAL NOTES.←

The Unity of the Nineteenth Psalm.—The perversity of much of the modern criticism of the Scriptures is scarcely anywhere seen so clearly as in the treatment given to this well-known Psalm. Such eminent scholars as Ewald and Hupfeld insist that it consists of two parts composed at different times by different authors and afterwards artificially conjoined. Not a particle of external evidence for this conjecture is or can be produced. The Psalm is found in the Hebrew and in all the ancient versions, just as it stands in the English Bible without even a hint or suggestion of a divided authorship.

But it is insisted that the structure and contents of the poem compel one to give up its unity. The first part (vv. 1-7) is a Psalm of Nature, while the remainder treats only of a written revelation. The first part is also incomplete, for while it is said that both day and night declare God's glory, what follows speaks only of the revelation made by day, whence it follows that the lines treating of what the night reveals have fallen out and been lost! Moreover, there is a difference of tone and rhythm. The first part is simple and powerful, while the second is constrained and artificial and prosaic. And besides, there is no graceful transition from the one to the other, but merely a bold and unpleasing juxtaposition of two strains so unlike. Whence we are to conclude either that two fragments floating around separately were accidentally joined together, or that the first one having been composed by David, there arose ages afterward a writer who, by means of the advanced thought of his time, was able to add the verses which show the glory of God in the Law to those which set forth His glory in Nature.

This whole argument is baseless and absurd. The combination of the two matters treated in this Psalm is one which by the nature of the case must have been easy to any one who possessed the Pentateuch and was familiar with its delineations of God as the author of nature and the giver of His Word to His people. Besides, in the twenty-ninth Psalm and the ninety-third Psalm we have precisely the same passage from nature to revelation, in each case the one being an introduction to the other. Was each of these a piecemeal composition? And as for the lack of transition clauses, the same abruptness in proceeding from one theme to the other is seen in Psalm xxxvi., 6, where the poet avails himself of the traces of the divine goodness in nature to express the protecting care with which God guards His people from their foes.

Moreover, as the first part of the Psalm speaks of the heavens as an utterance of God's glory, how easy was it to pass to His law as an utterance of the same thing, especially when a poet is at work! In truth, the destructive criticism here is as much at war with taste and feeling as it is with good sense and the usage of the Psalter. The noble conception that nature is an eloquent witness for the glory of its Creator, but the Law one still more complete and glowing, or rather that the revelation of God in the heavens is only an introduction to the revelation of Himself in His Word, is one which none but a devout poet could form and express in such a striking way. It is not to an accident or an afterthought that

we owe this lofty and inspiring lyric, but to a sweet singer of Israel whom the Holy Ghost moved and enabled to set forth with brilliancy and fire the truth that He who reared the whole frame of nature is also the giver of a law, and that that law is sweeter than honey and more precious than much fine gold.—*Talbot W. Chambers, D. D., in Pulpit Treasury.*

Cheyne's Translation of Psalm XC.—

- 1 Lord, thou hast been unto us an asylum from age to age,
- 2 Before the mountains were born,
or the earth and the world were brought forth,
yea, from æon to æon thou art God.
- 3 Thou turnest mortals back to dust,
and sayest, "Return, ye sons of the earth-born."
- 4 For a thousand years are in thine eyes
as yesterday when it is passing,
and a watch in the night.
- 5 Thou floodest them away; they become as a sleep;
in the morning they are as grass which sprouts again;
- 6 In the morning it blossoms and sprouts again,
in the evening it is cut down and withers.
- 7 For we are wasted away through thine anger,
and through thy wrath have we been confounded.
- 8 Thou hast set our iniquities before thee,
those that none can discern in the shining of thy countenance.
- 9 For our days have all died away as a murmur,
through thy fury have we now finished our years.
- 10 The days of our years are threescore years and ten,
and if we are of full strength, then fourscore;
and their proud boasting is travail and vanity,
so quickly is it gone by, and we take our flight.
- 11 (But) who hath learned the strength of thine anger,
and, according to the fear of thee, thy fury?
- 12 Thus learn us to number our days,
and we shall take some wisdom to our heart.
- 13 Return, Jehovah, how long?
and relent over thy servants.
- 14 Satisfy us with thy lovingkindness in the morning,
and we will give ringing shouts of joy all our days:
- 15 Make us to rejoice according to the days thou hast afflicted us,
the years wherein we have seen adversity.
- 16 Let thy doing be manifest to thy servants,
and thy majesty unto their children;
- 17 And let the pleasantness of Jehovah our God brood over us,
and the work of our hands O prosper thou over us,
yea, prosper thou our handiwork.

The Phœnician Ritual.—Our knowledge of the Phœnician ritual is largely derived from a sacrificial tariff discovered at Marseilles in 1845. The stone on which it is engraved is unfortunately not perfect, but what is left of it runs thus: "In the temple of Baal (the following tariff of offerings shall be observed), which was prescribed (in the time of) the judge. . . . Baal, the son of Bod-Tanit, the son of Bod-(Ashmun, and in the time of Halzi-Baal), the judge, the son of Bod-Ashmun, the son of Halzi-Baal and (their comrades). For an ox as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) ten shekels of silver for each beast, and if it be a full-offering the priests shall receive besides this (300 shekel's weight of flesh). And for a prayer-offering they shall receive (besides) the small joints (?) and the roast (?), but the skin and the haunches and the feet and the rest of the flesh shall belong to the offerer. For a bullock which has horns, but is not yet broken in and made to serve, or for a stag, as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) five shekels of silver (for each beast, and if it be a full-offering) they shall receive besides this 150 shekel's weight of flesh; and for a prayer-offering the small joints (?) and the roast (?); but the skin and the haunches and the feet (and the rest of the flesh shall belong to the offerer). For a sheep or a goat as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) one shekel of silver and two *zar* for each beast; and in the case of a prayer-offering they shall have (besides this the small joints [?]) and the roast (?); but the skin and the haunches and the feet and the rest of the flesh shall belong to the offerer. For a lamb or a kid or a fawn as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) three-fourths of a shekel of silver and (two) *zar* (for each beast; and in the case of a prayer-offering they shall have) besides this the small joints (?) and the roast (?); but the skin and the haunches and the feet and the rest of the flesh shall belong to (the offerer). For a bird, whether wild or tame, as a full-offering, whether it be *shetseph* or *khazuth*, the priests (shall receive) three-fourths of a shekel of silver and two *zar* for each bird; and (so much flesh besides). For a bird, or for the offering of the first-born of an animal, or for a meal-offering or for an offering with oil, the priests (shall receive) ten pieces of gold for each. . . . In the case of every prayer-offering which is offered to the gods, the priests shall receive the small joints (?), and the roast (?) and the prayer-offering. . . . for a cake and for milk and for fat, and for every offering which is offered without blood. . . . For every offering which is brought by a poor man in cattle or birds, the priests shall receive nothing. . . . anything leprous or scabby or lean is forbidden, and no one as regards that which he offers (shall taste of) the blood of the dead. The tariff for each offering shall be according to that which is prescribed in this publication. . . . As for every offering which is not prescribed in this table, and is not made according to the regulations which (have been published in the time of. . . . Baal, the son of Bod-Tanit), and of Bod-Ashmun, the son of Halzi-Baal, and of their comrades, every priest who accepts the offering which is not included in that which is prescribed in this table, shall be punished. . . . As for the property of the offerer who does not discharge (his debt) for his offering (he also shall be punished)."

The words that are wanting in the document have been partially supplied from the fragments of another copy of the tariff found among the ruins of Carthage. It will be observed that there is no mention in it of the sacrifice of child-

ren, which, as we know, once played a part in the ritual of the Phœnicians. This is explained by the fact that the tariff belongs to that latter age, when Greek and Roman influence had prevailed upon the Phœnician colonists in the west to give up the horrible practice. The place of the child is taken by the 'ayyal or stag.—*Sayce in Fresh Light from the Ancient Monuments.*

Assyrian Domestic Affairs.—The little we know of Assyrian domestic matters is chiefly drawn from the time of Assur-bani-pal, about the year 650 B. C.

The dress of the common people at this period is represented by the sculptures as being a plain tunic with short sleeves, which reached to the knees, and was tied round the waist with a girdle. No head-dress was worn, but the hair fell in large waves from the forehead to the back of the neck, and was considered to afford sufficient protection from both sun and rain.

Men of rank wore long robes, fringed and ornamented round the neck and arms. Also head-dresses shaped like cones. Women of rank were dressed in tunics and cloaks, and wore fillets upon their heads.

A few toilet articles, such as combs and mirrors, have been discovered. Some of these may be seen in the British Museum.

The usual food of the poor consisted of grain, such as wheat or barley, moistened with water, kneaded in a bowl, and then rolled into cakes. The soldiers appear to have eaten meat, for the sculptures show them engaged in killing and cooking oxen and sheep when out on military campaigns; but the people at home were content with more simple fare.

The fruits of the country were grapes, citrons, pomegranates, and apparently pine-apples. These are seen in the reliefs in dishes which the attendants hold high above their heads, and thus bear to the banquets of the king.

The Assyrians drank abundantly at their feasts. They were served by attendants who dipped the wine-cups into huge bowls which stood upon the ground, and then handed the wine to the guests. The visitors were divided into messes of four, and sat upon high stools, two and two, facing one another. Each mess had a separate table and servant. In one drinking scene found at Khorsábád, every guest is represented holding a wine-cup in his hand. The cups are of an elegant shape, the lower part of them being modelled in the form of a lion's head, from which the stem rises in a graceful curve. The guests hold the cups upon a level with their heads, and appear to be pledging one another or else one and all drinking the same toast.

Music usually accompanied the festivities. The Assyrians appear to have delighted in musical sounds. They had eight or nine different musical instruments, stringed, wind, and instruments of percussion. In the early sculptures we notice the harp, the lyre, and the cymbal. Later on the double-pipe, the guitar, the tambourine, and a kind of drum; also a horn (something like the military trumpet of the Greeks and Romans), which is used by the overseers in directing the transport of colossal animals. We know very little of the character of the music, and cannot tell whether the musicians used instruments and voices in combination. In the single instance in which this is the case the singers are Susianians, and not Assyrians. The favorite instrument for the performance of religious music was the harp, and for festivals the lyre. Bands accompanied processions and pageants, and preceded the king on his triumphal return from the field of battle.

Like the Egyptians, Greeks, and Romans, the Assyrians introduced flowers into their feasts, and the attendants are seen in the reliefs bearing jars filled with flowers to the king's table.

The exports of the Assyrians appear to have been silk, wool, and cotton. Our only certain knowledge concerning them is derived from the notice of the Prophet Ezekiel, which tells us that the Assyrian merchants traded with Tyre "in blue clothes, and brodered work, and in chests of rich apparel" (Ezekiel XXXVII., 23, 24.); the notice of Herodotus, that Assyrian wares had in ancient times been conveyed by the Phœnicians to Greece and sold to the inhabitants; and the notice of Pliny, that the principal Assyrian export was silk.

The imports seem to have been ivory, gems, cedar, and pearls. All other imports are merely conjectural.

Some of the native houses had gardens surrounding them, and these show the taste of the Assyrians in horticultural matters to have resembled that of the modern Dutch. The trees are all of similar character, and are arranged in rows at equal distances; the paths are straight, and meet each other at right angles. Water was abundantly supplied by means of canals from neighboring rivers, or was brought by aqueducts from a distance. Hanging gardens were made either by planting the banks of a stream with trees of different kinds, or else by planting flowers and shrubs upon the roofs of the buildings. These gardens were known in Assyria in the time of Sennacherib.

Although the country abounded in rivers, the art of fishing was carried on in a very rude way. The fisherman held a simple line in his hand, and used neither rod nor float. He generally stood by the brink of the river, but sometimes he seated himself upon the inflated skin of an animal, and floated down the stream, holding the orifice of the skin in one hand, and the fishing-rod in the other. According to the reliefs, the earliest species of boats used were inflated skins; these were followed by rafts, then by boats shaped like Welsh coracles, and finally by river-galleys. In galleys the naval architecture of the Assyrians appears to have culminated, for sails and masts are never seen in the reliefs.

These few details are almost all we know concerning the private life of the Assyrians. The literature of the nation ignores household matters, and concerns itself with greater things. The Sculptures also rarely portray domestic scenes.

This does not surprise us, when we consider the character of the people, and study their faces as shown by the reliefs. The effigies bear a striking resemblance to the Hebrew physiognomy of the present time. The straight but rather low forehead, the full brow, the large almond-shaped eye, the aquiline nose, the strong firm mouth, the rather thick lips, the powerful chin, the abundant curly hair and beard, all these recall the chief peculiarities of the Hebrew of to-day. The traits are for the most part common to the whole Semitic race, and are seen alike in the Arab, the Hebrew, and the Chaldean, while anciently they characterized not only the Assyrians, but also the Phœnicians, Arabs, Syrians, and Hebrews. In form the Assyrians were more robust, broad-shouldered, and large-limbed than the present Oriental Hebrews, but resembled in make the modern Chaldeans. Their limbs, as represented by the reliefs, are too large for beauty, but indicate enormous physical power, and show the strength and force which rendered them so efficient in the field of battle.

The peculiar characteristics of the Assyrians were strength and bravery, also treachery, cruelty (the sculptures show the cruelty of the people in a terrible man-

ner, and portray scenes of torture too painful to dwell upon), and pride. The Hebrew documents endorse this estimate of the Assyrian character, for they speak of the people as "a fierce people" (Is. XXXIII. 19), and describe the nation as "a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Is. XXVIII., 2), and call Nineveh "a bloody city" (Nahum III., 1). Speaking of Assyrian treachery, the Hebrew prophet says, "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee" (Is. XXXIII., 1); and in the same spirit another prophet declares that Nineveh is "all full of lies and robbery" (Nahum III., 1). The arrogance of the Assyrians draws forth the sternest denunciations of the Hebrew prophets, and Isaiah, Ezekiel, and Zephaniah alike dwell upon the feature of their character, and call down Divine judgments to humble their pride. In the emblematic language of Hebrew prophecy, the *lion* is taken as the fittest symbol for Assyria, and the country is painted as "the lion that did tear in pieces enough for his whelps, and strangled enough for his lioness, and filled his holes with prey, and his dens with ravin" (Nahum ii. 12).

The lion was also the favorite national emblem, and accepted by the people as their representative; and this is why the king of animals is so frequently portrayed on the Assyrian monuments, either in his natural form or with a human head.—*Harkness in Assyrian Life and History.*

→EDITORIAL:NOTES.←

The Opposition to Old Testament Study in the Sunday School.—There are many who would give up entirely the study of the Old Testament in the Sunday School. The number is larger than is generally supposed. It includes men of all denominations and of every position. No one ought to be surprised that this question has come up. No one ought to suppose that it will be settled soon or easily. The real occasion of surprise is that attention has not been called to it sooner. The question, whether the Old Testament ought to be given up entirely in Sunday School study, or whether it ought to receive less attention than it has been accustomed to receive is practically the same. For (1) the reasons which would take away from Old Testament study one-half or one-fourth of the time now being given to it, will later be urged in favor of giving up the study of it altogether; and (2) the same thing is effected by either course, viz., a disparagement of Old Testament study; while (3) since, considering its dimensions, the Old Testament is now receiving only one-fifth the attention given to the New (see p. 306 of this number), any diminution of this amount will be really an abandonment of the study. Bible students are entering upon the discussion of a most vital question. If one will but stop to consider all that is here involved he will realize that what have hitherto been regarded as fundamentals are at stake.

Our Symposium.—There is great advantage in approaching a question from many standpoints. To discuss a topic from a single point of view is, of course, to present a narrow, one-sided discussion. And this is true whether the treatment is that of a specialist or of an ignoramus.

There is great advantage also in considering, side by side, the ideas of different men in reference to a given subject, since each man, of necessity, speaks from a different point of view. So far as there may be agreement, well and good; where disagreement is found, there is probably a reason why we should stop and think.

We give our readers, this month, the opinions, briefly stated, of several of our most eminent teachers and preachers, touching the use of the Old Testament in the Sunday School. They do not all consider the same aspect of this question, yet all take up the question. Is there entire agreement in the various positions taken? No. Yet the differences are not marked ones.

There is food, here, for thought. The question is a vital one. If it is a mistake to give so much of the time in Sunday School study to the Old Testament, the mistake has gone uncorrected long enough. If it is *not* a mistake, the sooner this strong under-current of opposition to its use is controlled, the better will it be for the cause of Sunday School instruction and Bible study.

Summer Instruction.—In this country, we go from one extreme to another. "Nothing or everything" is the regulating principle. Five years ago, there

existed very few Schools for summer instruction, principally those of Dr. Sauvour at Amherst, Mass., and of Dr. Vincent at Chautauqua, N. Y. At that time, the opinion prevailed that no really thorough work *was* done in Summer Schools, and the supposition was that no really thorough work *could* be done in such Schools. Schools have increased, and opinions have changed. In every State, almost in every county, a Summer School is held. They are like the sand of the seashore for multitude. Whether this multiplication will continue, or whether there will come a reaction of feeling, and, consequently, a diminishing of the number, is difficult to predict. We incline, however, to the latter view. To a certain extent the Summer School mania is ephemeral. It will have its sweep, and will pass away. Those Schools in which scientific work is not done, cannot long continue; and there is reason to suppose that there are many such. Those Schools which must depend upon the tuition-fees received for instruction, cannot long continue; and in this category must be included nineteen out of twenty. Those Schools which depend upon the popularity of a certain teacher or class of teachers must, of necessity, die away. Will any remain? Only those which, at the same time, do scientific work, are independent of the tuition-fees, and are backed by a constituency able to carry them through successfully, without reference to the popularity of any one person or class of persons.

But what has all this to do with the Old Testament?

The Summer Schools of Hebrew.—Three points deserve consideration:

1) The past history of an undertaking furnishes a basis from which to judge of its future. If THE INSTITUTE OF HEBREW, of which these Schools are a part, has one thing upon which it may congratulate itself more than another, it is the fact that no word impugning the character of the work done in its Schools, has ever been uttered. It has been the aim in these Schools, not to cover ground, but to do thorough, scholarly, critical work. Nor has any man, whether a participant in the work, or a spectator of it, found anything in this line to criticize.

2) If the Schools of Hebrew had depended for their existence on the receipts for tuition-fees, they would have failed. As a matter of fact they *have*, in every instance, *failed*,—financially. If, for every School, it were henceforth necessary to raise funds, one might well doubt whether many Schools would be held. But what are the facts? A sum of money has been secured, sufficient, with what may be reasonably expected from tuition-fees, to carry these Schools for *five* years. During this period, at least, the Schools may be said to be independent of tuition-fees. If there are men who desire to avail themselves of the opportunities offered by the Schools, but are really unable to pay the tuition-fee, the expenses of travelling, boarding, and the cost of books being so great, they will be most gladly admitted without the payment of the fee. Since these Schools are not dependent upon the money received from tuition-fees, there will be no necessity either of using illegitimate means for drawing students, or of retaining those who have come, but who are incapable of being profited by the work. In other words, with such a financial basis, the thoroughness of work, and not the number of the students, will be the thing held in mind. That after five years the work will be cared for financially in even a better way than during those five years, there is no good reason to doubt.

3) With the present organization, it would be difficult to imagine a chain of circumstances which could perceptibly affect, for the worse, the existence of the Schools. They are no longer dependent upon the exertions of a single individual. Their future existence is now guaranteed (1) on the ground of the great and important work which through them it is hoped to accomplish,—a work, inseparably connected with the biblical work to be done, hereafter, in American theological seminaries; (2) on the ground of the character of the men who henceforth stand back of it, to guide and manage it. With the active co-operation of nearly every Old Testament professor in the country, is there not stability and permanency? Note the list of instructors and lecturers in the Schools of 1885:

Professors Ballentine of Oberlin, Beecher of Auburn, Bissell of Hartford, Brown of Newton Centre, Burnham of Hamilton, Briggs of New York, E. L. Curtis and Samuel Ives Curtiss of Chicago, Day of New Haven, Denio of Bangor, Gast of Lancaster, Green of Princeton, Lansing of New Brunswick, Lyon of Cambridge, Peters of Philadelphia, Schodde of Columbus, Taylor of Chester, Terry of Evanston; with Messrs. J. J. Anderson of Tuscaloosa, Ala., C. E. Crandall and F. J. Gurney of Morgan Park, G. R. Hovey of Newton Centre, W. W. Lovejoy of Trenton and D. A. McClenahan of New York.

With such a working-force, with the united zeal of such scholars, men of such position, can there be a doubt as to the character, or the future of the Summer Schools of Hebrew?

These Schools will be held (1) at Philadelphia, in the Protestant Episcopal Divinity School, June 4th-July 1st; (2) at New Haven, in the Yale Divinity School, June 30th-July 25th; (3) at Morgan Park, in the Baptist Union Theological Seminary, July 21st-August 15th; (4) at Chautauqua, August 4th-31st.

→BOOK NOTICES.←

ORIENTAL RECORDS.*

Under the general title above given are included two books that are really companion volumes, the one filling out and completing the other. These books are popular in style, and designed rather for the general reader than the scholar or specialist; the author acknowledges, regretfully, his inability to translate the cuneiform characters, and uses the translations given by such men as the late George Smith, Brugsch-Bey, Lenormant, Fox Talbot, and others.

The books consist of short articles upon different subjects, taken, as it appears, somewhat arbitrarily from the mass of coincidences that can be found between the Bible and the Oriental records. Various biblical passages are taken up; the translations of the records, Assyrian, Egyptian, Arabian, Syrian, Babylonian as the case may be, are given, and the points of resemblance are pointed out.

The author holds the extreme conservative opinion in reference to the biblical narrative, practically denying that any use was made by the sacred writers of antecedent documents; and in some points he thus weakens the very position he strives to establish. At times there is manifested a disposition to find confirmatory evidence in that which is of decidedly doubtful character. For instance, there is given a translation of the Rock Inscriptions as found in the Wady Mokatteb, in the Sinaitic Peninsula; but all the authorities, as the author acknowledges, are opposed to the interpretation given, and it is now well settled that the inscriptions date from a few centuries before Christ, and prove almost nothing in reference to the Bible.

It would be interesting to compare these books with some of the more recent works in the same field, and thus see the great advance made in biblical archaeology during the last five years; but for this we have not space. These books served a valuable purpose in their time, but are now in large measure supplanted; and their original usefulness was greatly impaired by the disposition already mentioned to find more than the facts would warrant. If used at all, it must be with discretion.

HOURS WITH THE BIBLE. VOL. VI.†

The former volumes of this work have been noticed in *THE STUDENT* as from time to time they have appeared. This volume covers a period of biblical history, the least known, perhaps, to the average Bible student. The attempt is

* *ORIENTAL RECORDS*. Monumental. Confirmatory of the Old Testament Scripture.—Historical. Confirmatory of the Old and New Testament Scriptures. By W. H. Rule, D. D. London: S. Bagster & Sons. 5¼x7½. Pp. 241, 242. Price, \$1.75 each.

† *HOURS WITH THE BIBLE*, or the Scriptures in the light of Modern Discovery and Knowledge. By Cunningham Geikie, D. D. Vol. VI. From the Exile to Malachi, completing the Old Testament. New York: James Pott & Co., 12 Astor Place. Pp. 544. Price \$1.50.

made "to incorporate the utterances of the prophets with the special incidents of contemporary history to which so many of them relate." The writer aptly describes their prophetic utterances as the "pulpit literature of the day." Ezekiel, Jeremiah, Isaiah XL.-LXVI., Haggai, Zechariah, and Malachi are presented in their historical connection, and receive great light from a study of this connection. In reference to this series, now that it is complete, we may say:

1) There are few men who can cover to good advantage in so short a time (five years) so much ground; and it may fairly be questioned whether Dr. Geikie has not hurried his work. There are certainly evidences here and there that his material has not been so thoroughly digested as it might have been. The success of the first volume, doubtless, led him to finish the work within a shorter time than he would otherwise have done.

2) In many chapters, there is a lack of that unity, the existence of which is necessary if the reader is to have a satisfied feeling when his perusal of the chapter has been finished. No clear outline suggests itself. One paragraph runs into another. The reader pushes on headlong till the end is reached and then feels, that "to get hold of the matter" he must go back and analyze it.

3) Notwithstanding this, it is probable that no series of books ever published on the Old Testament, has been more popular; or more helpful to the general reading public. Their study cannot fail to give the student a broader, better, truer knowledge of Bible men, Bible events and Bible truths. The method employed is the only method to understand aright the Book. This work ought to be on the shelf of every man who professes to be a searcher after the truth.

TYNDALE'S PENTATEUCH.*

The thanks of scholars are due the Rev. J. I. Mombert for the labor involved in bringing out this magnificent edition of Tyndale's Pentateuch. But one perfect copy of the edition of 1530 is known* to be in existence. All other copies are in some respect deficient. This translation was the first ever made into English from the Hebrew original. That Tyndale did not translate from the Latin and German versions is clearly seen on every page. The reasons which have led to the present issue are stated to be these:—"It is designed to be a grateful tribute to the memory of the martyr-translator; to make this noble version, which as a first translation is not excelled by any other with which I am acquainted, generally accessible to Bible readers; to *fix* its text by actual collation with different editions; to establish its relations to the Latin and German versions; to furnish a contemporary commentary in the notes of Luther and Rogers, and to enrich the philology of the language with a copious vocabulary."

Among the interesting material collected in the Prolegomena is a photographic copy of an autograph-letter written by Tyndale while in prison at Vilvorde, in the winter of 1535. The translation reads as follows:—"I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to

* WILLIAM TYNDALE'S FIVE BOOKS OF MOSES, CALLED THE PENTATEUCH, being a verbatim reprint of the edition of M.CCCC.XXX. compared with Tyndale's Genesis of 1534, and the Pentateuch in the Vulgate, Luther, and Matthew's Bible, with various collations and prolegomena. By the Rev. J. I. Mombert, D. D. New York: A. D. F. Randolph & Co. Pp. 635. Price \$5. [First edition limited to five hundred copies.]

pass the winter here, you will urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap; for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warm coat also; for that which I have is very thin. . . . But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar and Hebrew Lexicon, and that I may employ my time with that study." The Prolegomena contains also a most interesting biographical notice of Tyndale, as well as a list of his writings.

Of the Book of Deuteronomy, Tyndale says in the Prologue: "This is a book worthy to be read in day and night, and never to be out of hands. For it is the most excellent of all the books of Moses. It is easy also and light and a very pure gospel, that is to wit a preaching of faith and love; deducing the love to God out of faith, and the love of a man's neighbor out of the love of God. Herein also thou mayst learn right meditation or contemplation, which is nothing else save the calling to mind and a repeating in the heart of the glorious and wonderful deeds of God and of his terrible handling of his enemies, and merciful entreating of them that come when he calleth them, which thing this book doth and almost nothing else."

The quaintness, the simplicity, and the aptness of these prologues is worthy of careful attention.

THE BOOK OF ESTHER.*

For nine years a club of four or five parish ministers living in Lowell, Mass., has been holding weekly meetings for the study of the Old Testament Scriptures in their original tongue. Of this time nearly three years were given in furnishing an exposition of the Sunday School Lessons in their city paper. The last five years have been devoted to the preparation of the book of which notice is here made. The names of these gentlemen are: Rev. Owen Street, D. D., Rev. John W. Haley, M. A., Rev. William P. Alcott, Rev. John M. Greene, D. D.

A book prepared by such men, under such circumstances, deserves special notice. Whatever may be the merit of the work done, the spirit which prompted them to undertake it, and the perseverance which enabled them to continue it year after year, notwithstanding the cares and burdens of their pastoral work, are worthy of all praise.

In this connection we cannot but refer to those most excellent words of Prof. Green, "We need in the ranks of the pastorate, men who can conduct biblical researches and who can prosecute learned critical inquiries; who can do in their own chosen field of Scripture study, what German evangelical pastors have done,—such as Baehr in his "Symbolism of the Mosaic Cultus," and Ranke in the critical defence of the genuineness of the Pentateuch, and Fuller in the interpretation of the Prophet Daniel, and Keil, who published his learned defence of Chronicles and Ezra when he was a licentiate."†

* THE BOOK OF ESTHER; A new translation with Critical Notes, Excursuses, Maps and Plans, and Illustrations. By the LOWELL HEBREW CLUB. Edited by Rev. John W. Haley, M. A. Andover: Warren F. Draper. 8vo pp. 196. Price, \$1.50.

† In *Moses and the Prophets*, p. 32.

The Introduction," pp. 7-27, prepared by Dr. Street, is full and satisfactory. The claim of the book to a place among the canonical writings is indicated. The events are assigned to the reign of Xerxes, who came to the throne B. C. 485. This king is shown to be the only one in whose time the events narrated could have transpired. The value of the book as a contribution to universal history is considered. The book is anonymous, "but written by a Hebrew who was competent as an author, contemporary with the events, familiar with the localities, characters, and customs of which he speaks, and favored with ample opportunity to consult and to quote the public records and the chronicles of the empire." The style of the author is briefly discussed, and an outline of the work given. The heading of the book might be called, "*the defeated plot of Haman.*"

The translation, of which the gentlemen are joint authors, is certainly a great improvement upon that of the Authorized Version. It is a translation and not a revision. One may doubt the wisdom of renderings so literal as: *What for thee, Queen Esther? and what thy request?* (v., 3) or the elegance of such a rendering as: *Hasten Haman to perform the word of Esther* (v., 5).

For the word *hang, impale* is used throughout. The rendering, *for we are sold, I and my people, to destroy [us], to kill [us], and to cause [us] to perish* (vii., 4), while literal and forcible, is not, we think, desirable. *And Haman was falling upon the couch on which Esther was* (vii., 8), does not seem so good as, *And Haman was fallen*, etc. Is *continued and spoke* (viii., 3) better than *spoke again*? Other renderings might be cited, in reference to which there is doubt in our mind, but they are all of a minor character. With the translation as a whole, including its punctuation, its arrangement in paragraphs, the use of different sizes of type in a few instances, one must be well pleased.

The commentary on chapters I. and II. is by Rev. Mr. Alcott; on chapters III. and IV., by Rev. Mr. Haley; on chapters v., VI. and VII., by Dr. Street; and on chapters VIII., IX. and X., by Dr. Greene.

But the most important feature of the book is the sixteen excursuses (pp. 92-186): (1) Persian Words and Names; (2) Topography and Buildings; (3) Pavement and components; (4) Letters and Posts of the Ancients; (5) Early Modes of Execution; (6) The Jews in Exile; (7) Signet Rings and Seals; (8) The Massacre; (9) Fasting; (10) The Golden Sceptre; (11) Fate of Royal Favorites; (12) Couriers; (13) Coursers; (14) Tribute; (15) The Unwritten Name; (16) The Septuagint Esther. Too much cannot be said of the careful and painstaking work, the results of which are to be seen on every page. The maps added at the end of the volume, complete it.

If any one of our readers desires a fresh and exhaustive "help" to the study of the Book of Esther, let him at once obtain a copy of this work.

LAW OF ASYLUM IN ISRAEL.*

This is a contribution to history, to interpretation and to criticism, though chiefly to the last. According to the Wellhausen School of critics, there are three distinct legislative codes in the Pentateuch. The first, "The Book of the Covenant" (Exod. XXI.-XXIII.) is the earliest and *may*, perhaps, be Mosaic. The

* THE LAW OF ASYLUM IN ISRAEL, historically and critically examined. By Allen Page Bissell, Ph. D. Leipzig: Theodore Stauffer. Pp. 18.

second, Deut. XII.-XXVI., dates between 600 and 700 B. C. The third, called "The Levitical Legislation," and including the most of Exod. XXIV.-XL., Leviticus and Numbers, came into existence in the time of Ezra, about 450 B. C. Each of the "codes" contains something about the Cities of Refuge: (1) Exod. XXI., 14; (2) Deut. XIX.; (3) Num. XXXV. They are also treated of in Deut. IV., 41-43; Josh. XX.; and 1 Chron. VI., 42, 52.

As a preparation for the treatment of his subject, the author first discusses (pp. 8-36) "the Asylum among the Greeks." The principles which he establishes in reference to the Greek Asylum are as follows:

"1. The origin of the Asylum is to be sought in a rude and primitive age and condition of society. It must be a time of personal might when the weak find it impossible to defend themselves against the violence of the strong, and when there is, as yet, no settled law to restrain men's evil passions, and when there prevails a sense of peculiar divine protection associated with certain definite localities where the divine presence is supposed to be especially manifested.

2. The Greek Asylum passed through a series of changes to meet the demands made upon it by the development of the people. Born of the necessity of the early times, it assumed such successive shapes as the exigencies and the national condition of each period required.

3. The law's connection with it was regulative and not creative. It was an institution for lawlessness and not for established law. The law found it, and, in order to be as little hindered by it as possible, laid hand upon it and brought it into a certain condition of control and subjection.

4. This legal oversight began very early in the history and was especially marked in regard to homicide. One of the first steps in establishing an organized community upon a legal basis must be the regulation of manslaughter; and this regulation must draw the reins of legal restraint and control over the asylum where this institution exists. How early in the course of Grecian development, the law thus met the asylum we may infer from the Draconian legislation, although this was far from the beginning of legal interference with the institution, being only a reducing to writing of the *θεσμοί* which had already long been the basis of decision in cases of manslaughter, and being thus the first introduction of mitigations respecting homicide in Athenian law.

5. As the law became firmly established, with a power to execute its sentence and enforce obedience, the asylum had no place. It was then an injury to the state, and, as its privileges were more and more circumscribed by legal enactment, it lost much of its former influence and credit. With the increasing power of law, and the consequent growth of the law-abiding spirit among the people, the better classes ceased to have recourse to the asylum, or, at most, looked upon the *ἰκεσία* as the only reputable use of its privileges. Thus deserted by the well-disposed, it was in some cases, as at Athens, abandoned to slaves or criminals. Thus degenerated through its abuse, and hampered by the fetters of law, it hastened to its end."

The author now proceeds to consider the subject of the Asylum, as presented in the Israelitic laws cited above. The real question at stake is this: Are the passages, found in the Pentateuch relating to the Asylum, of such a nature as to favor or oppose the divisions and dates of the Wellhausen critics? Do these laws show evidence of being by the same author, or by different authors? His conclusions are thus stated:

"1. There are hints or germs of ancient rights of hospitality or guestfriendship similar to those of the Greeks and other primitive communities. These hints are antecedent to the beginning of the national history, or in the first periods of that history, in a time when the nation lay sunk in a condition of anarchy, and largely under the influence of the surrounding Canaanites.

2. The altar is mentioned as an asylum, and, in connection with this mention, positive directions are given to restrict and control this use of it.

3. The primitive blood-revenge is regulated by divine precept, which determines its sphere and enforces its execution.

4. As the correlate of this blood-revenge, and intended to control it, is sketched a complete system of asylum with detailed stipulation of its powers and its administration. This sketch lies before us in a threefold form. From examination and comparison of the notices we conclude

a. That they do not contradict, but supplement each other.

b. That nothing in their contents or form compels the belief that the different notices originated at widely separate dates.

c. That, on the contrary, they are bound together by similarities and by mutual interdependence."

In Chapter IV. the writer compares the facts as brought to light in the previous discussion. Granting to the Israelitic Asylum the same rate and kind of development as is seen to have taken place in the growth of the Greek Asylum, it is found to be impossible to "reconcile the laws found in Numbers, Deuteronomy and Joshua with the historical circumstances and demands of the ages to which the new criticism assigns these books."

As to the relation and interdependence of the several passages in the various books, the following statements are made :

"1. The records in Exodus, Numbers and Deuteronomy are of Mosaic origin.

2. The restriction of the altar asylum to the unintentional manslayer, and the promise of the cities of refuge, Exod. xxi., 12-14, is a part of the Sinaitic Legislation.

3. The command to give the cities and the direction for the administration of the asylum, Num. xxxv., are the provision for the fulfillment of the promise of Exod. xxi., 13, and are given to Israel as a part of their national constitution before their entry into Canaan.

4. The direction of Deut. xix. is a recapitulation of Num. xxxv., also dating previous to the crossing of the Jordan by the Children of Israel.

5. The narrative of Joshua xx. relates the fulfillment of the injunction previously given, and dates, at least in its germ, during the lifetime of the generation to whom Moses addressed his last admonitions."

These conclusions, if well established, are certainly satisfactory. It is not our purpose here to criticise the positions taken. It is sufficient to remark that the book throughout shows evidence of accurate and scientific work. By such investigations as this, and only by such investigations, may we ever hope to reach the end of this peculiar discussion. Each separate subject touched upon in the legislation must be subjected to the same critical analysis and test, to which in this pamphlet the laws of the Asylum have been subjected.

→SEMITIC ✦ AND ✦ OLD ✦ TESTAMENT ✦ BIBLIOGRAPHY.←

AMERICAN LITERATURE.

- EDERSHEIM, A. *The Witness of Israel to the Messiah.* New York: *A. D. F. Randolph & Co.*
- The Book of Esther, with Critical Notes, Excursuses, Maps and Plans, and Illustrations. By the Lowell Hebrew Club. Edited by Rev. J. W. Haley. Andover: *W. F. Draper.* Pp. 196.....\$1.50
- The Lord's Prayer; in the principal languages, dialects, and versions of the world, printed in type and vernaculars of the different nations. Compiled by G. F. Bergholtz. Chicago: *G. F. Bergholtz.* Pp. 200.....\$1.25

FOREIGN LITERATURE.

- CAMPBELL, I. K. *Through Egypt, Palestine, and Syria.* London: *Partridge,* 1884. Pp. 228.....4 s.
- CHEYNE, T. K. *Hosea.* Cambridge Bible for Schools. Cambridge: *University Press.* Pp. 132.....5 s.
- ERMAN, A. *Aegypten und aegyptisches Leben in Alterthum.* Mit über 300 abbildungen im Text und 10 Vollbildern. Tübingen: *H. Laupp,* 1885. Pp. 48.....M. 1
- GOULD, S. BARING. *The Origin and Development of Religious Belief.* Part I., Polytheism and Monotheism; Part II. Christianity. New Ed. London: *Rivingtons,* 1884. Pp. 438, 408.....12 s.
- HUNTER, P. H. *The Story of Daniel, his life and times.* 2d Ed. London: *Simpkin,* 1884. Pp. 360.....5 s.
- Inspiration; a clerical symposium on. In what sense and within what limits is the Bible the Word of God. London: *Nisbet,* 1884.....6 s.
- KENNEDY, I. *The Pentateuch; its Age and Authorship.* With an examination of some modern theories. London: *Sunday School Union,* 1884.....1s. 6d
- KOHLER, A. *Lehrbuch der biblischen Geschichte Alten Testaments.* 2. Hälfte, 1. Thl. 3. Lfg. Erlangen: *Deichert,* 1884.....M. 4.
- MACKAY, A. B. *The Conquest of Canaan.* Lectures on first twelve chapters of Joshua. London: *Hodder, Stoughton & Co.,* 1884. Pp. 412.....7 s. 6 d.
- MURPHY, J. G. *The Book of Daniel.* Translated and Expounded, with a sketch of Antecedent Prophecy. London: *Nisbet.* Pp. 212.....3 s.
- REINACH, TH. *Histoire des Israelites depuis l'epoque de leur dispersion jusqu'à nos jours.* Paris: *Hachette & Co.,* 1884. Pp. xviii, 423.....4 fr.
- The Ordinances of Manu. Translated from Sanskrit, with Introduction by A. C. Burnell. London: *Truebner,* 1884. Pp. 436.....12 s.
- WENDE, E. *Ueberlieferung und Sprache der mittelenglischen Version des Psalters und ihr Verhältniß zur lateinischen Vorlage.* Inaug. Diss Breslau, 1884.
- WHITFIELD, F. *The Tabernacle, Priesthood, and Offerings of Israel.* New Ed. London: *Nisbet.* Pp. 362.....5 s.

RECENT ARTICLES.

- SPRINGER, A. Die Genesisbilder in der Kunst des frühen Mittelalters mit besonderer Rücksicht auf den Ashburnham — Pentateuch. Mit Tafeln. *Abhandl. d. K. S. Gesellsch. d. wissensch.*, 1884, No. 21.
- KUENEN, A. De Nederlandsche Bijbels in het Britisch Museum. *Archief voor Nederl. Kerkgeschiedenis*, No. 1.
- RAMSAY, W. M. Explorations in Asia Minor. *Athenæum*, Dec. 20, '84.
- HALEY, J. W. The Study of Assyrian. *Congregationalist*, Jan., '85.
- SIMS, A. Analysis of the Book of Job. *Free Methodist*, Feb. 25, '85.
- PORTER, J. L. The Hittites—Their Influence on the Israelites. *Pulpit Treasury*, Feb., '85.
- ROESCH, G. Die Begegnung Abrahams mit Melchisedek. Eine Studie. *Stud. u. Krit.*, 1885, No. 2.
- TOY, C. H. The Date of Deuteronomy. *Unitarian Review*, Feb., '85.
- M'CLENAHAN, D. A. Importance of Hebrew Study. *United Presbyterian*, Feb. 19, 26, '85.
- PRIOWE, O. Der Noe der Wiener Genesis. *Ztschr. f. deutsches Alterth. N. F.* No. 17.
- MARTI, K. Das Thal Zeboim Sam. 1., 13, 18. *Ztschr. d. Deutschen Palästina-Vereins*, 1884, No. VIII.
- CLAUSSEN, C. Das Verhältniss der Lehre des Elihu zu derjenigen der drei Freunde Hiob's. *Ztschr. f. kirchliche Wissensch. u. kirchl. Leben*, 1884, Nos. 8, 9, 10.
- FARBER, R. Noch einmal zu Ezechiel XLIII., 13–17. *Ibid.*, 1884, No. 9.
- PREISS, H. Zum Buche Tobit. *Ztschr. f. wiss. Theol.*, 1885, No. 28.
- HILGENFELD, W. Wilhelm Vatke's Gesamtansicht über Pentateuch—Josua *Ibid.*, 1885, No. 28.

REVIEWS.

- BEN TEHILLIM. The Book of Psalms in English Blank-Verse (By C. A. Briggs). *Presbyterian Review*, Jan., '85.
- DAVIDSON, A. B. The Book of Job. *Jewish Advocate*, Feb., '85.
- RAWLINSON, G. Egypt and Babylon, Sacred and Profane Sources. *Sunday School Times*, Feb. 14, '85; *New Englander*, Mar., '85; *Athenæum*, Feb. 14, '85.
- REVILLE, A. The Native Religions of Mexico and Peru. *Westminster Rev.*, Oct., '84.
- SAYCE, A. H. The Ancient Empires of the East (By I. P. Taylor) *Andover Review*, Feb., '85.
- SEINECKE, L. Geschichte des Volkes Israel. II. (By E. König.) *Theol. Litbl.*, 1884, No. 50.
- WRIGHT, C. H. H. The Book of Koheleth. (By Klostermann.) *Stud. u. Krit.* 1885, No. 1.
- WRIGHT, W. The Empire of the Hittites. (By Th. Tyler.) *Academy*, Dec. 7, 13, 20, 27, '84.

✦THE OLD TESTAMENT STUDENT.✦

VOL. IV.

APRIL, 1885.

No. 8.

TEXTUAL CRITICISM IN THE OLD TESTAMENT.

BY PROFESSOR H. P. SMITH, D. D.,
Lane Theological Seminary, Cincinnati, Ohio.

I. THE MASSORETIC TEXT.

Textual Criticism, it cannot be too often repeated, is the study which aims to restore the exact wording of a document whose first draft is lost and which is consequently known to us only by one or more copies. The copies, of course, may be immediate (taken directly from the author's own manuscript) or remote (taken from a copy) by any number of degrees. The work of the critic (I shall use this word throughout for the critic of the text) is therefore negative. He removes errors in copies before him, but cannot restore what the copies do not contain. His work may be properly compared with that of the proof-reader now an indispensable *attache'* of every printing office.

The regular employment of a proof-reader is one of the evidences of the imperfection of all attempts at securing accurate reproduction of written documents. In spite of the compositor's generally high sense of fidelity—as witness the rule, “follow copy though it goes out of the window”—it is yet found unsafe to trust his work without careful revision. All important publications have their proof read more than once, and yet it is scarcely possible to find a book in which there is not an occasional typographical error. Should the proof-reader lose his ‘copy’ but receive two proofs of the same matter, and attempt to restore the original by comparing the two he would become a critic of his text.

In order to an adequate notion of the complexity of criticism when we have to do with ancient literature we must think of the different conditions of transmission in former times. In our printed editions of a thousand or ten thousand copies mechanical means secure uniformity when the type is once correctly fixed in the form. We are therefore well repaid in spending an amount of care on the proof which would be impossible were we preparing a single copy only. But

this is what the *scribe* does. He prepares a single copy of his text. If the price paid for his book will justify it he may go over his copy once more and correct it by the original. Where a Greek or Roman publisher employed a large number of scribes he sometimes had a corrector who inspected their work and removed its errors so far as he could by interlineation or marginal additions, cancelling wrong words in the text or occasionally erasing them. To destroy an inaccurate copy would scarcely be thought of, on account of the cost. Verbal accuracy, however, was not insisted upon by the purchaser, and so the standard of fidelity was not high even among professional scribes. There is no certainty, moreover, that the copies of ancient documents which have come down to us, were made by professional scribes. Every scholar—every man who could read and write—would find it pleasant and (unless very wealthy) profitable to make his own copy of books in which he was interested. His own edification was the aim he had before him, with no thought of posterity as likely to enjoy his book or to puzzle over it. He would therefore pay more attention to the sense of his author than to the order of words. His own spelling would appear in preference to that of his author. He would have little hesitation in emendation where he supposed a preceding scribe to have made a mistake, and so would often substitute an easier (and erroneous) reading for the true one.

Bearing these facts in mind we shall easily see how, what is true of the New Testament* is probably true of other books—that the corruption of the text is most likely to occur at an early period of its history. All important ramifications of transmission (we are told concerning the New Testament, cf. W. and H., p. 93) preceded the fifth century, and we are able to show that “great divergences were in existence at latest by the end of the second century” (p. 113). The fact of corruption becomes so obvious after a while that a cure is sought. This leads on the one side to greater stringency in the rules for copyists. On the other side, if the copies already in existence show troublesome diversities, a standard text is made up by some recognized authority. His recension is introduced by governmental regulation or is favored by his reputation and gradually displaces the others in common use. The New Testament text as settled by Lucian became the received text of the middle ages. The text of the Koran was made uniform by decree of a Caliph and as early as the time of Pericles we

* For what I have here said of the New Testament I have depended upon Westcott and Hort in their Introduction in the second volume of their “New Testament in Greek.” The abundance of material providentially preserved to us for the criticism of the New Testament enables us to trace in regard to it the process through which most ancient books of importance have gone.

hear of editorial care exerted in behalf of an authorized Homer. Now in so far as these standard editions produce uniformity they are to their immediate readers a benefit. Unfortunately the ability and the materials were generally wanting, which should secure a genuinely critical edition. It has been left for modern times to make extensive collations and settle the rules for selecting the better readings. In the formation of a standard edition ancient editors either relied upon some one copy already in high repute, or they attempted to combine two or more divergent texts so as to include all the material of both except where this was obviously impossible. The removal of supposed grammatical or rhetorical errors was a natural part of the process. It has recently been pointed out that the revision of Lucian followed this method of mixture or 'conflation' (W. and H., p. 132 sqq.).

The question which comes before the student of the Old Testament is whether it also has gone through such a process as we have already traced in regard to the New Testament. It has sometimes been supposed that this book has been exempt from the common course of transmission. If this were true we should be spared the work of the critic. But if we attributed the exemption to special divine providence we should still be puzzled to explain why one part of the Scriptures should be preserved from influences to which another part was fully exposed. The probabilities are all against such miraculous transmission. In order to settle the true state of the case we need to examine the phenomena of the Old Testament text. This will be conveniently done by looking separately at the Massoretic recension, at the Septuagint and at the other sources of information.

THE MASSORETIC TEXT.

It is known to all who have given attention to the subject that the MSS. of the Hebrew Bible in our possession show remarkable uniformity. The labors of Kennicott and De Rossi in collecting variants resulted in nothing of importance. Differences in writing *plene* or *defective*, the substitution of *Jehovah* for *Adhonai*, or of the *Q'ri* for the *K'thibh*—these were about all they could show for their pains. The reasons for this remarkable uniformity are not obscure. In the first place the scribes of the Hebrew Bible (especially of the Synagogue rolls, but their accuracy here affect favorably all their work) are under a stringent system of rules intended to secure minute fidelity—and efficient in securing it. These rules prescribe the materials for the sacred books, and designate the qualifications of the writer. They enjoy the exact observance of the traditional divisions (paragraphs and verses). They define the space to be left between words, between

lines and between books. Special precautions are taken for the paying of due reverence to the divine name.* The extraordinary marks and letters are described. In short nothing is neglected that will secure exact conformity to the model. In the second place we have the Massorah. This is the well known body of notes found in the larger (so-called Rabbinical) Bibles, and very much abbreviated in the common editions. It gives the number of times in which a certain word is found (if at all rare) and takes pains to call attention to similar verses or phrases in which the scribe is liable to mistake. It counts the verses, and even the letters of the different books. It forms in fact a complete 'hedge' about the letter, so that the scribe who follows it can scarcely go wrong. Again, we have a minute system of vocalization and accentuation which fixes the grammatical form and the connection of each word. All these means have fixed the text of the Hebrew Bible for us so that it is substantially the same in all editions. This means, of course, that all existing copies are really conformed to a single original. The question that now arises is—what is this single prototype? If it be the real original of the books we need go no further. It seems probable, however, that it is not an original but a copy chosen at some later period. It may be a copy made up from more than one MS. after the method of Lucian's recension. To answer the question intelligently we need to consider two things. First, can we trace back the method of the scribes to the time of the writers of the Scriptures? Secondly, does the text itself bear any marks of corruption?*

First, then, how far back can we trace the extraordinary care of the Jews for purity of text? The tract Masseketh Sopherim, which contains the rules for the scribes, may be as old as the eighth century of our era. A few of the rules are found also in the Mishna, which was written down in the fourth (?) century. The Massorah did not reach its final form till the sixteenth century if it did then. Some few Massoretic data, however, are also as old as the Talmud. The vowel-points were invented after the fifth century of our era. We may say, then, that the Massoretic *system* may be traced to the early part of the Christian era, and to this agrees the fact that the translations of the Old Testament made in the second and fourth centuries show substantially the Massoretic text. It is obvious that a system which can be traced a certain distance can be no guarantee for what goes still further back, all we can say is that the Massoretic system has success-

* It may be well to remind the reader that corruption in the critical sense does not imply that the text in which it occurs is worthless, or even for popular use seriously impaired. Any copy is *corrupt* which varies even minutely from its original.

fully preserved for us, even in its minor features, a single* MS. of perhaps the first century. How much older it may have been we cannot determine. We may be able to determine approximately whether it represents the autograph as correctly as itself is represented in its descendants.

Secondly, we ask therefore, what evidences are there in the text itself as to its purity? Here the answer, of course, must be to show corruption if we can. The evidence may be arranged under three heads:

1. Some facts go to show that the Massoretic text was not regarded as absolutely perfect even by those who took such good care of it. The existence of the notes called *Q'ri* is one of these facts. Over two thousand words in the text of the Old Testament are corrected by a *Q'ri*. The majority of the corrections are insignificant, consisting of the insertion or omission of a vowel-letter or its transfer from one place to another.† Some of them (though not many) express the desire of the public reader to avoid offensive words in the service of the congregation. But a number are intended to be corrections of textual errors.‡ Besides (as we know) in a number of places words not in the text are inserted by marginal notes, and in others the margin directs that words in the text be omitted in the reading. We need not pause to examine these corrections. All we care to learn from them is that even the reverential treatment of Jewish grammarians discovers errors of transmission in the text. Had the Massoretic system always been in force—had the text been under such a system from its first publication, such errors could not have crept in as undoubtedly do exist among those noted in this way, nor could they have been *supposed* to exist by the traditional guardians of the letter. Certain phenomena in the text itself and so anterior to the Massorah point in the same direction. They are the so-called *extraordinary points*. An example is Num. III., 39—“the whole number of the Levites whom Moses and Aaron numbered—the word *W'aharon* has an unusual point over each letter. The punctuator evidently meant that

* The conclusion that uniformity of text presupposes a single original is so obvious that it is difficult to see how any one should hesitate to admit it. If the original were the autograph, it would at once be seen. But the reasoning is the same when we consider only a single group of MSS. which agree more closely among themselves than any of them agree with other copies. Of course the value of the Massoretic original is not prejudged by this assertion. It might be a model made up by the comparison of different texts. Even in that case it would not (except in *Q'ri* and *K'thibh*) put before us the testimony of its sources in such a way as to be useful to the critic.

† E. g., אכוא of the text becomes אכו in the margin, ע'יות becomes ע'יות.

‡ E. g., אכנה (correction for אכנה), אנרע (for אנרע, once *vice versa* also), על (for אל a number of times), השדה (for האדמה), האלה (for האהל), הם פרוצים (for האהל), חכור (for הכפורים), רדה (for ו'דה)—these are a few samples of the more important.

the word should be erased* from the text. On the other hand the *suspended letters* are corrections by insertion—most evident in Judg. XVIII., where *Moshe* (משה) has thus been changed to *M'nasse* (מנשה). We find, moreover, that Jewish tradition asserts that changes were made in the text by the scribes ("Ezra"). Eighteen such changes are enumerated by the Massorah under the head *Tikkun Sophcrim* or *Tikkun Ezra*. The first example given is a good one. In Gen. XVIII., 22 we read in our present text, "And the men turned thence and went towards Sodom, and Abraham was yet standing before Jehovah." The implication of the Massorah is that the original reading was—"and Jehovah [in contrast with the others] still stood before Abraham." This was, however, thought to be derogatory to the divine dignity and the passage was changed as we now read it. As already said there are eighteen such cases recorded by the Massorah and with them should be put the five (or four) cases of "*Ittur Sophcrim*" or omission of a conjunction formerly found in the text.

2. There are verses in our Hebrew text which bear marks of corruption not noted by Jewish grammarians, at least not like those given above. One of the plainest of these is I Sam. XIII., 1. It reads literally translated, "The son of a year was Saul in his reigning and two years he reigned over Israel." It is parallel (except the numeral) with 2 Sam. V., 4, "David was thirty years old when he became king, forty years he reigned." It seems impossible to doubt that the former verse gave similar information to the latter. Two words became illegible, so that the verse can only be rendered, "Saul was . . . years old when he became king and he reigned . . . two years over Israel." All sorts of conjectures are made as to the missing numbers, but none of the versions give us any help. Prov. XXX., 1 is another verse that we can hardly suppose always to have read as we now read it. In Num. XVI., 1 a word is lost—object of *wayyiqqah*. I Sam. VI., 18 in a con-

* This is in accordance with what we know of ancient book making, where a word wrongly inserted was not erased or crossed out (literally) but designated by such points. According to the *Ochla W'Ochla* there are fifteen words with extraordinary points (in some of them only a single letter is pointed). Ten words not in the text are inserted by the *Q'ri*, eight words of the text are omitted by the *Q'ri*, fifteen words are by the Massorah divided each into two, eight pairs of words are united, each pair being made one word. The Massorah recognizes five cases of wrong division of words, three cases where *kaph* should be *beth* and three where the reverse error is found; two words have *he* instead of *kaph*; four have a superfluous *lamedh*, while one has lost a *lamedh*; six have *beth* which should be *mem* and one the reverse; five have a superfluous *mem* and five lack a *mem* that belongs to them; in six and seven, respectively, the same is true of *nun*; four have a suspended letter; eighteen have an erroneous interchange of *law* with another letter; twenty erroneously insert or omit a *he*; twelve instances of an inverted *nun* are found; in twenty-four cases *he* is written for *aleph*; in two *daleth* is lacking. This conspectus, which is incomplete, shows that the amount of error indicated by the *K'thith* is really not inconsiderable. If we assume that the corrections are various readings inserted from MSS. it would still be evident that the Massoretic text has not entirely escaped corruption.

text which presents no difficulties, is obscure and probably corrupt. Other examples are 2 Sam. XXIII., 8 and 1 Chron. XXVI., 24, 25. In all these passages the difficulty is serious and we have no remedy. In others we can discover the source of the error. This may be wrong division of words as in Ps. XXV., 17, where a *w* has been misplaced.* In Ps. XXXV., 7 a word (שחת) has been misplaced, so likely in Ps. XXXII., 5. In Jer. XXVII., 1 the name Jehoichim has crept into the place of Zedekiah (notice verse 3). It may be that a marginal gloss has crept into the text in some cases—notably Jer. X., 11 where an Aramaic sentence is found in a pure Hebrew passage.

3. Light is thrown upon the transmission of literary productions at a very early date, by a comparison of those portions of the Old Testament which occur twice—Ps. XIV. with Ps. LIII.; 2 Sam. XXII. with Ps. XVIII.; some other portions of Psalms; the parallel portions of Kings and Chronicles; 2 Kgs. XVIII., XIX. with Is. XXXVII., XXXVIII.; 2 Kgs. XXIV. with Jer. LII. Even the recurrence of a single name will show us something here. The well-known Jerubbaal (Gideon) is once called (2 Sam. XI., 21) Jerubbesheth. The substitution of *besheth* (shame) for Baal (the name of the false god) has evidently taken place here. Such a substitution is probably the work of Jewish editors after the closing of the canon. We find it also in the case of Ishbosheth (= Eshbaal, also called Ishwi, where the second part of the name seems to be a fragment of the tetragrammaton) and Mephibosheth (= Meribbaal). That the change is of late date is shown by the fact that the older form is preserved by Chronicles, whose author therefore had no scruples about writing or pronouncing the word Baal.

This is not the place for an extended collation of the differences in the longer passages referred to above. I think, however, that any one who takes the pains to compare them will come to the decision that they show all the more common forms of scrivener's error. Vowel-letters are (as we might expect) frequently inserted in one copy where not found in the other.† Small words are omitted or inserted, as the conjunctions or *kol* (all). Words nearly alike in appearance or in meaning are exchanged.‡ At least one case is found where the eye of the

* The present reading is,

“The troubles of my heart they have eased [enlarged]
From my straits bring me out.”

The proposed change makes it accord with the context which is throughout a prayer,

“The troubles of my heart do thou ease
And from my straits bring me out.”

† In Ps. lili. we find אלהים where Ps. xiv. has יהוה.

‡ עלילה (Ps. xiv., 1) becomes עול סר (v. 3) becomes סנ. In 2 Sam. xxii., 8 we find השמים where Ps. xviii. has הרים and a little later ורא is represented by ורא (v. 11). ים (v. 16) has become כים, צרס stands for צרקה, נבר for גבור.

scribe rested upon a word at its second occurrence instead of its first, so that he omitted a phrase—by *homoioteleuton*, as it is called. This is in Ps. XIV., 5, where we now read, “there they feared a fear for God,” etc. The parallel has, “there they feared a fear *where there was no fear for*” The writer looking at the MS. from which he was copying after he had written the first *fear* (*pahadh*) saw the same word at its second occurrence and supposed it was the one he had just written, so went on with the rest of the verse. Strictly speaking these are all the variations we need to notice for our present purpose. Intentional changes of a text might be made by an inspired writer who adapts a composition (already known) to a new occasion. Quotation of one prophet by another would illustrate what is here meant, and it is possible, of course, that an author should issue two editions of the same lyric. The differences in such duplicates would not come within the scope of textual criticism. I do not care, therefore, to dwell upon some of the more marked differences which are discovered in the passages we are examining. In some of them there is a fair question whether the differences are of this sort or are real various readings. One example only :

Ps. XIV., 5b, 6.

*For God is in the generation of
the righteous
The counsel of the poor ye have put
to shame,
When God was his refuge.*

Ps. LIII., 6b.

*For God scattered the bows of thy
camper (= the one camping
against thee?)
Thou hast put to shame because
God hath rejected them.*

At first sight one is inclined to say the editor of Ps. LIII. has adapted the Psalm already known to him to some particular occasion—some signal judgment of God. In writing the parallel verses in Hebrew, however, we discover so many cases of similar words or letters,* that we cannot deny the possibility at least that in one of the two lines of transmission the verse had so faded as to show only single letters here and there, and that the scribe restored it according to his ability.

The inquiry up to the present point discovers then that, though the Massoretic method has preserved for us a text of great antiquity, that text has nevertheless suffered not a little in the period which elapsed between the original writing and its definite settlement in the present form. Further evidence in the same direction will meet us in the next division of the paper, which will appear in another number.

* הַבִּישָׁה and הַבִּישׁוּ כִי. [עֲצוֹת and וְצָרִיק. בָּרַר and פֹּר *

ANALYSIS OF RABBINICAL JUDAISM.

BY REV. JAMES SCOTT, D. D.,

Aberlour, N. B., Scotland.

We propose in this article first to trace the origin of the principal writings of the earlier Judaism, and especially of the *Pirke Aboth*, and next to analyze their substance or component elements. Among all the uninspired and non-canonical writings of the Hebrews, there are few that have been more generally esteemed both by Jews and Christians than the Ethics of the Fathers. They consist mainly of the choice sayings of the wise men of the Great Synagogue and Jewish Church who flourished between the return from the exile in Babylon and the compilation of the Mishna towards the close of the second century after Christ. They were collected for the most part by Rabbi Nathan the Babylonian about the year of our Lord 200 into a small volume of six chapters full of the moral maxims of the traditionists, and must not be confounded with a subsequent commentary on them by the same author, consisting of 41 chapters and entitled, "Treatise on the Fathers by Nathan."

The latter is of a more mixed, fragmentary and fabulous character than the former. The *Pirke Aboth* forms the 41st treatise in order of the Talmud, and is to be found not only there and in several separate reprints, but also translated into English by Dr. Robert Young of Edinburgh, together with a succinct and suitable introduction to the Talmud. The sources of this little work, which contains a good sample of the collective wisdom of the Fathers, are various. It is gathered chiefly from the Massorah or tradition of the Jews, but a few portions have been taken from such formal works as the Mishna, the Gemara and the Targums, and probably even from the Jerusalem Talmud itself.

We may pave the way for an analysis of rabbinical Judaism, by stating at the outset not only the relation of these writings to the *Pirke Aboth*, but also their own proper definition and mutual correlation. Now it is evident from the form of quotation or introduction of most of these sayings of the Fathers by Nathan that they are generally taken from tradition. But the peculiar mode of their introduction would not determine whether they are citations of oral or of written tradition, because *sayings* and *writings* are frequently identified not only by the Jewish and Christian Fathers, but by the inspired authors

of the Old and New Testaments, so that a person is reported as *saying* what he has *written*, if not as having always *written* what he *spoke*.* This is a point of biblical philology of primary importance in connection with the proof of the historicity, divine inspiration and authority of the Scriptures.

The rabbinical writings already referred to may be thus defined and their relation stated to each other and to the Pirke Aboth. The Mishna, or repetition of the inspired text of the law, a kind of duplicate-development of it contains the opinions of more than 130 Rabbins, compiled and digested into one complete code of laws by Jehudah about 190 years after Christ.

The primary design of this work was to declare the true doctrine of the divine Torah, to disprove the conflicting dogmas regarding Jewish law and practice, which issued from the rival schools of Judaism at Sephoris, Lydda and Tiberias, and thus to serve as a book of reference in all subsequent controversies regarding the true meaning of the Hebrew law. The authority of this work ultimately became so great that it was regarded as divine or equal to the Hebrew text by all Jews except the Karaites, who have steadfastly rejected its authority and clung tenaciously to the literal interpretation of the Torah in contradistinction to the allegorical method by which the divine law has been caricatured and biblical exegesis travestied.

The Targums (*Targumin*) from the Hebrew verb *Ragem* through the Chaldee quadrilateral *Targem*, trajicere, transfer or translate from one language to another, were first verbal translations and afterwards exegetical paraphrases or interpretations of the sacred text of Scripture. They are as old in point of fact, if not of literary form, as Ezra, who stood on a pulpit and read in the hearing of the assembled people the text of the Hebrew Torah, which the priests interpreted by rendering the pure Hebrew into the Aramaic or Chaldee vernacular with which their long exile in Babylon had made them familiar. And as the priests not only gave the sense of the Hebrew text, but caused the people to understand the reading, it is probable that they not only gave a version, but a paraphrase or word of explanation—Neh. VIII., 4-8. More particularly we find that certain officials of Artaxerxes hostile to the Jews wrote a letter of complaint against them in the Syrian or Aramæan tongue, which was interpreted in that tongue, *Sethurgam*—Ezra IV., 7.

The most ancient versions of the Hebrew text, including not only the Aramaic and Arabic, but the Greek Septuagint, are frequently so

* John v., 45-47, Heb. ix., 19.

free and paraphrastic as to be a kind of Targums or interpretations rather than translations, not so much literal renderings, as idealistic paraphrases of the original. These Targums properly so-called, the principal of which are those of Onkelos and Jonathan, represent the mind of the ancient Jewish teachers and Church in the same way as the collective opinions of the Fathers in the Pirke Aboth and the Mishna. The sayings of these sages permeated the whole fabric of the civil, social and religious life of the nation so that they were absorbed and passed from country to country and from sire to son.

Notwithstanding, in course of time the same doubts arose about the sense of certain parts of the Mishna as have occurred in all ages regarding works of literature or codes of legislation. Accordingly Rabbi Jochanan, of Jerusalem, about the year of Christ 270, endeavored to determine and fix the true meaning of this work by compiling from various authors a kind of commentary on it, which he termed Gemara, because it completed the text of the Mishna and solved its critical and doctrinal difficulties. These comments annexed to the text of the Mishna, and the Gemara and Mishna thus combined, form the Jerusalem Talmud, or perfect doctrinal symbol of the Palestinian Jews. It was followed about the year 430 by another Gemara, which united to the Mishna forms the Babylonian Talmud, or doctrine of the Babylonian Jews, a much more voluminous and authoritative work. It is so highly esteemed by the Jews of all lands both on account of its superior quantity and quality and the venerated names which adorn its pages, that it is generally designated The Talmud, whereas the former is always called by its proper name, "The Jerusalem Talmud." The extensive commentaries of Raschi, Maimonides and others, printed along with the Talmud, have further made it a work not only of enormous size, but in the estimate of all orthodox Jews, of paramount authority. The writings of the Fathers when analyzed are found to consist of conglomerate parts rather than of combined elements. They are in general pervaded by rationalism and ritualism, extremes which often meet in the domain of theology. And they represent less or more fully the thought of the dark ages of Judaism in philosophy, theology and ethics. The East is the acknowledged home or birthplace of all speculation in these departments of science. Oriental speculation, specially the Indian philosophies of Brahmanism and Buddhism, not only colored but even less or more determined both the form and substance not only of the Hellenic or Western philosophy, but even of Christian theology, and specially of Christology for several ages.

Pythagoras and Plato labored to translate the pantheistic specu-

lation of the East into the scientific speculation of the West, and the Alexandrian philosophers transfused into Judaism the Platonic philosophy, which was afterwards modified and applied by the post-apostolic fathers to Christianity. The learned men of Greece and the Orient flocked to the School of Alexandria, founded by one of the Ptolemies to restore the decline of philosophy that followed the desolating wars of Alexander the Great.

The Hellenistic philosophers of Alexandria specially sought not only to blend the Orientalism of India in its various forms with the Hellenic philosophy, but even to unite both with the principles of monotheistic Judaism. The Greek-Jewish School of Alexandria was, therefore, essentially eclectic, and a compound of heterogeneous rather than a combination of homogeneous and coalescent elements. The principles of at least one form of the Oriental philosophy regarding the emanation or derivation of the world from the One Absolute Existence, and the dualism of another form which maintained the eternal coexistence of mind and matter, the correlate doctrines of the inherent malignity and unreality of matter, the essential antagonism between spirit and matter, and the mystic principle of the allegorical interpretation of all fact and truth, were first applied in a modified form by the philosophers of Greece to Western speculation, then by the Jewish Alexandrian philosophers to Judaism, and finally by the Christian Gnostics to the problems of evil and redemption, and by the early Fathers to the mysteries of the Trinity and the Person of Christ. The early Jewish and Christian Fathers subordinated religion to philosophy, and interpreted the former by the principles of the latter, and thereby initiated a method of biblical exegesis which in all ages has misrepresented the Scriptures and corrupted theology.

We have stated that the speculations of the Oriental and Græco-Jewish philosophies or theosophies, and of Christian Gnosticism and Neo-Platonism, are very closely connected, but Orientalism and Hellenism enter through the Greek-Jewish philosophy especially of Alexandria into Rabbinical Judaism. Philo Judæus of Alexandria, whose theosophy consisted of Oriental and Hellenic principles applied to Judaism allegorically interpreted, may be regarded as the type of the Hellenistic philosophy and a principal medium of its influence on Judaism. The rabbinical literature throughout, and specially the cabalistic fragments of Yebzirah and Zohar, contain traces of the philosophical principles of the two great schools of thought, a clear knowledge of which is necessary to a correct conception not only of patristic Judaism and patristic Christology, but of Pauline and Johannean theology. In the sphere of ontology or metaphysics we find traces of

the Oriental dogma of the emanation or development of all things from the absolute impersonal or indeterminate unity, and of the dualism of Persia and of the Platonic school. The mystical philosophy of Philo on this point, which was a manifest departure or decline from the pure theism, or personal God of the Old Testament and of the earlier authors of the Apocrypha and Septuagint, found its way into patristic Judaism, thus not only paving the path for error in religion, theology and ethics, but leading logically to Pantheism.

Benedict Spinoza in the sixteenth century logically developed from this fundamental principle or postulate of the Cabbala his whole system of rigid Pantheism. The emanation theory is closely associated, if not even causally connected with another in cosmogony, held by the leading Alexandrian philosophers and some of the Rabbins, and even in a modified form by the Christian Gnostics and Platonizing Christian Fathers, that the world or Cosmos was made by the absolute Deity through the medium of a series of intermediate potencies or subordinate agencies denominated respectively *ho Logos*, *Pneumata*, *Angeloi*, and *Aiones*, some of which were regarded as personal beings, others as mere personifications of the divine perfections or of the powers of nature. The dualistic principle of the necessary antagonism of spirit and matter, and the dogma of the inherent evil of matter, the latter of which is involved in the emanation principle, and more fully developed in the Cabbala and in Docetic Gnosticism, are not only presupposed in the Sadducean denial of a superintending providence or present God and in the selfmortification of the Essenes, but in a latent tendency of the rabbinical writers and leading philosophers of the Jewish-Greek school to conceive God as the transcendent rather than as the immanent cause of the world, as existing beyond His works and not as present to imperfect and intractable matter.

Then, underlying all these philosophical speculations, and less or more pervading or producing them, is the allegorical principle, which like a bird of passage winged its way from its native home in the East and nestled and brooded in the western schools of profane and sacred learning. Literal and figurative forms of language, which are not antagonistic but mutually consistent and subservient, are common to all human speech and writing and therefore natural to the human mind. These two complementary principles of interpretation are as necessary as the two corresponding forms of human language, but they have both been carried to extremes in philosophy and religion by the riotous excess of human imagination and religious sentiment. They existed and operated in the Jewish Church and Schools from the beginning, like the Baconian method of philosophy, long before they

became current and counter principles of formal interpretation. The allegory of the Orient was specially applied by Pythagoras and Plato to the facts and forms of Greek philosophy, by the Jewish Fathers to religious Judaism, and latterly not only by the Gnostic Christians, but by Ammonias Saccas and the Platonising Christian Fathers of Christianity. Aristobulus the Jew in the middle of the second century before Christ formally introduced the allegorical method to the fathers of Judaism, and Philo may be said to have put the capstone on the structure which was thereby reared. It was used even by some of the apostolic Fathers, such as Hermas and Barnabas, to interpret the Old Testament, by Ammonias in the second century to harmonize and unify all the conflicting forms of philosophy, and thereafter by the Christian Fathers and especially by the ingenious Origen not only to reconcile Scripture with itself, but Christianity with Platonism. This vicious principle is the chief source of the huge mass of putrescent rubbish by which later Judaism and early Christianity were covered and buried in dishonorable graves. We may also find not only in Aristobulus and Philo, but in the Apocryphal and Rabbinical writings generally, faint traces of the numerical symbolism of the East and the mystic numbers of Pythagoras, whereby not only the numbers 7 and 10, the sacred symbols of the perfect sabbath and perfect law of the 10 words, were employed to represent and reckon ideas and events, but also other numbers both multiple and unequal, for which no mystic or memorial significance could be claimed.

2. The theology of the later Jewish Schools, being closely connected with their philosophy, may be described generally as a system of pure deism tending to pantheism in Philo and others, whose theism was founded on the Platonic dogma of the Unconditioned. Their long and lamentable captivity in Babylon not only effectually cured the Jews of foul idolatry, but has filled them ever since with a rooted aversion to polytheism. Idolatry, the chief cause of all their miseries in the early ages, is now universally regarded as the most heinous and hateful sin. They contend as strongly for the unity of God as Christians of whose creed it is one of the first and fundamental articles, or as Mohammedans who have made it the war-cry of their religion. The motto on the standard of the Maccabees, consisting of the initial letters of the Hebrew text, "Who is like unto Thee among the gods, Jehovah," has ever since been the national banner with the grand device of Judah. But some of the rabbinical writers, and especially the Cabbalists, have construed this text in a sense not strictly compatible with pure biblical theism, or the unity of God. The theology of Judaism lamentably declined under the baneful influence of national

corruption, external persecution and even intestine disorder, but especially of the Oriental and Hellenic philosophy, operating mainly through the Græco-Alexandrian School. God is generally represented in the chapters of the Fathers and in the Mishna not only as the one living God, but as holy, just, wise and good. His unity and unipersonality are stated, but not his tripersonality as in the Old and New Testaments, where it is not only indirectly taught in some passages, and logically deducible from others, but directly declared in the baptismal formula and even in the prophetic announcement, "And now the Lord God, and His Spirit, hath sent *me*,"* the Messiah. The biblical phrases, Messiah, Son of God, and Word of God, Angel of Jehovah, and Spirit of the Lord in the Apocryphal books, especially of Wisdom, and in the writings of the Fathers, begin to lose their weight and ring in the sacred Canon, where they denote the attributes and works of divine persons. They are no longer divine persons with a distinct divine consciousness, but either the perfections of God personified, or God manifested in creative and redemptive acts. They are not properly persons but merely personifications of God, or God revealing himself in gracious acts and influences.

It may be both difficult and dangerous to present a philosophy of history, yet it can be shown that theology, or the doctrine of God, and Christology, or the doctrine of the Logos, declined apace with Judaism as a living and true religion. We find first the pure theism of the Canon, one Jehovah, the Creator of all things, and the Redeemer and King of Israel and of the whole world. Then as vital godliness declined, the natural perfections of God, such as his all-presence, power and knowledge, were brought into relief rather than his justice, truth and covenant love to his people. Thereafter, the persons of the god-head, or the tripersonality of God, which not only underlies the whole of the Old Testament from Creation and the Covenant of Sinai to the close of the Canon, but shines forth as the morning sun in many passages, suffered eclipse in the non-canonical writings of Judaism, where the Son of God, and the Word and Spirit of God appear as mere personifications of the revealed Jehovah, or of his revealed perfections. Next during the rise and prevalence of the Alexandrian philosophy the Hellenic conception of God as the absolute unity, beyond personality and definite existence and incapable of relation to finite things, appears in a distinction made between the absolute, impersonal and supreme God, and the personal Logos, the manifested world-maker and mediator between the absolute God and Israel.

* Is. xxxviii., 16.

Finally, this position led by soft, sloping and almost necessary steps into the abyss of pantheism, where not only single individuals, but whole nations have been engulfed. This decline appears not only in connection with theism generally, but with the history of the Logos in particular. The Word of God of the Canon under the various names of Seed of the Woman, Angel of Jehovah, Shiloh, and Messiah, is manifestly not Jehovah himself, or his revealed perfections personified, but a distinct divine person, possessing the nature, attributes and names of God. But in the apocryphal literature the Logos, or Wisdom of God, begins to be represented as a personified quality of God, and not as a divine person, God of very God in the spirit of the Scripture as expressed in the Nicene Creed. This is the meaning or use of the phrase not only in the rabbinical writings of the Hellenistic but of the Aramæan Schools, and especially in Philo of Alexandria, whose highly figurate rhetoric does not represent the Supreme God and the mediating Logos as two numerically distinct, much less co-eternal and co-equal persons, but merely as the same essential being under different forms of self-manifestation. But in the New Testament, and especially in the writings of John, the Logos in common with the language of the whole Old Testament revelation is not only rescued from its degradation but exalted as the symbol of the personal Son of God, become the Son of Man, the Revealer of God and the Redeemer of mankind. The Angel of Jehovah, the Word of God, the Prophet of the Lord, whom his people would not hear and whom they did not retain in their thoughts, whose name was buried under heaps of vain speculation and human tradition, and his glory veiled by clouds of philosophic dust, again shines forth in the gospel clear as the sun, fair as the moon, and terrible as a bannered host.

GOD'S COVENANT IN THE PROPHETS.

BY PROFESSOR C. J. BREDEKAMP.*

Translated by Rev. H. M. Douglas, Harpersville, N. Y.

The criticism of Baur refers the specific character of the Christian religion more to Paul than to Christ. By the latest critical school the human author of the Old Testament religion is made a very insignificant person. Its real authors, the path-finders, the representatives of its most essential and fundamental thoughts, are claimed to be the later prophets of the Northern Kingdom.

In Wellhausen's writings we have almost nothing of Moses and his work. [Compare the judgment of L. von Ranke, *Universal History* I., 1. p. 42: "Moses is the most exalted personage of the early history. The thought of the extra mundane and intellectual God was grasped by him and embodied in the people he led"]. According to Kuenen his real work was this, he made a firm alliance between Jehovah and the people he led out of Egypt. Not in what Moses appointed for divine worship or the civil life lies his importance. The great thing is his establishment of *moral* reverence for the God of the fathers whose new name was revealed to Moses. "I will be your God and ye shall be my people:" this he brought to the national consciousness, and this is the summary of his life-work. This consciousness the people retained, while all else, and especially the moral conception of God, they could not grasp. "In a word," says Kuenen, "that which distinguished Moses from his people, was restricted to himself and to individual spirits akin to his. Under the influence of Moses, Israel took a step forward, but it was only *one* step."

With true tact Wellhausen feels the vital importance of the covenant. If a covenant with definite conditions was actually concluded with the people under Moses, if the knowledge of such a covenant began with the national life, the ground is shaken beneath his historical structure. Hence he denies that the idea of a covenant between Jehovah and his people is to be found in the prophets. Thus, of necessity, we shall be led into an examination of the conception of the *berith* and its significance in the prophetic literature. We have to enquire whether the earlier prophets recognize the Mosaic covenant as the basis of their own message or not, and also what construction they give to that covenant.

* Prof. Bredenkamp is the successor of Wellhausen at the University. This article is a section of his work *The Law and the Prophets*.

Berith (from *barah* = to cut, separate) has been explained as determination, establishment. Then a derivative sense is a settlement made between individuals, and regulating their mutual relation. We cannot agree with this. The original import is not *diatheke* a putting apart (in its primitive sense, *monopleuros*, one-sided) but *syntheke* a putting together. Thus *berith* comes from the mutuality (compare Delitzsch *On Hebrews*: also same writer *On Job*, XXXI., 1). This is proved by the frequent construction with the prepositions *with* and *between*. The conception *diatheke*, usually distinguished by the construction with *le*, sets out from the fact that every covenant includes individual stipulations. To that is added the special nature of this covenant, in which God as a superior proffers and imposes the obligations without which no covenant can be thought of. Hence also there is little said of Jehovah's performance of the covenant. His faithfulness makes it certain that he will keep his pledges, and the other party only needs admonition. Doubtless the customary form *karah berith* corresponding to the parallel expressions Gr. *horkia temnein*, Lat. *foedus icere*, shows that the first and oldest sense of *berith* is a covenant confirmed by sacrifices. And this primary meaning still appears in *berith* which is precisely *cutting in pieces* [see Koehler on Zechariah IX., 11.]

It lies in the conception of a covenant that it constitutes a legal relation bringing with it obligations and rights for the parties. Jehovah pledges himself to be a faithful covenant God to his people, and in return demands their obedience. It is for this that in the prophets Jehovah so often appears remonstrating and reasoning with his people. Israel on the other hand may expect the fulfilment of the divine promises in case the people keep the covenant pledges. The question arises whether with these covenant pledges was united the element of public worship. Everywhere in the olden time covenant and sacrifice are kept close together. Not merely the usual form *karah berith* and the derivation of *berith*, but also Gen. xv., and especially the account in Exod. xxiv., demonstrate that the same is true of Israel. The oldest account of the Mosaic covenant represents it as confirmed by sacrifices, the book of the covenant includes the sacrifice as the binding force; there can be no doubt that the Mosaic covenant is most closely connected with sacrifice. It is therefore readily understood that Wellhausen seeks to eliminate the idea of the covenant from the earlier prophetic literature. But that is a battle with windmills. "The knowledge," says Kuenen, "that a new and peculiar relation existed between the God in whose name Moses appeared and the tribes of Israel, this knowledge never died out." So, indeed, we find

it. All the prophets base their messages on the condition of things ordained by Moses at Sinai. In the "blessing of Moses" it is appointed as the chief duty of the priesthood to keep God's covenant with his people (Deut. XXXIII., 9). And the "blessing of Moses" as well as the song of Deborah (Judg. v.) begins with a reference to the manifestation of God upon Sinai. Instead of looking at this Wellhausen holds that the narrative in Ex. XXIV., 3-8 seems to have remained without influence upon the older prophets. Strange, how little he is concerned for the latent character of the book of the covenant to whose environment the account in Ex. XXIV. belongs, while he presents the similar character of the Priest Codex as most improbable. But grant even that the book of the Covenant with its historic environment and the "blessing of Moses" were unknown to the older prophets, or not recognized by them, an assumption in the highest degree unlikely, do we not find the same idea in these prophets? If in Amos the name chance to be wanting, is not the fact there? Am. III., 1: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (the prophet plainly has Ex. XIX., 5 in view). The inference is easy and unavoidable that Amos has knowledge of a close relation between Jehovah and Israel, a covenant whose violation he makes the occasion for the divine punishment. Hosea compares the relation between Jehovah and his people to a marriage. Again he puts the thing itself in place of the symbol Hos. VIII., 1 and VI., 7. Does he not know the idea of the covenant? To his view in VIII., 1 the entire guilt of the people is comprised in the transgression of the covenant. And when according to Isaiah, Jehovah is king or father or lord of the vineyard, these figures are only paraphrases of the same covenant relation. The king loves and protects his people, the father his children, the vine-dresser his vineyard, so long as they perform what he is entitled to claim, but otherwise dissolves his relations to them and visits them with judgment and penalty. It is not that the word was the source of the idea, as Wellhausen thinks. The very opposite is true, the idea is clothed not in a word alone, but in varied and popular symbols.

Just in the all-controlling idea of the covenant is involved the truth of what Duhm observes, that to the old prophets Israel as a people is the object of their preaching. Yet it is too narrow a view to deny entirely the reference to individuals. At all events the covenant is to be regarded in the first place as a covenant of the whole people. In fact, upon unprejudiced examination there is no difference

between earlier and later prophets in their understanding of the covenant. Indeed the stability of the Old Testament ideas is much greater than some would have us believe. Guthe's remark is correct, that all the forces of Jeremiah's preaching meet in the idea of the covenant and that the idea is most prominent in this prophet. But if his whole ministry is embraced in the *berith*, it is only because the significance of that idea is so central, not only "with the authorities on biblical theology," but in the Old Testament religion itself. And in principle the same is true of the older prophets. Jeremiah never uses *berith* metaphorically (of a covenant with beasts, stones, as in Hos. II., 20; Job V., 23 or with death, Is. XXVIII., 15). He never uses it except in a distinct religious sense. From this fact some draw the conclusion that Jeremiah was the first to confine the covenant to the purely religious domain and therefore that he has an idea of the covenant peculiar to himself. This is too external a treatment. Why could he not make use of the idea that was so current, as in Zech. XI., 10 or Mal. II., 14? Wellhausen makes the same mistake, when from the covenant with the beasts, Hosea II., 20, he infers the absence of the specific idea of the covenant from Hosea. With such precarious proofs this one fact cannot be disproved: all the prophets take their stand upon the covenant established through Moses. Or is it true that to these prophets the covenant relation is something not negotiated through Moses? It might certainly seem singular that the name of Moses occurs so little in the older prophets. But why need one say what is known by all? The argument "from silence," which plays so important a part in the latest criticism, often proves merely mechanical. Amos mentions the special choice of Israel to a peculiar relation with God and connects this choice with the leading out from Egypt (Am. III., 1.) Yet he does not make merely the leading out from Egypt by Moses the obligation—for Ethiopia, Syria and Philistia have also been led (Am. IX., 7).

Besides this the prophet must know other works done in the very beginning of the nation's history and by the same agent. But when Hosea (XII., 13) compares Moses with Jacob, is it not as a prophet only that Moses appears? "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the Lord brought Israel out of Egypt; and by a prophet was he preserved."

The contrast is plain: while Ephraim boasts of Jacob and Bethel, he forgets the greater person by whom God has led him out of Egypt and preserved him. Is a prophet more exalted than a serving shepherd? So much higher stands Moses than the poor, lowly Jacob keep-

ing sheep for a wife. It is urged (Ewald) that this historical review is to show God's wondrous protecting care in dangers. Of Jacob no deliverance from danger is here recorded, but with Jacob's poor shepherd-life is contrasted the grand prophetic office of Moses. One kept flocks for a wife and the other kept the people.

That Ephraim has provoked bitter anger is so much the worse (v. 15); he has spoken trembling and sedition, exalted himself in Israel (XIII., 1), and continued this from the very beginning to the present. It will be seen how groundless is the talk about Hosea's laying the first foundations of Israel's religion. To the prophet Ephraim's sin is an apostasy from the Mosaic past. For this relation is clearly present in his thought. The Mosaic time is the time of the first young love (Hos. XI., 1). Thus are the older prophets based entirely upon the covenant concluded by Moses. Amos v., 26 does not teach that Israel's religion was developed from an originally Sabæan form.

The prophets appear everywhere and entirely, not as preaching new doctrines. They do not present arguments that the people should comply with their requirements in religion and morals; they presume that the sin of the people is an offence against old and long known truths. They live and move in the covenant; they charge the people with breaking the covenant. And in this understanding the people are agreed with the prophets. One thing every child in Israel knows, that God, through Moses, has put himself in a covenant relation to the people. Smend's remark is fully sustained: "That a covenant was once established on Mt. Sinai through Moses, was evident from the certain and unanimous tradition of antiquity."

SOME ASTRONOMY IN THE BOOK OF JOB.

Ch. XXXVIII., 31, 32.

BY PROFESSOR R. V. FOSTER, D. D.,

Theological School Cumberland University, Lebanon, Tenn.

31 *Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?*

32 *Canst thou bring forth Mazzoroth in his season?
Or canst thou guide Arcturus with his sons?*

1. *Pleiades*.—The Hebrew is *Kimah*, a well known group of stars located in the shoulder of Taurus. It is not certain, however, that these are the stars referred to in our passage. The same word occurs in ch. IV., 9, and in Amos v., 8, in which latter instance it is rendered "seven stars" in our King James's Version.

The Vulgate renders the word "Hyades" in Job IX., 9, "Pleiades" in ch. XXXVIII., 31, and "Arcturus" in Amos v., 8. In other ancient versions, and by Jewish commentators, the same word, *Kimah*, is variously rendered. Some render it "Pleiades" in one passage, and "Arcturus" in another, whereas, Arcturus and the Pleiades are not in the same part of the heavens. Others render it *seven stars*, located, however in Aries instead of in the Taurus; while Aben Ezra thinks it designates only a "single star and that a great one," viz., Aldebaran, which he located in the Hyades. The truth is, no one knows to what star, or group of stars, the Divine Speaker referred when he said *Kimah*. That he referred to some star, or stars, it is generally agreed.

Kimah was supposed to have influence on earthly phenomena. As to the kind of influence which it exerted, ancient Jewish opinions differed. One class of Rabbis seem to have attributed to it great cold and the property of retarding vegetation. Another class held just the opposite. It hastens, they say, the ripening of the fruits. According to this view, Job XXXVIII., 31, would mean, "Canst thou bind the fruit which *Kimah* ripeneth?" That is, canst thou restrain its ripening? I can; therefore I am more powerful than thou art. That is a good meaning, for it intensifies the impression of the almightiness of the Divine Speaker and the littleness and weakness of Job by setting them over in antithesis to each other—and that is what he was aiming to do. But he does it, according to this view, by accommodating himself to the supposed popular belief that the stars had an influence on the seasons—or, in other words, that they had something to do

with the weather. The principal evidence we have that such a superstition was prevalent in Job's day is the fact that it exists, to some extent, at the present day in the shape of a sort of weather-moon theory—which could hardly be treated seriously, even in poetry; especially not so on so grand and solemn an occasion as that when the Almighty addressed Job.

The word *Kimah* means a "little 'crowd," or group. The group of stars which we call Bo-otes, or Hyades, or Pleiades, as the case may be, the Hebrews and cognate nations called the "Little Group;" it is also so called by at least one modern people—the Greenlanders. But a group is something, the members of which are bound together by a real or ideal cord fastened into a knot. Hence the passage may be read, "Canst thou bind the cord which fastens the members of the Little Group together?" "I do it, therefore I am mightier than thou." And perhaps in the mind of the poet, as the Divine Speaker said this he pointed Job to the brilliant star-group in the heavens. "I hold them together." The *Ma'adhabboth* is in this passage rendered "sweet influences" in King James's Version. It is a poetical rendering; it yields a good impression to the reader. But it is vague. What is "the sweet influence" of Pleiades? No one can say, unless he revert to the supposed belief in moon- and star-influence on vegetation, or human life, or something of that kind. The word means a fetter, or cord, fastened into a knot. So say the Septuagint, the Targums, and the Jewish interpreters Rashi and Kimchi; it is also so defined in Fuerst's Hebrew Lexicon, and in Gesenius, Bresslau, Davidson, and others. It is a rare word. It is translated *delicately* in 1 Sam. xv., 32 of the King James's Version, but doubtless it should be *fetters*. "Agag came to him in fetters"—which is very probable under the circumstances, and much more likely to have been the statement of the writer. The construction and the circumstances are different in Lam. iv., 5; the word there comes from a different root and means "sumptuously."

Canst thou bind the cord, or knot, which holds the Pleiades together? Why did our translators say: Canst thou bind the "sweet influences" of the Pleiades? It may be a matter of some interest to revert to the question. Three answers may be given. 1st, They may have taken one Hebrew word for another which resembles it, but which is not identical with it. Or, 2d, they may have regarded the the cord which binds the seven stars together as ideal rather than real or tangible, a "sweet influence," as the influence of attraction, for instance. In this case, the rendering well preserves the poetic beauty of the original. The Pleiades move in harmony with each other,

always preserving their relative position, being bound together by a cord, or sweet influence, which none but an Almighty hand could fasten. Or, 3d, the translators might have been under the influence of the ancient, and to some extent still existing belief, that the stars exerted a power over human destiny. The power, or influence, of the Pleiades was altogether good; hence the phrase, "sweet influence of the Pleiades." If this view be the true one, and if the translators were true to their own exegesis, it follows that not only did they suppose the stars to have an influence on earthly matters, but that Job was of the same opinion, and that the Almighty appealed to this superstition in his address to Job. A marginal note on the word "Pleiades" in the old Genevan version, made as we know, prior to King James's, reads: "Which starres arise when the sun is in Taurus, which is the spring tyme, and brings flowers," which is testimony as to the view held at the time the note was written. A copy of the Cranmer Bible of 1575 in my possession reads, "hynder the sweete influences," etc., which points to the same view.

Of the possible ways of harmonizing the rendering in King James's version with the original, the first above given is the least tenable; the second, while true to the poetry of the original, is the most astronomical, the most consistent with the dignity, and power, and knowledge, of the Divine Speaker, and at the same time does neither grammatical nor lexical violence to the Hebrew; the third is the most astrological, having in it, however, a sound astronomical element, but is least consistent with the dignity, etc., of the Divine Speaker.

"Is it *thou* who canst, and doth, bind the cord which holds the Pleiades together?"—a strong way of affirming the negative. "It is I." Hence the impression on Job's mind of the Speaker's almightiness and his own littleness.

2. *Orion*. The Hebrew is *K'esil*. The same word is translated *Orion* in Job IX., 9, and Amos V., 8. In Isaiah XIII., 10, occurring in the plural form, it is translated "constellations."

The word means *a strong one, a hero, a giant*, and, as in the case of *Kimah*, there is nothing in the word itself requiring to designate one group of stars rather than another. The Hebrews, Arabians, Persians and other oriental tribes, it appears, conceived of the group of stars to which was transferred the name *K'esil*, as a giant, or mighty hunter, walking along the heavens. Nimrod, the mighty Babylonian hunter, says an ancient oriental myth, was deified and placed among the stars of heaven. Whether this be the origin of the name of the constellation or not, it at least shows the very early propensity of the Orientals to hero- and nature-worship. The Greeks

borrowed the myth and called the name of the giant hunter Orion. The group of stars, to which the name was transferred, is mentioned by both Hesiod and Homer as early as 900 B. C.; and by the well-known Greek astronomer, Eudoxus, 366 B. C.; and 277 B. C. by Aratos the Greek astronomical poet whom St. Paul quotes, and by various others, Ptolemy assigned to it thirty-eight stars—less than half the present number. The Septuagint translators substituted in the Greek Bible the Greek name of the constellation for the Hebrew, which was merely transliterated in our English Bible; hence the name *Orion* instead of *K'sil*.

The word *Mosh'khoth* also means *bands*, or *fetters*. Some ancient Jewish and some modern Christian commentators think that the Divine Speaker has reference to the influence which Orion was popularly supposed to have on human affairs, particularly on vegetation and the seasons—as in the case of *Kimah*. The rising of Orion shortly after sunset betokens the approach of storms, when vegetable life is bound or restrained by cold. "Canst thou loose the bands of Orion" might in this case mean, "Canst thou loose the restraining influence of winter and cause vegetation to green before the time?"—which implies that the Almighty spake in the astronomical poetry of Job's day.

According to Fuerst, Gesenius, and other Hebrew lexicographers, the idea is, "Canst thou loose the fetters which bind the impious giant Nimrod in the sky?" In which case the Almighty Speaker, for the purpose of making Job realize his own littleness, accommodates his form of expression to a popular myth already current in Job's day. According to a modified form of the same view "the *band* of Orion" is the *girdle* which the astronomers in Job's day already conceived the heavenly giant as wearing about his waist, and to which fancy the Almighty accommodates himself as before.

None of these views, it seems to me, is to be preferred; not because any violence is done to grammatical or lexical requirements, but because according to none of them would the Almighty be so likely to make on Job's mind the impression which he obviously desired to make. May not "the bands of Orion" rather mean the mysterious attractive influence, or invisible cord, which binds the several stars of the constellation into one group? Canst thou loose or snap this band asunder, causing the stars to fly hither and thither? This seems to me to be the preferable and more striking interpretation. As do the others, it does not imply a playing upon the credulity of Job, which under circumstances so awful would be out of place even in poetry. The only question is, could Job have understood the language of the Almighty in this sense? Perhaps so. Nor does this imply

that Job was well acquainted with the modern doctrine of the attraction of gravitation. With him the attractive influence may have been, and doubtless was, the immediate power of God ; in which case he would understand the Almighty's question to mean, "Canst thou hold the stars together, as I do?" The question needed only to be asked in order to impress Job with his own littleness and with the Divine Speaker's almightiness—and that is what was intended to be done.

3. *Mazaroth*. The Hebrew word is the same, being simply transliterated. Its meaning is uncertain. The Vulgate renders it Lucifer, or the Morning Star. The Septuagint avoids an opinion by simply transferring the word as does our King James's version. Rosenmuller, Herder, Umbreit, Gesenius, Noyes, and others, think it means the Zodiac. It is supposed to be identical with *Mazaloth* of 2 Kgs. xxiii., 5, where the Septuagint has *Mazaroth*. The Vulgate agrees that *Mazaloth* means *duodecem signa*, but it does not seem to agree that *Mazaloth* and *Mazaroth* are identical. On the other hand, J. D. Michaelis, on etymological grounds, thinks our word means the Northern and Southern crowns. Fuerst thinks it may designate a special group of stars which was afterwards forgotten ; but he inclines rather to the view that the root meaning of the word is *ruler*, and that it here refers to the planet Jupiter, which among the ancients was the supreme god of good fortune. In confirmation of his view he refers to ancient Cilician coins which bear upon their face the words "thy lucky star," in the Hebrew, which word "star" is the singular form of *Mazaroth*. The truth is, no one knows, and at present no one can know, what the word means. The balance of opinion is in favor of "the signs of the Zodiac," and of the identity of *Mazaroth* and *Mazaloth*. It is admitted that a zodiac was known in the astronomy of the most ancient oriental nations.

But in any event, the sense of the expression in which alone this word occurs evidently is, "Canst thou cause that brilliant star, which you see, or that group of stars which you call *Mazaroth*, or all the signs of the Zodiac, to rise just at the moment when they ought to rise? I can." It needed only to ask the question to enable Job to realize the infinite distance between him and the Divine Speaker—and this, again, is what he aimed to do.

4. *Arcturus*. The Hebrew word is *'ayish*. It means simply a group or crowd of stars. What group is meant is not quite certain ; nor is it quite certain that the word does not designate a single star. Some Jewish commentators make it mean the "tail of the Pleiades ;" Aben Ezra makes it mean the seven stars. The Septuagint renders it *Pleiades*, and the Vulgate, *Arcturus*, the principal star in Bootes.

This latter is the generally accepted designation of the word. "Canst thou guide Arcturus with his sons?" is rendered by Herder and Umbreit, "Canst thou lead forth the Bear with her young?" The pronoun *his* in our English version is *her* in the Hebrew, and to this extent, at least, Herder and Umbreit are right. But the question, whether the Arcturus of the text is the Great Bear, or in the Bear Driver, can not be decided with certainty. "His sons," or rather, "her young," refers to the few smaller stars in the immediate vicinity. The import of the Almighty's question is, "Canst thou cause the group of stars of which Arcturus is the principal one, to move round the Pole everlastingly, never setting? I can; and I do." It needed only, as in the preceding instances, to ask the question to enable Job to realize his own exceeding littleness, and the exceeding almightiness of the Divine Speaker—and that, again, is what he meant to do.

NOTES FROM ABROAD.

BY IRA M. PRICE, M. A.,

Leipzig, Germany.

The time of the beginning and closing of a semester's lectures is an uncertain quantity. Nominally this semester began October 15th, practically, ten days later; it should close, by announcements, March 15th, but most of the lecturers are now done, and all will be through by the 5th inst. Out of the two semesters of the year, nominally nine months, lectures are delivered but seven months. Each professor manages his own department and his own time, and begins and closes according to his own free will. Liberty in education, if in nothing else, seems to be the watchword.

Already the announcements for the summer-semester (April 15-25 to August 15-30) in most of the German Universities have appeared; and so far as possible are collected and epitomized below the lectures in the Old Testament and Semitic, and related departments. The trend of work may in part be judged by the selected topics; and each institution may speak for itself.

BERLIN: *Dillmann*, 1) Old Testament Theology, 2) Genesis, 3) Deuteronomy xxxii. and xxxiii. *Kleinert*, 1) Isaiah, 2) Isaiah xv.-xxvii. *Strack*, 1) Old Testament Introduction, 2) Job, 3) Pirke Aboth.—**Barth*, 1) Comparative Hebrew Grammar, 2) Syriac, Martyr's Acts and Targums, 3) Introduction to reading Arabic Philosophy, 4) Themânia Fusûl. *Dieterici*, 1) Quran and Arabic Syntax, 2) The soul in the writings of Ichwan-es-Saga. *Erman*, 1) Egyptian Archæology and the most of the Egyptian Monuments in the Royal Museum, 2) Grammar of Late-Egyptian and reading of Hieratical Writings, 3) Egyptian Epitaphs. *Jahn*, 1) Arabic grammar compared with Hebrew. *Sachau*, 1) Old-Semitic Epigraphs, 2) Grammar of modern Arabic, 3) Hamâsa, 4) Geography of Palestine according to Elmûkaddesi. *Schrader*, 1) Selected Assyrian Inscriptions, 2) Ethiopic.

BONN: *Budde*, 1) Hebrew, 2) Job. *Kamphausen*, 1) Old Testament Theology, 2) Genesis.—*Gildemeister*, 1) Elements of Syriac, 2) Arabic Authors, 3) Hariri. *Prym*, 1) Syriac, Course II., 2) Quran. *Wiedemann*, Old-Egyptian.

BRESLAU: *Räbiger*, Psalms. *Schultz*, Genesis.—*Fränkel*, 1) Quran and Arabic Syntax, 2) History of Targumistic Literature, 3) Targum II. of Esther, 4) Elements of modern Persian. *Grätz*, Elements of Hebrew. *Prätorius*, 1) Syriac continued, 2) Hamâsa, 3) Ethiopic Grammar.

ERLANGEN: *Köhler*, 1) Messianic Prophecies, 2) Job, 3) Exercises in Old Testament Exegesis.—*Spiegel*, 1) Old-Persian Grammar with Interpretation of Cuneiform Inscription, 2) Syriac Grammar.

FREIBURG: *König*, 1) Biblical Hermeneutics in connection with the History of Exegesis, 2) Isaiah.

GIESSEN: *Stade*, 1) History of Israel, 2) Psalms.

* The Dashes stand between the Theological and Philosophical Faculties.

- GOETTINGEN:** *Bertheau*, 1) Genesis, 2) Chaldaic Portions of Daniel. *Duhm*, 1) History of Israel, 2) Isaiah, 3) Society for Oriental Languages. *Schultz*, Old Testament Theology.—*De Lagarde*, 1) Syriac, 2) Selections of Arabic, 3) Makamen of Harizi. *Haupt*, 1) Elements of Geez, Ethiopic Chrestomathy of Dillmann, 3) Assyrian, Bilingual Texts in IV. Rawlinson, 4) Assyrian Grammar and reading of easier texts.
- GREIFSWALD:** *Bredenkamp*, 1) Genesis, 2) Old Testament Theology, 3) Exercises in Old Testament Interpretation. *Giesebrecht*, 1) Messianic Prophecies, 2) Hebrew Grammar, 3) Holy Land described. *Meinhold*, 1) Value of Assyrian to Old Testament Interpretation, 2) Job.—*Ahlwardt*, 1) Arabic Grammar, 2) Poems of Moallaqât, 3) Persian Grammar.
- HALLE:** *Riehm*, 1) Job, 2) Hebrew Archæology, 3) Geography of Palestine. *Schlottmann*, 1) Psalms, 2) History of Israel, 3) Exercises in Old Testament Exegesis.—*Gosche*, 1) Arabic Grammar, 2) Turkish Grammar. *Wellhausen*, 1) Elements of Syriac, 2) Selected portions of the Quran, 3) Daniel.
- HEIDELBERG:** *Kneucker*, 1) History of Pentateuch Criticism, 2) Exegetical Exercises. *Merx*, 1) Psalms, 2) Ancient Cultus of Israel, 3) Old Testament Exegetical Society.—*Eisenlohr*, 1) Selected Egyptian Texts, 2) Photographic Exercises for Archæology. *Thorbecke*, 1) Arabic Grammar, 2) Buchârî, 3) Persian Grammar. *Weil*, 1) Arabic Language, 2) Hariri or Moallaqât, 3) Gûlistan, 4) Turkish Language with Chrestomathy of Wickerhauser, 5) Concerning Hebrew, Arabic, Persian and Turkish Languages.
- JENA:** *Schmiedel*, 1) Elements of Hebrew, 2) Old Testament Exercises. *Siegfried*, 1) Genesis, 2) System of Hebrew Grammar, 3) Introduction to Hebrew and Phœnician Palæography, 4) Makomen of Harizi.—*Stickel*, 1) Hebrew Exercises, 2) Chaldee, 3) Syriac, 4) Arabic Grammar. *Wilhelm*, 1) Old-Persian cuneiform writing compared with cognates, 2) Modern Persian Authors.
- KIEL:** *Baethgen*, 1) Old Testament Introduction, 2) Deuteronomy. *Klostermann*, 1) Books of Kings, 2) Isaiah I.—XXXIX.—*Hoffmann*, 1) Hebrew of Minor Prophets, 2) Elements of Syriac, 3) Elements of Arabic.
- LEIPZIG:** *Baur*, Old Testament Introduction. *Delitzsch*, *Frz.*, 1) Psalms, 2) Messianic Prophecies, 3) In Gesellschaft, History of Joseph, Gen. XXXVII.—L., 4) Kimchi on the Psalms according to Cambridge edition (Institutum Judaicum), 5) Anglo-American Exegetical Society. *Guthe*, 1) Isaiah I. (chaps. I.—XXXIX.), 2) Selections from Isaiah II. (chaps. XL.—LXVI.), 3) In Old Testament Gesellschaft. Selected Themes in Old Testament Theology. *Hälemann*, Song of Solomon philologico-theologically interpreted. *König*, 1) Hebrew Grammatical Exercises, 2) In Society of Old Testament Exegesis and Biblical Theology: most important Old Testament passages bearing on the History of Religion. *Ryssel*, 1) Genesis, 2) Belief in Immortality in the Old Testament.—*Delitzsch*, *Frdr.*, 1) Hebrew Grammar (according to a new method), 2) Assyrian, Course II., 3) Assyrian, Course III., The Original Dictionaries in II. and V. Rawlinson. *Ebers*, 1) Hieroglyphic Texts and Syntax of Old- and Late-Egyptian, 2) Coptic Grammar. *Fleischer*, 1) Firdusi's Schachname, 2) Quran according to Beidhâwi, 3) Fifth part of Hamâsa (Satires), 4) Turkish Discourses (Gespräche), 5) Arabic Gesellschaft. *Krehl*, 1) Spicelegium Syriac of Cureton, 2) Buchârî's Traditions, 3) Ethiopic, Book of Enoch.

- MARBURG: *Baudissin*, 1) Psalms, 2) Hebrew Archæology. *Cornill*, 1) Job, 2) Pirqe Aboth. *Kessler*, 1) Old Testament Theology, 2) Elements of Hebrew, 3) Syriac, unpointed text, 4) Quran.—*Justi*, Modern Persian.
- MUNICH: *Schönfelder*, 1) Pre-exilic minor Prophets, 2) Hebrew Syntax, 3) Biblical Aramaic in Daniel. *Schegg*, Biblical Archæology.—*Lauth*, Egyptian Mythology. *Hommel*, 1) Persian Grammar, 2) Moallaqât or Quran, 3) Sumerian Texts. *Bezold*, 1) Arabic continued, 2) Assyrian: Salmanasar II., 3) Syriac or Ethiopic.
- STRASSBURG: *Kayser*, 1) Geography of Palestine, 2) Psalms. *Nowack*, 1) Old Testament Theology, 3) Old Testament Introduction.—*Euting*, Aramaic Inscriptions. *Duemichen*, 1) Old-Egyptian Grammar and translation of Hieroglyphic texts, Course I., 2) Selected Hieroglyphic and Hieratic Texts, 3) Egyptian Temple building in times of Ptolemies and Kings. *Huebschmann*, 1) Modern Persian Grammar, 2) Firdusi. *Nöldeke*, 1) Syriac, 2) Arabic: Hamâsa, 3) Beladhori, 4) Ethiopic.
- TUEBINGEN: *Kautzsch*, 1) Psalms, 2) Biblical Aramaic, and Interpretation of those portions of Daniel and Ezra, 3) Old Testament Gesellschaft. *Kuebel*, Isaiah II. (chaps. XL.-LXVI.).—*Socin*, 1) Elements of Arabic, 2) Arabic Authors, 3) Modern Persian.
- WUERZBURG: *Scholz*, 1) Isaiah XL.-LXVI., 2) Syriac Grammar with reading Exercises, 3) Exegetical Exercises.

Volume XVIII. (ORN-PHT) of the Encyclopædia Britannica, under the editorship of Professors T. S. Baynes, LL. D., and W. Robertson Smith, appeared last Tuesday, 24th ult., and contains the following articles, interesting for Semitic scholars, by the authors whose names follow:

Pahlavi, Persepolis by Nöldeke; Ancient Persia by Nöldeke and A. von Gutschmid of Tübingen; Palmyra, Passover, Petra, Philistines by W. Robertson Smith; Pentateuch by Wellhausen; Palestine by A. Socin; Phœnicia by Socin and von Gutschmid.

Of Kuenen's "Historisch-kritisch onderzoek naar het ontstaan van de Boeken des Ouden Verbonds," "Historico-critical examination concerning the Origin and Composition of the books of the Old Testament" has appeared the first half of Vol. I. of a completely revised second edition. It will be completed in three volumes.

Trübner & Co. have just issued "Egyptian Exploration Fund: The store-city of Pithom and the route of the Exodus," by Edward Naville, with 13 plates and 2 maps.

The Royal School for Oriental Languages at Vienna has just issued "Paradigms of the written Arabic Language." It is a comprehensive method with an introduction to reading and understanding the spoken Arabic of to-day.

Of the 1052 Arabic MSS. of the Swedish Orientalist, Landsberg, which the Royal Library in Berlin purchased last year for the sum of about \$1700, there will appear in a short time a complete catalogue by Professor Ahlwardt of Greifswald. In this collection are found scientific works of all kinds. The largest number embraces Theology in its different departments, then follow Law, Philosophy, particularly Logic, Philology, etc. With the collections of Wetzstein, Petermann and Sprenger, acquired in 1852-1862, the treasure of Arabic MSS. in the Royal Library in Berlin is the richest in existence.

Professor H. O. Fleischer has in press another volume of his "Arabische Studien."

Professor Krehl has a new work in press entitled, "Die Lehre Muhammeds," which may be regarded as a supplement to his "Leben des Muhammed."

Clermont-Ganneau has a timely work about ready for print dealing with the Archæological Frauds in Palestine, spurious Moabitica in Berlin, Schapira's Deuteronomy and other doubtful antiquities.

The Prussian Government will publish this year or next M. Naville's copy of the Egyptian Hieroglyphic Ritual.

The New Testament will soon appear in another Hebrew translation, this by a Mr. Salkinson, and edited by Dr. Ginsburg.

Carl Bezold is preparing a German translation of Sayce's "Fresh Light from Ancient Monuments" with notes.

"Lösung des Paradies-Frage" is the title of a new work by Mr. Engel.

Professors H. O. Fleischer, the Arabist, and Franz Delitzsch, the exegete, celebrated on February 21st and February 23d respectively their 84th and 72d birthdays. Few are the men who have accomplished so much, who to-day carry so much, who maintain in the midst of all of their labor almost the elasticity and vigor of early manhood, and who yet have the prospect of giving us some of the most valuable results of the work of their lives.

Leipzig, March 2, 1885.

→CONTRIBUTED NOTES.←

Adam's "Help-meet."—Will men who ought to know better ever cease misquoting the eighteenth and twentieth verses of the second chapter in Genesis by putting a hyphen between *help* and *meet*, making it a compound word, instead of a noun and its adjective, as our A. V. has it, and as the Hebrew *'ezer K'negdo* requires? Yet this blunder, involving a radical misapprehension of the meaning of the words, is inexcusably frequent both in the pulpit and in general literature. It is a little remarkable that it should occur in the otherwise intelligent passage from White's "Third Genesis," quoted in the December number of the OLD TESTAMENT STUDENT. The adjective *meet* has here the same meaning as in other passages, e. g., "fruits meet for repentance," "vessels meet for the master's use," "herbs meet for them," etc. The smuggling in of the hyphen is due to the popular notion that the alleged inferiority and subjection of women was a part of the divine purpose in her creation. But the record certainly contains no hint of any purposed and original inferiority, whatever inequalities might have been subsequently introduced in consequence of the fall. The helper provided for man was not a "help" in the modern kitchen-sense of the word. She was not created to be his slave, his drudge; but his corresponding opposite, the complementary hemisphere in the orb of humanity, his *alter ego*, one *ἑμοῖος αὐτῷ*, *like himself*, as the LXX happily translate it. The Edenic conception of woman's relation to man is well expressed in Tennyson's "Princess:"

"She that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal."

She was

"To set herself to man
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers."

This entire conception is destroyed by the hyphen, which by its presence projects upon the simple beauty of the inspired record a false and unworthy idea of woman's essential inferiority, begotten of "barbarous laws," and the "rough ways of the world till now." Brethren, save your hyphen for a worthier use than thereby to degrade the biblical conception of womanhood, and in public forbear to speak of Adam's "help-meet."

P. A. NORDELL,

New London, Ct.

The Old Testament in the Sunday School.—Nearly fifteen hundred years ago, the word was uttered *Vetus Testamentum in Novo patet, Novum in vetere latet*. It was Augustine who thus spoke. In our days the Old Testament is to be banished from the place where it is needed the most. Whatever may be the objections against some parts of the Old Testament, certain it is, that no one can stand up and say that he became any worse by reading those parts. I think that a fair

and judicious selection of Old Testament passages will be a great blessing to scholars in the Sunday School. For practical purposes I find that the American Sunday School scholar is far behind the German. In the German parochial schools, both the Old and New Testaments are read and studied; the same is also the case in all German Sunday Schools where the international lessons are not used. When a German pastor meets his catechetical class, he sees at once which of the scholars comes from an English and which from a German Sunday School. He is surprised that boys and girls of fourteen and fifteen years of age have no idea of the first elements of the Christian religion. They know not the decalogue or the creed, not to speak of the history of the patriarchs. The books of the Old Testament are often looked for in the New Testament.

A statement like this may look disparaging, but it is nevertheless true. It has been my experience for the last seventeen years. The Old Testament must be studied systematically, if it is to be advantageous; so I consider it a great mistake merely to select passages from the Book of Proverbs for the children in Sunday School to read, like "be not among wine bibbers," etc. I fully agree with Dr. Crosby when he says "The Old Testament is God's revelation to man, and therefore demands every man's study." The late Dean Stanley has the following words in the preface to his Lectures on the Jewish Church: "There are some excellent men who disparage the Old Testament, as the best means of saving the New... it is true that the Old Testament is inferior to the New, that it contains and sanctions many institutions and precepts (polygamy, for example, and slavery) which have been condemned or abandoned by the tacit consent of nearly the whole of Christendom. But this inferiority is no more than both Testaments freely recognize; the one by pointing to a future greater than itself, the other by insisting on the gradual, partial, imperfect character of the revelations that had preceded it. It is true also that the rigid acceptance of every part of the Old Testament, as of equal authority, equal value, and equal accuracy, is rendered impossible by every advance made in biblical science, and by every increase of our acquaintance with Eastern customs and primeval history. But it is no less true that by almost every one of these advances the beauty and the grandeur of the substance and spirit of its different parts are enhanced to a degree far transcending all that was possible in former ages." And Robertson Smith says, "Christianity can never separate itself from its historical basis on the religion of Israel; the revelation of God in Christ cannot be divorced from the earlier revelation on which our Lord built. In all true religion the new rests upon the old. No one, then, to whom Christianity is a reality, can safely acquiesce in an unreal conception of the Old Testament history; and in an age when all are interested in historical research, no apologetic can prevent thoughtful minds from drifting away from faith, if the historical study of the Old Covenant is condemned by the Church and left in the hands of unbelievers... The history of Israel, when rightly studied, is the most real and vivid of all histories, and the proofs of God's working among his people of old may still be made, what they were in time past, one of the strongest evidences of Christianity. It was no blind chance, and no mere human wisdom, that shaped the growth of Israel's religion, and finally stamped it in these forms, now so strange to us, which preserved the living seed of the divine word till the fullness of the time when he was manifested who transformed the religion of Israel into a religion for all mankind." It is related that Frederick the Great, of Prussia, the friend of Voltaire, once asked his court-

preacher for a proof as to the truth of the Bible. The Court-preacher replied : "The Jews." Our advice is therefore *tolle lege*, *i. e.*, take and read the whole Bible.

BERNARD PICK, Ph. D.,

Allegheny, Pa.

There are not many so discouraging features in the aspect of our times as the opposition shown by some to the study of the Old Testament by the young. It indicates a great lack of clearness and comprehensiveness of view in relation to the nature and claims of the Scripture. And all experience shows that a failure here is far reaching in its results. Any disparagement of the older Scripture reacts fatally upon the later. Often men do not dream of such a thing, but all the same the effect follows.

1. The Old Testament should be taught in the Sunday School because it is a constituent part of the Word of God, resting upon precisely the same authority as the rest of the volume. If men are to learn the whole counsel of God, they must study the whole record of that counsel. Is there any arrogance equal to that of separating that which God has joined together ?

2. All the encomiums of Scripture in the New Testament refer to the Old. Paul called it the sword of the Spirit, and said that as being inspired it was profitable for teaching and training so as to furnish the man of God completely for every good work (Ephes. VI., 17; 2 Tim. III., 16, 17). Our Lord used it to repel the Tempter, to rebuke the Sadducees, to instruct the disciples and to utter his own last words on the cross.

3. The Old Testament is as much needed to understand the New as the New is to illumine the Old. The later presupposes the earlier and builds upon it at every step. Borrow at first distributed the New Testament alone in Spain, but afterwards found this to be a mistake, for people previously ignorant of the Bible could not get hold of the force and meaning of the gospels and epistles without the aid of the antecedent disclosures. And what becomes of Christ's references to the fathers, and Paul's appeals to Abraham and David, and the priestly argument of the Epistle to the Hebrews, if the Old Testament be not read and considered ?

4. A chief peculiarity of the Bible is that it records a *progressive* revelation, all the stages of which are closely interlocked together. Its completeness and glory are seen only when this fact is recognized and receives its due weight. Are our children to be trained in studious ignorance of this capital truth ?

5. The Old Testament is peculiarly fitted to interest and please the young. So much of it is history, or rather chronicles, annals, which tell their own story and possess the advantage which the concrete has over the abstract. More than once I have seen lads reading in turn at family worship lose the place because interested in the narrative they had read on to see the issue. Again, the biographies of the older Scripture are very fascinating. From Abraham to Daniel there is a long list of worthies, wonderfully varied in character and circumstances, but all attractive by the power inherent in an absolutely truthful memoir, which furnish an inexhaustible mine of interest and suggestiveness. What Christian mother could get along without the story of Joseph, of Samuel, of David ? Further, the element of the marvellous so prominent in the Hebrew records seems exactly adapted to meet youthful tastes. The Creation and the Deluge, the plagues of Egypt, the crossing of the Red Sea and the Jordan, the hailstones on

Gibeon, the exploits of Samson, the narrow escapes of the son of Jesse, the miracles wrought by Elijah and Elisha, the story of Esther, of Jonah and of Daniel and his friends,—are all adapted to meet the natural craving of the young for the abnormal and supernatural. But they meet it with truth, and with truth intimately associated with moral and religious ideas, so that the effect is as wholesome as it is gratifying. Once more, the poetical portions of the Old Testament are indispensable, whether it be the didactic or gnomic utterances in the Book of Proverbs which sum up the wisdom of all ages and exhibit the insight and shrewdness of "Poor Richard" without his narrowness and sometimes questionable morality, or the Psalms of David, so sweet, so rich, so varied, so adapted to the nature of man as man always and everywhere. What injustice to a child can be greater than to cut him off from the study of compositions like these, the models of their kind? Instead of lessening the attention given to the Old Testament we ought to increase it, make it more intelligent and searching, and above all bring to view its manifold close and intimate relations to the New, so that the young shall see and feel that the two Testaments combine to make one whole, and that whole is the Word of God.

TALBOT W. CHAMBERS, D. D.,

New York City.

The Hebrew Language.—A knowledge of the Hebrew language is indispensable to the theologian.

1. It is necessary as a means for the genuine study of the Old Testament. There is perhaps no language of equal importance whose contents are more imperfectly reached by translations than the Hebrew.

2. It is likewise indispensable to the proper exegesis of the New Testament.

a) For the New Testament idiom largely rests on the Hebrew. It is a Hebraizing Greek. The *Aramaic*, which was probably the early domestic vernacular of our Lord, and of most of the New Testament writers, is closely cognate with the Hebrew, and through it as well as through the Old Testament writings and the Septuagint, which is a Hebraizing Greek, the New Testament receives its Semitic impress. The New Testament, therefore, to use Luther's expression, "is full of the Hebrew mode of speaking."

b) The citations from the Old Testament can only be properly understood after being compared with the original.

c) The New Testament itself is to some extent, we know not how largely, a translation of what was uttered in the Aramaic dialect. It is quite possible and indeed highly probable that both our Lord and his Apostles used both languages. That both languages were in general use, is universally admitted; the question, however, whether our Lord spoke for the most part in Greek, or in Hebrew (*Aramaic*), is not so definitely settled. Of our Lord himself it is expressly stated that on four occasions he made use of the Aramaic: When he raised the daughter of Jairus (Mark v., 41); when he opened the ears of the deaf man (Mark VII., 34); when upon the cross (Mark xv., 34); and when he manifested himself to Paul near Damascus (Acts xxvi., 14). We are also definitely informed that St. Paul on certain occasions spoke in the Hebrew language (Acts xxi., 40; xxii., 2).

The Hebrew language is also of especial value to the philologist, as it is a prominent member of the large family of languages known as the *Semitic*. The *Semitic* languages are indigenous to hither Asia, and confined to Palestine, Syria, Phœnicia, Mesopotamia, Babylonia, Arabia and Ethiopia.

The name Hebrew is usually derived from *Eber* or *Heber*, the ancestor of Abraham (Gen. x., 24, 25 ; xiv., 13). Hebrew was the language of the Jewish people during the time of their national independence, and, with some modification, down to the destruction of Jerusalem (A. D. 70). It has continued to be their sacred language, and is used in the synagogue, more or less, to this day, and by a few of them, chiefly the older orthodox bodies in Germany and Austria, it is to some extent still written and spoken.

Everything seems to indicate that the Semitic people emigrated from a common centre in the desert on the south of Babylonia, the Arabic group separating first, next the Aramaic, then the Hebrew, while the Babylonian gained ultimately the mastery of the original Akkadian of Babylonia, and the Assyrian founded the great empire on the Tigris. The Book of Genesis (xi., 31) represents Abram as going forth from this central seat of Ur of the Chaldees, at first northward into Mesopotamia, and then emigrating to Canaan. The monuments of Ur reveal that about this time (B. C. 2000), it was the seat of a great literary development. Whether Abraham adopted the language of the Canaanites, or brought the Hebrew with him from the East, is unimportant, for the ancient Assyrian and Babylonian are nearer to the Hebrew and Phœnician than they are to the other Semitic families. Thus the Hebrew language, as a dialect of the Canaanites and closely related to the Babylonian, had already a considerable literary development prior to the entrance of Abram into the Holy Land*. Jacob and his family carried the Hebrew language with them into Egypt, and their descendants preserved it as the medium of communication among themselves, and after their sojourn carried it back again to its original home in Canaan.

The Hebrew language remained substantially unmodified, either by accretion from other languages or by growth and development within itself, during the whole period of its literary period. Its literature may be properly divided into three periods :

1) The Mosaic writings. These contain archaic and poetic words and forms seldom found elsewhere.

2) The Davidic or Solomonic period, the golden Age, extending from Samuel to Hezekiah (B. C. 1100-700). Here belong the older prophetic and poetic writings and all the Davidic Psalms. This period includes the lives and writings of David, Solomon, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Jonah, Amos and Hosea.

3) The third period includes the interval between the Babylonian exile and the times of the Maccabees (B. C. 600-160). Its marked feature is the approximation of the Hebrew to the kindred Aramaic and Chaldee. This may be seen to a greater or less extent in Ezra, Nehemiah, Chronicles, Esther, Haggai, Zachariah, Malachi, Jeremiah, Ezekiel, Daniel and the later Psalms. Gradually the Aramaic or Chaldee superseded the Hebrew as the spoken language of the people. When the New Testament speaks of Hebrew as the then current language in Palestine, we must understand it to mean the Aramaic dialect.

* See an excellent presentation of this subject by Prof. Charles A. Briggs in his *Biblical Study*, pp. 46-50. Prof. Briggs also discusses some of the most prominent characteristics of the Hebrew language: 1) its simplicity and naturalness, 2) the striking correspondence of the language to the thought, 3) its majesty and sublimity, 4) its richness in synonyms (having 55 words for *destroy*, 60 for *break*, and 74 for *take*, etc.), 5) its life and fervor, etc.

The history of the critical study of the Hebrew begins with the Jewish grammarians and scribes, the Talmudists and Massorettes, who carefully collected all that pertains to the text of the Hebrew Scriptures. The Christian Fathers with the exception of Origen, Epiphanius, and especially Jerome, were ignorant of the Hebrew language, and derived their knowledge of the Old Testament from the Greek Septuagint and the Latin Vulgate. During the Middle Ages, Hebrew was almost exclusively cultivated by learned Jews, especially in Spain during the Moorish rule, such as Aben Ezra (*d.* 1176), David Kimchi (*d.* 1235), and Moses Maimonides (*d.* 1204). After the revival of letters some Christians began to learn it from Jewish Rabbis, Reuchlin (*d.* 1522), the uncle of Melanchthon, is the father of modern Hebrew learning in the Christian Church. The reformers cultivated and highly recommended the study of Hebrew, and the Protestant translations of the Bible were made directly from the original languages, and not from the Vulgate. Luther, the greatest master perhaps in the annals of the race as a translator, almost despaired at times of giving German equivalents for parts of the Old Testament. He speaks of the Book of Job and of the other parts of the Old Testament as if their writers were resolutely determined not to speak in German, and to the last year of his life, Luther labored in giving greater perfection to the whole translation. The characteristic difference between Luther's German version and the Authorized (and Revised) English version, is that the English more closely follows the words of the original, while Luther's reflects more perfectly the spirit and thought. The one is a splendid illustration of the mechanical, the other of the artistic. The English often reads like an interlinear translation, Luther's version almost constantly reads as if the translation were an original, as if the holy writers were speaking in German as their own vernacular. Luther's translation was at once the most spirited, the most dramatic, the most lucid ever given of the Old Testament, but when we see that even it fails very often to convey perfectly the exact sense of the Hebrew, we feel the importance of a thorough study of that language.

During the seventeenth century, Johann Buxtorf, the Elder (*d.* 1629), and his son, Johann Buxtorf, the Younger (*d.* 1664), both of Basel, Louis Cappel (*d.* 1658), of Saumur, and Salomon Glassius (*d.* 1656) of Jena were the most prominent Hebrew and Talmudic scholars. Johann David Michaelis (*d.* 1791), gave a great impetus to the study of the Oriental languages, especially through his *Oriental and Exegetical Library*, begun in 1771. In the present century, Wilhelm Gesenius, professor in Halle (1786-1842), and Heinrich Ewald, professor in Göttingen (1803-73), created a new epoch in the study of Hebrew. Rödiger, Hupfeld, Hitzig, Fuerst, Delitzsch, Böttcher, Olshausen and Bickell of Germany, Ginsburg, Cheyne, Davidson, Driver, Perowne and Davies of Great Britain, Moses Stuart, *d.* 1852), Edward Robinson, (*d.* 1863), Bush, Conant, Tayler Lewis, Green, and others of our country, deserve special mention as Hebrew scholars.

R. F. WEIDNER,
Rock Island, Ill.

→GENERAL NOTES←

Letters and Posts of the Ancients.—There is reference in the Book of Esther to the first postal service worthy of the name concerning which we have any definite knowledge. (See I., 22; III., 13, 15; VIII., 10, 14; Rollin's *Anc. Hist.*, Bk. 4, chap. 4, art. 1, sec. 4.) Jeremiah (LI., 31) refers to some such system among the Assyrians, and it is likely that from the earliest ages kings and men of power made provision for the rapid conveyance of their messages.

In Palestine and other mountainous countries this was done by fleet footmen. Some rulers provided themselves with a corps of those who were qualified by nature and practice to become such messengers. Pliny (as quoted in *Dunglison's Physiology*, Vol. II., p. 249) says that excision of the spleen was performed on runners as beneficial to their wind.

There is record of those who traveled on foot from Tyre to Jerusalem, one hundred miles, in twenty-four hours; and we read that some could accomplish so much as one hundred and fifty miles during the same period of time. (Barnes on Job IX., 25.) These professional footmen were well known in the time of Job, whose language is: "Are not my days swifter than a post (lit. *runner*)?" Saul, the first Hebrew king, had an organized body of "footmen" (margin, as original, *runners*), in which respect he doubtless followed the usual custom of kings. Under our English reading "guard" we find these runners to have been a regular corps in the armies of succeeding Hebrew monarchs. Hence the allusion of Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

Among nations richer in swift beasts, and dwelling in a less mountainous country than the Jews, the runner, doubtless from earliest times, ran with other legs than his own. But the only word used in the Bible for such couriers, whether mounted or not, is the one of which we have spoken, and which is often translated "posts." This latter English term, coming from the Latin, originally meant the house or station whence relays of horses were obtained, and where couriers might lodge. Such an original meaning of the word is almost lost to us, though remaining in the expression "military post."

The Persian postal system was established by Cyrus the Great during a reign continuing from 559 to 529 B. C. It was greatly improved by Darius, to whom some even ascribe its origination. (Rawlinson, *Anc. Mon.*, Vol. III., p. 426.) Herodotus (VIII., 98) gives the credit to Xerxes. This latter monarch in the earlier years of his reign devoted himself to the thorough organization and the general improvement of his realm. He perceived that the peace and permanency of his rule would be greatly enhanced by quick communication between himself and all parts of his vast empire, that he might thus have prompt and frequent reports from every officer of his government, and be able speedily to transmit his own directions and decrees. Thus only he could have "well in hand" an empire of twenty satrapies and one hundred and twenty-seven districts, extending from India to Ethiopia.

Accordingly, he established post-houses along the chief lines of travel at intervals of about fourteen miles, according to the average capacity of a horse to gallop at his best speed without stopping. At each of these there were maintained by state a number of couriers and several relays of horses. One of these horsemen receiving an official document rode at utmost speed to the next post-house, whence it was taken onward by another horse, and perhaps by a new courier. Ballantine states that at the present day a good horseman of that country will often travel one hundred and twenty miles or more each day for ten or twelve days consecutively.

Such was the method of transmitting messages existing in the time of Xerxes and Esther, and in our day still employed by the government of Persia, and, under substantially the same form, in thinly settled regions of Russia, and other countries. This system was adopted with some improvements by the Greeks and Romans, and transmitted to the nations of western Europe, with whom in the course of centuries it developed into the inexpressibly useful form in which it has been enjoyed by us.

But in ancient times the postal system was intended only for the monarch and those "whom he delighted to honor," and not for his people, who derived no direct benefit from it. It is true that good roads, bridges, ferries, and inns were established; that by guard-houses these routes were kept free from brigands which infested the empire (Herod. v., 52); and that travelers might journey upon these highways; but it does not appear that they could obtain the use of the post-horses, even when the government was in no need of them. And above all, the post itself was only for the king. It soon became a law of the system that a courier might impress man or beast into his service, and it was regarded a serious offence to resist such impressment. This privilege of couriers was subsequently, as is well known, a part of the Roman system, reference to which is found in the familiar instruction of our Savior, "Whosoever shall *compel* thee to go a mile, go with him twain" (Matt. v., 41; xxvii., 32; Mark xv., 21). The messages of the king were thus "hastened and pressed on" at any inconvenience to the people; but common men must send their letters by caravans, by special messengers, or in any way they might.

The main post-road in Xerxes' day was that from Susa to Sardis, a distance of about fourteen hundred miles (Herod., *ibid.*). Besides, there was a branch to Ecbatana, and a main line to Babylon, with less important routes to all the localities of the empire.—*Rev. Wm. P. Alcott in the Lowell Hebrew Club's Book of Esther.*

The Prophetic Order.—The Egyptian hierarchy, the paternal despotism of China, were very fit instruments for carrying those nations up to the point of civilization which they attained. But having reached that point they were brought to a permanent halt for want of mental liberty and individuality,—requisites of improvement which the institutions that had carried them thus far entirely incapacitated them from acquiring; and as the institutions did not break down and give place to others, further improvement stopped. In contrast with these nations, let us consider the example of an opposite character, afforded by another and a comparatively insignificant Oriental people—the Jews. They, too, had an absolute monarchy and a hierarchy. These did for them what was done for other Oriental races by their institutions—subdued them to industry and order, and gave

them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the exclusive moulding of their character. Their religion gave existence to an inestimably precious unorganized institution—the *Order* (if it may be so termed) of Prophets. Under the protection, generally though not always effectual, of their sacred character, the Prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress. Religion consequently was not there—what it has been in so many other places—a consecration of all that was once established, and a barrier against further improvement. The remark of a distinguished Hebrew, that the Prophets were in Church and State the equivalent of the modern liberty of the press, gives a just but not an adequate conception of the part fulfilled in national and universal history by this great element of the Jewish life; by means of which, the canon of inspiration never being complete, the persons most eminent in genius and moral feeling could not only denounce as reprobate, with the direct authority of the Almighty, whatever appeared to them deserving of such treatment, but could give forth better and higher interpretations of the national religion, which thenceforth became part of the religion. Accordingly, whoever can divest himself of the habit of reading the Bible as if it was one book, which until lately was equally inveterate in Christians and in unbelievers, sees with admiration the vast interval between the morality and religion of the Pentateuch, or even of the historical books, and the morality and religion of the Prophecies, a distance as wide as between these last and the Gospels. Conditions more favorable to progress could not easily exist; accordingly, the Jews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with them, have been the starting-point and main propelling agency of modern cultivation.—*John Stuart Mill, in Representative Government.*

Luther and the Old Testament Canon.—In order to bring out more clearly the high value he attributed to his theological criterion, I ought further to mention here some of his opinions regarding different books of the Old Testament. These latter were positively better defended, as a whole, by that same tradition which did not afford equal protection to all the writings composing the apostolic canon, and it was generally thought that, after eliminating the Apocrypha, the canon of the Synagogue was raised above all criticism. But Luther's exegesis was skilful in discovering the evangelical element in the documents of the Old Covenant, and he did not hesitate to acknowledge his disappointments in this respect when his sagacity was deceived, and at once to draw from this fact conclusions similar to those he had uttered regarding the four deutero-canonical books of the New Testament. On this point I shall quote from the interesting collection of *Table Talk* some examples which so clearly carry the stamp of his genius, and owe so little to the spirit of his ordinary surroundings that their authenticity cannot be doubtful. They will show how far his intelligence, more practical than learned, was able sometimes to grasp the meaning of the facts, or decide beforehand questions which had not yet arisen in his day. Thus, speaking of Ecclesiastes, he says: "This book ought to be more complete: it wants many things; it has neither boots nor spurs, and rides in simple sandals as I used to do when I was still in the convent. Solomon is not its author," etc. Evidently this

criticism applies to the theology of the book in which Luther, with justice, did not recognize the spirit of his own—i. e., of the theology of the Gospel. "The Proverbs of Solomon," he continues, "are a book of good works; they are collected by others who wrote them when the king, at table or elsewhere, had just uttered his maxims. There are added the teachings of other wise doctors. Ecclesiastes and Canticles, are, besides, books not of one piece; there is no order in these books; all is confused in them, which fact is explained by their origin. For Canticles, too, were composed by others from the sayings of Solomon, who therein thanks God for the obedience which is a gift of heaven, and the practice of which at home, or in public, brings peace and happiness, like to conjugal harmony." "As to the second book of Maccabees," he says elsewhere, "and that of Esther, I dislike them so much that I wish they did not exist; for they are too Jewish and have many bad Pagan elements." "The preachings of the prophets were not composed in a complete fashion. Their disciples and their hearers from time to time wrote fragments of them, and thus what is now found in the Bible, was formed and preserved." "The books of Kings are a hundred thousand steps in advance of those of Chronicles, and they also deserve more credit. Still they are only the calendar of the Jews, containing the list of their kings and their kind of government." "Job may have thought what is written in his book, but he did not pronounce these discourses. A man does not speak thus when he is tried. The fact at bottom is real; but it is like the subject of a drama with a dialogue in the style of Terence's comedies, and for the purpose of glorifying resignation." "Moses and the prophets preached; but we do not there hear God himself. For Moses received only the law of angels and has only a subordinate mission. People are not urged to good works by preaching the law. When God himself speaks to men, they hear nothing but grace and mercy. The intermediate organs, angels, Moses, emperor, or burgomaster, can only command; we ought certainly to obey them: but only since God spoke by the Son and the Holy Spirit, do we hear the paternal voice of love and grace."—*Reuss, Canon of the Holy Scriptures.*

→EDITORIAL: NOTES.←

A Continuation of our Symposium.—We publish in this number, under the head of "Contributed Notes," two contributions to the Symposium on the Old Testament in the Sunday School, which arrived too late for publication in the March number. The names of Bernard Pick and Talbot W. Chambers are known to all Bible students. These writers have done much to help those desiring to know better the meaning of the Divine Word. Their words are worthy of careful consideration. We believe that this question is an important one. While much may seem already to have been said, much still remains.

Is Rawlinson a Reliable Authority?—In *The Athenæum* of February 14, there appears a review of Canon Rawlinson's late book "Egypt and Babylon from Scripture and Profane Sources." The book, as those who may have seen it know, consists of extracts from the Bible and of translations of Assyrian and Egyptian inscriptions. These inscriptions are intended to throw light upon difficulties in the biblical account. It will be seen at a glance that such a book, if reliable, is one of great value. But if unreliable, what is it worth? The writer of this review criticises the book unsparingly. It is, he says, full of glaring errors. Rawlinson's attempt to make "Babel" mean either "gate of God" or "confusion" is an effort to pervert philology. The translation of a line supposed to contain a reference to the confusion of tongues, "he gave command to make strange their speech," instead of "he made strong the decree, he annulled their counsel," is an example of the inaccuracy of the book. The critic is particularly dissatisfied with the notices of Babylon in Daniel. Rawlinson's view, that "we have a considerable body of Babylonian history in this so-called prophetic book" is treated as erroneous, since "Daniel was not written under the reign of Nebuchadnezzar II., nor even by a man who knew much about the times of this king." That part of the book which is devoted to Egypt suffers at the hands of our critic in a similar manner. His closing words are: "The material should have been more carefully selected, the mistakes of earlier writers should have been corrected, the facts on both sides of a case should have been stated."

Now the question arises, and it is a question in which all who desire to know the truth are interested, is this book so full of errors, so misleading, so valueless? Nor is the question one of slight importance. Every Christian student believes to-day that from Assyria and Egypt there are coming a multitude of facts to corroborate the truth of the biblical narratives. Commentators, when they come to an unintelligible passage, do not now force a meaning upon it. They say, Let us wait; perhaps some light may be thrown upon this from the monuments. In our age, the great source of Bible help, so far as unsolved difficulties are concerned, is Oriental history and philology! One of those who have stood up most valiantly on the side of so-called orthodoxy has been Canon G. Rawlinson. If, however, in this book which claims to establish the truth of the Bible from outside sources, there are to be found false philology, misstatement of facts, and

inaccurate translations, one of two things must be true: either Canon Rawlinson is not fitted to prepare such a book, or he felt it necessary to bolster up the Bible by the statement of what he knew to be false. In either case the book is worthless and the writer not to be trusted.

But is all this to be accepted merely upon the authority of this critic? Is a scholar to whom the world owes so much for his staunch support of the truth as accepted by most Christians, to be cast aside without a hearing? Is Canon Rawlinson reliable? Let those speak who are in a position to speak with authority.

Semitic Work in the German Universities.—Under "Notes from Abroad" will be found in this number a very complete list of those professors in all the German universities who are devoting themselves to Semitic studies, together with the topics on which lectures are to be delivered during the coming semester. This list is an interesting one, and full of suggestions. We learn from it, that while in other countries Semitic studies may not be receiving the attention they deserve, this is not the case in Germany. Germany is the headquarters for all study in this line. One cannot but feel, too, as he reads this list, that the work accomplished by so large a number of specialists must be very great; for the German professor is not so much a teacher as an investigator. He studies, and places the results of his study before his pupils. He does not aim directly to help the student, but to discover truth. Perhaps in this respect he goes much too far. However that may be, is it not true that our American professors go to the other extreme? We believe that the reading of this schedule will give us a broader view of what goes to make up in the widest sense the Old Testament department; for the department includes much more than is generally supposed.

Optional Studies in the Seminary.—The time is now at hand when the question of "optionals" in the theological seminary must be considered. The introduction of "optionals" in college is to be followed by the introduction of optionals in the divinity school. It may be presumed that the study of Hebrew will, first of all, be made optional. We cannot here enter into a discussion of this subject, but we would ask one or two questions:—

Is it or is it not the chief business, the divinely appointed business of every minister to interpret the Bible? Is he or is he not under obligation so to fit himself that he may perform this duty in the most reliable manner? Will any man claim that he can reliably interpret Scripture upon any other basis than upon that of the original text? Is there anything outside of the Bible so important as that which is in it? Is there any study which will throw more light upon the Bible, than the study of the Bible? Has the Bible been studied too much in our seminaries, that now its study is to be made optional? Is not the cry already raised, that in the seminary everything is studied but the Bible? Shall now the candidate for the ministry be declared ready, who knows next to nothing of three-fourths of the Divine Word? Where is the wisdom of all this? What a fearful responsibility is assumed in the position that a man may elect to give up the critical study of the Bible, in his preparation for the ministry? There is here no confusion of terms, for while there may be study of the Bible through the original languages which is not critical, there can be no critical study, except through the original language.s

→BOOK NOTICES←

HOSEA.*

This little book in the Cambridge Bible series contains a brief, succinct introduction to the prophecy, the text adopted in the Cambridge Paragraph Bible, and quite full notes, being about three times as extensive as the text.

Hosea, a "native of the northern kingdom," as is shown by his intimate familiarity with the land and the tone of his utterances, and a "devoted patriot," was the "prophet of the decline and fall of Israel." Chapters I.-III., which are complete in themselves, are referred to the reign of Jeroboam II., and chapters IV.-XIV. to that of Jotham, king of Judah probably.

The events described in chapters I. and III. are more easily and satisfactorily explained as fact than as allegory. The prophet's domestic life begins under happy auspices, but the outcome is a most bitter disappointment. A man of loving, forgiving heart, he does not cast off the sinning wife, but strives to win her back to purity of life. He becomes thus the representative of Jehovah in his dealings with the faithless Israel.

The "second book," chapters IV.-XIV., are a reproduction by the prophet's pen of the messages which his lips had uttered to the backsliding nation.

Five leading ideas characterize the prophecy: (a) "lamentations over the general immorality of the Israelites," (b) denunciation of the worship of the bulls (calves) set up by Jeroboam I., (c) warnings against alliance with Assyria or Egypt, (d) a yearning for the healing of the schism between Judah and Israel (e) a proclamation of the great truth "that love is the highest attribute of God; so that a man should love God, and from love to Him keep all his commandments because God first loved him." This last thought is the prophet's fundamental idea, and from it, with more or less directness, flow all the other conceptions.

Hosea possesses the genius of a lyric poet, and this appears in the general style, the "bold poetic flight," and the figurative language of his prophecy. The passion of sorrow, however, is too great to allow regular and strophic arrangement, and has "choked his utterance and brought confusion into his style."

Our author's notes on the text are exceedingly instructive. The numerous, and often obscure local and historical references are so treated as to give much light to the student, and the variations in rendering add quite as much if not more. Indeed it seems that it would have been better to incorporate them into the text so that their force could be appreciated in connected reading.

Without entering into a discussion of the views of the book set forth by Dr. Cheyne, we commend the method of treatment and the clearness and definiteness with which it has been carried out.

* * THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. HOSEA, with Notes and an Introduction by the Rev. T. K. Cheyne, M. A., D. D. Cambridge: at the University Press, 1884. 8vo. Pp. 132.

ECCLESIASTES.*

The Book of Ecclesiastes may be called the most human of all the writings of Scripture. It not only portrays the thoughts and feelings of man, and assumes to give no direct divine revelation, but also gives the experience of one who had been a worldling and a doubter, and though at last arriving at the true solution of the problem of living, yet never entered into a high spiritual state of fellowship and communion with God. A successful commentary on this book must be written then in full sympathy with the struggling, doubting side of human nature. This Dr. Plumtre has done. Indeed, rejecting rightly the Solomonic authorship, he has boldly endeavored to give an ideal biography of the author. The Koheleth, the preacher or debater, as Dr. Plumtre prefers to call him, was born in Palestine about 230 B. C., the son of wealthy Jewish parents. In his own land he enjoyed all the advantages of Jewish education and training, not excepting labors in the cornfield and vineyard. But in early manhood he betook himself to Alexandria. There he passed his life, a courtier, a reveler, a lover, a philosopher or debater of the schools of the Epicureans and Stoics, a benefactor, until at last having tried and experienced all things, a weary, worn-out man he wrote the results of his experience, Ecclesiastes. No modern was more like him than Heinrich Heine; and Shakespere's sonnets and Tennyson's Two Voices give us the same lessons. This is Dr. Plumtre's view, and hence in addition to the simple explanation of the text he has brought together echoes of the same thoughts wherever found in ancient and modern literature. On a single verse we find quotations from Lucretius, Virgil, Horace and Shakespere. Three appendices are given to illustrate more fully than could be done in the commentary proper the parallelisms between the thoughts which have found expression in the writings of Shakespere, Tennyson and the Persian poet Omar Khayyam and those found in the Book of Ecclesiastes. For the reader who delights in such literary comparison, we know of no richer commentary of the same size.

But Ecclesiastes, though having so many points of contact with the writings mentioned, is not, according to Dr. Plumtre, without a place in the divine economy of Revelation. It is especially designed to meet certain tendencies of skeptical thought, and may become to those using it rightly a schoolmaster leading them to Christ.

We dissent from the late date to which Dr. Plumtre assigns the work, and think he errs in supposing that the writer must necessarily have been acquainted with the Greek literature of the third century B. C. The Koheleth may discuss the same peculiar problems as the Greek philosophers, but he does so in the distinctive Hebrew spirit of the Chokma literature. Yet we commend this commentary as the freshest and in the main the most helpful to the ordinary student on Ecclesiastes we have seen.

THE SCRIPTURES FOR YOUNG PEOPLE.

The following announcement deserves special attention. G. P. Putnam's Son's (27 W. 23d St.) New York, are about to publish "The Scriptures, Hebrew and Christian, edited and arranged for Young Readers," prepared by Dean Bart-

* THE CAMBRIDGE BIBLE FOR SCHOOLS. General Editor J. J. S. Perowne, D. D. Ecclesiastes edited by E. H. Plumtre, D. D., Dean of Wells. Cambridge: *University Press*. Pp. 268.

lett and Dr. Peters of the Episcopal Divinity School, in Philadelphia. The editors make the following statement in the Prospectus :

Our object is to remove stones of stumbling from the path of young readers by presenting Scripture to them in a form as intelligible as we can render it. This plan involves some re-arrangement and omissions, before which we have not hesitated, inasmuch as our proposed work will not claim to be the Bible, but an introduction to it. That we may avoid imposing our own interpretation upon Holy Writ, it will be our endeavor to make Scripture serve as the commentary on Scripture.

In the first volume, it is intended to include Hebrew story, from the creation to the time of Nehemiah, as in the Hebrew canon. For this, it is proposed to draw, not only upon the professedly historical books, but also upon the poetical and prophetic writings; for example, to connect with the life of David, a few Psalms, to illustrate the manner of wisdom for which Solomon was famous, by a small number of chosen Proverbs, to introduce certain portions of chapters from Isaiah and Hezekiah. In this way, some portions of most of the prophetic books will be woven into the narrative, as an integral part of the story of the life of Israel. The legislation of the Pentateuch it is proposed to treat, not with the history, but in a section by itself, at the close. The aim of this section will be to codify the Pentateuchal laws, and, so far as practicable, illustrate them both from the Old Testament and the New Testament. This may also involve some use of the Talmud, probably in the form of an appendix. It is, further, proposed to add as appendices, translations from contemporary inscriptions of other nations, chiefly the Assyrians, bearing on the events of Hebrew history.

The second volume will be devoted to Hebrew poetry and prophecy.

It is intended to include among the poetical selections, not only selections from the distinctively poetical books, such as Psalms, Ruth, Lamentations, Job, and the Wisdom literature, but also such poetical inscriptions and fragments as are found in the historical and prophetic portions of the Old Testament, like the Song of the Well, in Numbers, the Song of the Sea, in Exodus, Deborah's Song, the Blessing of Jacob, etc.

It is proposed to arrange the prophecies, where possible, around the persons of individual prophets, telling the story of the prophet by and with his prophecies, making use of paraphrases in the case of a few difficult passages, and connecting the parts by occasional explanatory paragraphs. Other prophecies and parts of prophecies, which are not amenable to this method of treatment, it is proposed to arrange in topical and chronological order, with a view to exhibit the religious concepts of the prophets and their hope of Messianic deliverance. It is not intended, in these selections, to use every word of any one of the present books or of any individual prophet.

As an appendix to this volume, the editors propose to add a section covering the history and intellectual development of the period intervening between Malachi and Jesus. For the narrative of this period, they intend to utilize, besides the books of the Maccabees, historical material gathered from other than biblical sources. For the history of the Hebrew thought of this time, it is their design to make use, not only of such of the Apocrypha of our Bibles as Esdras, Wisdom, Ecclesiasticus, and Baruch, but also of other apocryphal works, as the Psalter of Solomon and the book of Enoch, the object being to show the preparation in the thought of the people for the coming of Messiah.

The third volume will contain selections from the Christian Scriptures.

Brief notices of the lives of the Apostles and other writers, sketches of the historical connection of their writings, etc., may be given as shall seem most conducive to the interest of the volume.

↔SEMITIC BIBLIOGRAPHY.↔

AMERICAN PUBLICATIONS.

HAMMOND, JOS. Pulpit Commentary: 1 Kings. New York: *A. D. F. Randolph & Co.* Pp. 564.....\$2.00

FOREIGN PUBLICATIONS.

- BARHEBRAEI, G. Scholia in Duodecim prophetas minores. Ad trium codicum fidem recensuit B. Moritz. Leipzig. Pp. 32.....\$.95
- BERGEL, JOS. Die Medizin der Talmudisten. Nebst einem Anhang: Die Anthropologie der alten Hebräer. Leipzig. Pp. 96.....\$.80
- Expository Sermons and Outlines on the Old Testament. (Clerical Library.) London: *Hodder & Stoughton.* 8vo, pp. 306.....6s.
- FUNCKE, O. The School of Life: Life Pictures from the Book of Jonah. Authorized translation from 5th German edition. London: *Kingsley.* 8vo, pp. 290.....2s. 6d.
- GEIKLE, C. Old Testament Characters. New edition, enlarged, with 58 illustrations. London: *Hodder & Stoughton.* 8vo, pp. 488.....6s.
- HENDERSON, A. Palestine. Its Historical Geography. With topographical Index and Maps. New York: *Scribner & Welford.*.....\$1.00
- HOPPS, J. P. The Bible for Beginners: The Old Testament. London: *Williams & Norgate.* 8vo, pp. 270.....2s.
- HUNTER, P. H. The Story of Daniel: His Life and Times. 2d ed. Edinburgh: *Gemmell.* 8vo, pp. 360.....5s.
- KENNEDY, J. The Pentateuch: Its Age and Authorship. With an examination of some modern theories. London: *Sunday School Union.* 8vo, pp. 90.....1s. 6d.

RECENT ARTICLES.

- NEUBAUER, A. The God **עלם**. *Athenæum*, Feb. 28, '85.
- Zoan-Tanis still at San. *Christian at Work*, Feb. 12, '85.
- KAMPHAUSEN. Drei Textfehler im Alten Testament. 2 Sam. xv., 7; 1 Sam. xiii., 1; 2 Sam. xii., 31. *Ev. Gemeindeblt. f. Rheinland u. Westfalen*, 1884, Nos. 6, 7, 8, 9, 10, 11.
- STRACK, H. L. Recent Foreign Literature on the Old Testament. *Expositor*, Jan., '85.
- NELSON, H. A. Baalbek. *Herald and Presbyter*, Mar. 4, '85.
- Confirming the Scriptures. *Journal and Messenger*, Mar. 4, '85.
- FIELD, F. Note on Jer. viii., 22. *Journal of Philology*, 1884, No. 25.
- SMITH, W. R. Old Testament Notes. I. **נעתם** Is. ix., 18; II. Is. x., 27, 28; III. **תפוח** Canticles ii., 3, 5; vii., 9. *Ibid.*
- WRIGHT, W. A. Note on Joshua xxii., 10, 11. *Ibid.*
- LANSING, J. G. Tabret or Tofet. *Sunday School Times*, Mar. 11, '85.

- BUDDE, K. Antwort auf König's "Seth und die Sethiten." *Ztschr. f. d. alt-test. Wiss.*, 1885, No. 1.
- KOENIG, F. E. Seth und die Sethiten. *Ibid.*
- NESTLE, E. Zu Daniel. Dan. IX., 26; IX., 27; XI., 31; XII., 11. *Ibid.*, 1884, No. 2.
- SMEND, R. Anmerkungen zu Is. XXIV.-XXVII, *Ibid.*
- STADE, B. Wie hoch belief sich die Zahl der unter Nebucadnezzar nach Babylonien deportirten Juden? *Ibid.*
- STADE, B. 1 Könige XXII., 48. *Ibid.*, 1885, No. 1.
- STADE, B. Is. XXXII., 33. *Ibid.*, 1884, No. 2.
- STADE, B. Jer. XXXII., 11-14. *Ibid.*, 1885, No. 1.
- DELITZSCH, FRIEDR. Assyriologische Notizen zum Alten Testament. I. Das Land Utz. *Zeitschrift f. Keilschriftforschung*, Jan., '85.

REVIEWS.

- The Book of Esther. (By J. F. Moore.) *Andover Review*, Mar., '85; *Congregationalist*, Mar. 5, '85.
- BUDGE, E. A. W. Babylonian Life and History. *Jewish World*, Feb. 14, '85.
- CHEYNE, T. K. Hosea. (By S. R. Driver.) *Academy*, Feb. 24, '85.
- COLVILLE, H. E. The Accursed Land; or, First Steps on the Water-way of Edom. (By G. F. Hooper.) *Academy*, Feb. 24, '85.
- HULL, E. Mount Seir, Sinai and Western Palestine. (By G. F. Hooper.) *Ibid.*
- JOHNSON, S. Oriental Religions. (By G. Batchelor.) *Unitarian Review*, Mar., '85.
- NAVILLE, E. The Store-city of Pithom and the Route of the Exodus. (By R. S. Poole.) *Academy*, Feb. 28, '85.
- RAWLINSON, G. Egypt and Babylon. (By C. J. Ball.) *Ibid.*, Feb. 14, '85.
- REVILLE, A. Prolegomena of the History of Religions. (By T. K. Cheyne.) *Ibid.*, Mar. 7, '85.
- SMITH, W. ROBERTSON. The Prophets of Israel. (By B. Stade.) *Theol. Literaturzeitung*, Feb. 21, '85.
- WRIGHT, G. F. The Divine Authority of the Bible. *New Englander*, Mar., '85.

THE OLD TESTAMENT STUDENT.

VOL. IV.

MAY, 1885.

No. 9.

THE STORY OF BALAAM.

BY REV. R. P. STEBBINS, D. D.,

Newton Centre, Mass.

The story of Balaam, as told in Numbers, ch. XXII-XXIV., has furnished an abundance of merriment to scoffers and bushels of hard nuts for commentators of the old school. As common sense was allowed but very little place in the interpretation of the Bible but very little sense is found in the interpretation of this passage. It is not my purpose to give a history of the crude, wild and incredible interpretations which have been given of this story by both learned and ignorant men in all the centuries. Such a work would be as tasteless to me as it would be useless to the reader. Perhaps no passage of equal length so fully illustrates the vagaries in which commentators indulge, as this one. Had this story been found in any other ancient book there would have been no difficulty in understanding it, and no folly in interpreting it. Indeed, had it been read in the same spirit in which probably it was first committed to writing, or in which it is most certainly to be understood, a world of nonsense would have been escaped, and admiration would have taken the place of scoffing.

Let us then look at this marvelous story in the light of common sense, which is none other than the light of sound criticism.

First, then, who was this Balaam? He was an eminent soothsayer, the most eminent apparently in all the eastern country. As it was supposed that a soothsayer could both foretell and control events, kings were accustomed to consult him, and to seek his advice in times of difficulty or when reduced to extremities. Great sums were offered, in great emergencies, to induce him to act at all, and much more to induce him to favor the interceding party. As in modern times enormous fees are paid to eminent lawyers, even to retain them from being employed by the other party, so in these ancient times diviners or soothsayers were retained by large gifts from aiding the other

party, or induced to use their own preternatural power, or persuade the gods to use theirs, to dash down their enemies, and secure themselves from defeat or destruction.

This Balaam was also a thoroughly bad, and a supremely cunning man. He is referred to in Josh. XXIV., 9, Neh. XIII., 2, Micah VI., 5, 2 Pet. II, 15, Jude II, Rev. II., 14; and in Num. XXXI., 16, he is said to have counseled the Moabites "to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." The terribleness of this plague and its punishment are described in Num. XXV., 1-9, "Those that died in the plague were twenty and four thousand," as a punishment for "committing whoredom with the daughters of Moab," as this wicked soothsayer, Balaam, had advised the Moabites to do, as the only thing he could do to favor the king, Balak, and his subjects. And Moses was commanded to "take all the heads of the people and hang them up before the Lord against the sun."

That Balaam was a wicked man does not admit of question, and that he was as shrewd and cunning as he was wicked is equally clear. He understood his business and how to make it profitable.

The circumstances under which Balaam was called to act challenged all his cunning and hypocrisy. The advancing Israelites had conquered nation after nation. Sihon, king of the powerful Amorites, had fallen by the edge of the sword, and his great and populous cities had been taken; and the mighty Og, King of Bashan "was smitten and his sons and all his people, until there was none left alive." The fame of the invincibility of this conquering host filled all the nations with terror and trembling from hut to palace. Moab and Midian were "sore afraid," were panic stricken. It was vain for them to put their trust in horses and chariots, in spearmen and bowmen. Only one resource seemed left to the terror stricken kings and peoples. The supernal or infernal powers, or both, must be invoked, and, if possible, at whatever cost enlisted in their behalf. The most prevailing of the diviners must be obtained to bring down calamity and ruin on the victorious host. The great soothsayer, Balaam, the son of Beor, who dwelt in the far East, by the river Pethor, must be called to curse the invaders. Messengers were sent, "the elders of Moab and Midian, with the reward of divination in their hands." The trepidation of these kings and their subjects is made evident by the message which they were to deliver. Say to Balaam, "Behold there is a people come out of Egypt: behold they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people, for they are too mighty for me; peradventure I shall prevail

that we may smite them and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

In this panic stricken condition the elder-messengers left the kings and their subjects, utterly dejected and covered with pallor. A man must be a fool who could believe that they would conquer. When they came to Balaam, they "spoke unto him the words of Balak." Balaam was shrewd enough to take in the whole case in a moment. He had heard of this conquering people and the panic stricken kings and subjects. He must manage the case as well as he could not to forfeit his name as a soothsayer and lose his reward of taking the case. Watchful of his fame and greedy of his fees, he must profess great difficulty in learning what was in the future, and cover himself with mystery to sustain his profession and ability, and hesitate and decline and reconsider to increase the compensation for his power over future events. All this, indeed, marks his shrewdness. He asks the embassy to "lodge over the night," and says, "I will bring you word again as the Lord shall speak unto me."

Now for the story which the cunning soothsayer tells the messenger in the morning, as reported by the writer of it, "God came to me in the night and said, 'What men are these with thee?' And I said unto God, Balak, the son of Zippor, King of Moab, hath sent unto me saying, 'Behold a people is come out of Egypt which covereth the face of the earth; come now, curse them' And God said unto me 'Thou shalt not go with them; thou shalt not curse this people: for they are blessed.'" This is a fine story for Balaam to tell as an excuse for not attempting the impossible, and thus losing his credit as an all-powerful controller of the destinies of battles and nations; and also for wringing, if possible, from the affrighted king greater reward for his services.

In the morning Balaam tells the events of the night, and says to the messengers, "Get you into your land: for the Lord refuseth to give me leave to go with you." These princes of Moab return and report unto Balak the failure of their mission. Balak cannot accept the refusal and sends princes again, not only more in number but more honorable than the former ones. And when they come to Balaam they deliver their message from the king, "Thus saith Balak, the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming to me: for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore I pray thee, curse this people.'"

Balaam understands his business. He finds that he has a good

customer in his net. He manages most adroitly. "O," says he, "if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." But I am willing to try again, and see what further interviews with the higher powers will reveal respecting my duty in this matter. "Now, therefore, I pray you tarry ye also here this night that I may know what the Lord will say unto me more." Night comes, "And God came unto Balaam," according to his own story, "and said unto him, 'If the men come to call thee rise up, and go with them; but yet the words which I shall say unto thee, that shalt thou do.'" Cunning enough; he has not the slightest intention of cursing Israel. It is as clear as day that Balak and his people are doomed, and Balaam will not forfeit his reputation as a soothsayer by cursing Israel. But he must so manage as to get the princely reward for his services.

In the morning the cunning Balaam rose up and saddled his ass and went with the princes of Moab. Now mark the amazing difficulty which overtook him on his journey, indicating the necessity which was laid upon him to do only what the Supreme Powers permitted, and whose will was only Balaam's own knowledge of what it was politic for him to do, for Balaam only knew what transpired in the night, and he told just such a story as suited his purpose, which was to retain both the rewards of his profession and his reputation as a soothsayer and yet not curse Israel, for by cursing only could he command the admiration of his people, since as sure as the sun would continue to rise so sure was it that the Israelites would subdue Balak.

Now for the story which he tells respecting what happened to him on the way. He says God was angry with him because he started on such an expedition, "and the angel of the Lord stood in the way" and frightened his ass, for the ass saw the angel flourishing a drawn sword and dared not go forward, and turned out into the field; and he smote the beast to turn him into the way, but the angel headed him off again in a narrow way between two walls, and she leaped aside and crushed Balaam's foot against the wall, and he smote her again. And the angel of the Lord went a little further on and stood in a passage so narrow that there was no way for the ass to get past either on the right hand or on the left; and the beast fell down, and Balaam's anger was kindled and he smote the ass with a staff. Now the ass began to talk and complain of being smitten three times; and Balaam said, "Thou hast mocked me; if I had a sword I would kill thee." The poor ass protests that she has always been a good ass, and never before had done any such thing, and Balaam confesses that she has been so. At this critical instant in the conversation, Balaam says he

saw the angel of the Lord standing in the way with a drawn sword in his hand, and he bowed his head and fell flat on his face. He is rebuked for his treatment of the ass, and his fortunate escape from the edge of the angel's sword by the turning aside of the ass, for his mission was not approved by the Higher Powers. Balaam says that he confessed that he had sinned, and declared that he would get back if his mission was displeasing. The angel tells him to go with the men: "but only the word which I shall speak unto thee, that shalt thou speak," said the angel. So Balaam went on his journey.

Now let it be most distinctly borne in mind that all this marvelous, not to say incredible, affair is Balaam's own story, for there is no evidence that the embassy or his two servants heard this colloquy, or were with him when he says it took place. Nor is there any evidence that they heard Balaam tell this story to Balak about the desperate opposition he met with on the way. He knew how to magnify his office and make his mission one of the most momentous importance, showing that all that he did and said was by the direct permission and guidance of the supernal or infernal powers.

Balak hastens out to meet Balaam when he hears of his approach on the borders of his kingdom. "Why did you not come at once, when I sent most earnest word for thee? Am I not able indeed to promote thee to honor?" Balaam very warily replies that he has no power to say anything, "the word that God putteth in my mouth that shall I speak," and he knew now just as well what that word would be as he did after all the following ceremonious incantations. These, as we shall see, were only empty performances to deceive Balak, and secure, by apparent endeavors to curse, the promised treasures.

Let us see how the cunning soothsayer carries on the deception, concealing his final purpose, and escaping the sword of the king for his weird perfidy. In the eyes of Balaam the farce, in the eyes of Balak the solemn incantations, begin. A farce, I say, to Balaam, for there can be no reasonable doubt but that he felt assured of the conquest of Moab by the advancing hosts of Israel before the messengers of Balak arrived to summon him to go and curse the conquerors. The Moabites were panic stricken. Balak was frightened out of his wits, and the terror of the king of Midian only increased the panic which seized on all the people. Timidity had taken the place of courage and terror of defiance; and Balaam knew it all, and up to this point all which he had done had been done as a mask to cover up his own opinion, and secure the reward of divination even though it should be adverse to the kings. The king treated Balaam and his attendants and the princes with a feast from the choicest of his flocks and herds. Then,

on the morrow, he took the soothsayer to the high places of Baal that he might have a good view of the encampment of Israel, which was spread out in the plain below. Balaam ordered seven altars to be built and seven oxen and seven rams for an offering. "Stand by thy burnt offerings," said Balaam to Balak, "and I will go: perhaps the Lord will come to meet me, and whatsoever he showeth me I will tell thee." And he went away alone. Balaam returns in due time, having prepared his reply, and tells this story, that God had met him, and he told Him that he had prepared seven altars, and that he had sacrificed seven bullocks and seven rams, and that the Lord had directed him to speak as follows:—*

" From Aram Balak, King of Moab, bringeth me,
From the mountains of the East, (saying)
Come, curse for me Jacob,
And come, execrate Israel.
How am I to curse whom God hath not cursed?
And how can I execrate whom God hath not execrated?
For from the top of the rocks I see him,
And from the hills I perceive him.
Behold a people which dwell alone,
And is not reckoned among the nations.
Who has reckoned the host of Jacob?
And who has counted the fourth part of Israel?
Let my soul die the death of the upright,
And let my end be like his."

No wonder that Balak was not only terribly disappointed, but deeply indignant at this response, and exclaimed, "What hast thou done unto me? I took thee to curse, and thou hast blessed them wholly." Balaam understands his business perfectly. He meekly asks, "Must I not be careful to speak what Jehovah hath put into my mouth?" I must be true to the higher power or he will not reveal your destiny to me.

Balak is now reminded of what he thinks was a mistake in the position of Balaam when he first saw the people. He could see the whole camp, the tens of hundreds of thousands of the hosts of Israel, and would naturally be impressed with their invincibleness. The king, therefore, chose a new position where Balaam can see but "the utmost part," only the outskirts of the camp; and says to him, "Thou shalt see but the utmost part of them, and thou shalt not see all of them; and curse me them from this spot." So Balaam had seven

* I am indebted to the kindness of Prof. Brown of Newton Theological Institution for the following translations.

altars built there, to make the gods propitious, if possible, and made the same offerings as before, now on the top of Pisgah.

Again he says to Balak, "Stand by the burnt-offering while I meet Jehovah yonder." Thus throwing over himself the mystery of privacy and secrecy while he consulted with the higher powers. When he returns to Balak he tells the expectant, anxious king that Jehovah met and told him what to say in the presence of the king and the princes of Moab. The message is as follows:—

"Come Balak and hear :
 Harken to me, son of Zippor.
 Not a man is God that he should lie,
 Nor a son of man that he should repent.
 Has he said, and will he not do ?
 And has he spoken, and will he not establish it ?
 Behold blessings have I received,
 And if he blesses I cannot reverse it.
 He has not beholden iniquity in Jacob,
 And has not seen wrong in Israel.
 Jehovah, his God, is with him,
 And king's worth is in him ?
 God brought them from Egypt ;
 As the swiftness of the wild ox is his ;
 So that there is no enchantment in Jacob,
 Nor divination in Israel.
 When it is time it will be told to Jacob,
 And to Israel what God does.
 Behold the people arise like a lioness,
 And lifts itself up like a lion !
 He does not lie down till he devour the prey
 And drinks of the blood of the slain."

Cunningly said. This people, which you would have me curse, have done no wrong. Jehovah has seen no iniquity in them. How can I curse them ? I can speak only what God directs me to speak. However much I may regret it, so it is. I must obey the higher powers. If I am commanded to bless, I must bless. No enchantment can prevail against this people, saith my God.

But Balak is roused or crushed, and cries, "Neither curse them at all nor bless them at all. Say nothing I pray you if you cannot curse them." Be silent or curse. With the humility of Uriah Heep, Balaam excuses his course by reminding Balak that he is nothing, but God is everything, and that he had told him from the first, "all that Jehovah speaketh that I must do."

In despair, almost, Balak beseeches Balaam to try another place for his incantations ; "peradventure it will please God that thou

mayest curse me them from thence." And he took Balaam to the top of Peor. And there he built seven altars, and offered the same sacrifices as before. Balaam sees that this farce may be kept up indefinitely unless he brings it to an end by some very decided action. He, therefore, does not go away as before to consult with the higher powers, whose agent he claimed to be. As he looks upon the vast camp of Israel extending as far as the eye can reach, he assumes the posture and acts the part of one possessed with a spirit, and in loftiest strains of improvised poetry he exclaims—

“ The oracle of Balaam, the son of Beor
 And the oracle of the man with closed eyes,
 The oracle of the one blessing the words of God,
 Who sees the vision of the Almighty,
 Falling [prostrating] and opened in eyes.
 How beautiful are thy tents, Jacob !
 Thy dwellings, Israel !
 As valleys bare, they stretched out,
 As gardens upon a river,
 As aloes which Jehovah has planted,
 As cedars upon the waters.
 Water flows from his buckets,
 And his seed is in many waters,
 And let his king be higher than Agag,
 And his kingdom exalts itself.
 God brought him forth out of Egypt ;
 As the swiftness of the wild ox is his.
 He devours nations, his oppressors,
 And craunches their bones,
 And crushes them with his arrows.
 He bowed himself, he lay down
 As a lion and a lioness.
 Who can disturb him ?
 Blessed be those blessing thee,
 And cursed, those cursing thee ! ”

Balak can endure no longer this blessing of his foes by the man he had so lavishly rewarded to curse them. His wrath is kindled. He is maddened by this crushing disappointment. He smites his hands together in desperation. He reproaches Balaam for his bad faith, for blessing three times instead of cursing at all. He commands him to flee into his own country, and tells him that he has forfeited the promised honors. Balaam is as cool as December, as calm as a June morning, and tells Balak that from the very first he had said that he had no power over what he should say. “ If Balak should give me his house full of gold and silver I cannot go beyond

the commandment of Jehovah to do either good or bad," that is what I said. Why are you so enraged at me therefore? But since you order me to leave your presence I will say a word more concerning this victorious people, and speak it more plainly. Listen to what I say. Now, with all the fervor of the greatest soothsayers he proclaims the conquests of the hosts of Israel :—

“The oracle of Balaam the son of Beor,
 And the oracle of the man with closed eyes.
 The oracle of one hearing the word of God,
 And knowing the knowledge of the Most High,
 Who sees the vision of the Almighty,
 Falling and opened in eyes :—
 I see him, but not now ;
 I behold him, but not near.
 Has come forth a star from Jacob,
 And a sceptre will arise from Israel,
 And will crush the two sides of Moab,
 And the crown of the son of tumult ;
 And his enemies will be a possession
 And Seir a possession ;
 And Israel is about to do valiantly.
 And let Jacob rule them,
 And destroy the survivors from their cities.”

Balaam is then described as turning his attention to Amalek :

“A first of nations is Amalek,
 But his latter end is destruction.”

He now speaks of the Kenites :—

“Perpetual is thy dwelling,
 And is laid upon a rock.
 But Cain is to be consumed
 Until Assur carry thee away captive.”

And again he said :—

“Alas ! who lives after God has established him !
 But ships come from the coast of Cyprus
 And afflict Assur and afflict Eber,
 And also he is for destruction.”

“Balaam rose up and went and returned to his place, and Balak also went his way.”

But he did not go away till he had advised the Moabites to tempt the Israelites to idolatry and licentiousness, which brought on a terrible plague, more destructive than battle. Nor did the deceiver go directly home, but went to the King of Midian, who had joined

with Balak in sending for him. What he did here we know not, for the story of his incantations is not told. He undoubtedly hoped to add to the gifts promised and already received. But venturing too near the contending armies or falling a prisoner, "Balaam was slain with the sword" (Num. XXXI., 8).

Such is the history of this cunning, accomplished soothsayer. He does nothing and says nothing which we should not expect from such a professional. His predictions simply relate to the certain conquest of the nations, living near, by this triumphant host of Israel. Nothing can stand before them. They will have leaders who will win victory after victory. These panic stricken nations will be subdued, and distant Assur, and more distant Cyprus will be subdued also if they interfere with this triumphant people. The "star" of their power will be in the ascendant, the "sceptre" of their leader will rule the nations.

Some interpreters think it necessary to find in history an exact fulfillment of the predictions of this cunning and renowned soothsayer because they think he was thwarted in his purpose by Jehovah, and made to predict what Jehovah compelled him to predict, contrary to his own purposes. But there is not a shadow of proof that this cunning soothsayer ever had a thought from the very first of cursing Israel. Every observing man knew that these panic stricken nations were doomed to fall before these triumphant hosts. Whatever else Balaam may have been, he was no fool. He told his own story as he pleased; he had no witnesses. He made out the best case he could to excuse his blessing instead of cursing. That he improved the soothsayer's privilege of unlimited lying when he told the absurd story of talking with his ass, and seeing an angel, and communing with the higher powers in the night, and when he went away alone from the altars, is no doubt true.

How the Israelites heard of this visit of Balaam we do not know, nor do we know how correctly the story was reported. We take it as it is.

When the Israelites heard of it, they were overjoyed. The hand of Jehovah was in it. He guides, he teaches, he corrects, he thwarts Balaam's purpose of cursing. In a word, the Hebrew historian relates this transaction in the *language of piety, of religion*; and attributes everything done to the direct agency of Jehovah. The Most High had interfered in behalf of his people. It did not occur probably to the devout historian, that Jehovah also as probably suggested to Balaam the advice to worship the most licentious idols and indulge in the most abominable rites, for which his chosen people suffered a malignant

plague from the hand of Jehovah, which swept away "twenty-four thousand people!"

The story, as told to Israel, must have inspired them with new courage, and insured new and more decisive victories. *Jehovah had compelled the most renowned soothsayer to bless them!*

There is nothing supernatural in the addresses of Balaam. Moab was conquered before the battle. This leader of Israel would trample on the nations. To find any prophecy of Christ in this base soothsayer's improvisations is to degrade prophecy and contradict facts, for the "star" which is to arise out of Jacob is to be a conquering warrior, and was to smite this very Moab and the neighboring nations *then*, not more than tens of centuries afterward.

The above view of the account makes it both intelligible and reasonable, and satisfies both the critical and moral judgment. To maintain the literal truth and divine inspiration of this monstrous story of this unprincipled soothsayer is a flagrant breach of all just rules of interpretation, an insult to common sense, and furnishes most luscious pabulum for the whole tribe of Ingersolls. We should not believe a word of the story from the lips of any other fortune-teller, much less should we believe that God had revealed to such a fellow his purposes, even by the mouth of an ass, an instrument fit enough indeed for communicating with such a trafficer in credulity, but hardly suitable for a divine messenger.

Balaam was no messenger from Jehovah. His improvisations were no inspired predictions. We know not, indeed, that we have an accurate report of what transpired, or of what Balaam said. We know he was a cunning, base soothsayer, and to introduce his utterances among the prophecies of the Messiah, is to degrade the mission of subsequent prophets, and bring reproach upon the truth and cause of Christ.

ANALYSIS OF RABBINICAL JUDAISM.

BY REV. JAMES SCOTT, D. D.,

Aberlour, N. B., Scotland.

II.

3. The grand problem of salvation in all ages was provisionally or symbolically solved from the beginning by substitutionary sacrifice, the type of the coming atonement or self-sacrifice of the Christ, misunderstood by carnal minds but realized by true spiritual believers. Men have been saved since time began in the same way in point of fact if not of form, either by faith in a coming Redeemer or in a Savior already come. The existence since the Fall—or rather the first promise—of sacrifice as a human custom or invention is admitted by rationalists, but the divine designation or appointment of it as a method of salvation has been relegated to the period of the return from Babylon together with the whole Levitical ritual, to be a means of conserving the true spiritual religion of Israel and of symbolising better things to come, specially the sacrifice of Christ. This position is contrary to the whole tenor of Scripture and to the institutions and beliefs of the spiritual Israel, but we certainly find a tendency in all ages to regard sacrifice as self-atonement and not as merely a symbol of real atonement. This fact explains the frequent and strong condemnation of such sacrifice by the prophets. This idea grew with the decline of the true faith till it became the current and settled creed or conviction of teachers and taught, priests and people. Sacrifice, like the Romish sacraments, the offspring of the same carnal mind, came to be regarded as self-sufficient, or as effectual for pardon in themselves or as *spera operata*. Christ was expected not as a Savior to redeem by blood, but as a sovereign to redeem by righteousness. Next in order and as a necessary consequence, repentance, which according to rationalists was the prime element of the religion of Israel, and the only condition of forgiveness prior to the restoration, was regarded as the medium of pardon during the long and lamentable epoch of fossilized Judaism. We find in full operation a religious principle, which the exigencies of rationalism must postulate or presuppose as the essence of the religion of Israel prior to the Exile. And yet, between the critics and the Rabbins there is a point of difference. According to the former the divine method of forgiveness was by penitence and faith in God's covenant love or promise without sacrifice or reconciliation, while the way of life according to the latter was by repentance

and belief in the covenant mercy of God through self-atonement and self-sufficient sacrifice. Both methods teach reconciliation and righteousness by means of subjective feelings and objective acts, and not according to the scheme of grace through faith in the redemption and righteousness of Messiah as mediator between God and Israel. This belief culminated in a fully developed scheme of salvation by inward feelings and formal acts. The way of reconciliation, the highway of life, according to the traditional law, and the teaching of the Pirke Aboth, Mishna and Talmud, is by the assiduous study, clear knowledge and rigorous practice of the whole law, canonical and traditional. Both laws were so closely associated, both in creed and conduct, that the Massorah was declared by the Rabbins to be not only the index or exponent, but the *fence* of the canon law. Moreover, some time after the return from the Exile and the readjustment of the Jewish Church, two rival sects arose called the Z-adakim and Chasidim, to the former of which afterward belonged the Sadducees, and ultimately the Karaites, both of whom rejected tradition and clung to the letter of the Torah; and to the latter the Pharisees and Essenes, who held fast tradition and the allegorical interpretation of the law. But all the sects and schools of Judaism agreed in holding what the Gospel calls salvation by the works of the law in religious ritual and practical life, so that our Lord and his Apostles charged both priests and people with having made the word and covenant of grace of God in vain or void by their traditions. There were doubtless some living and enlightened believers during the dark and dreary night of Judaism, who sighed for the redemption of Israel, and who saw the day of Messiah afar and were glad, who had taken like Zechariah and others the Redeemer into their hearts, and were ready like the aged Simeon even to take him into their open arms. There were true believers then as there were in the days of Elijah, hidden thousands who had not bowed the knee to Baal, and long afterwards during the like dark night of Christianity secret saints here and there, and even whole communities, who worshipped God alone and trusted only in Jesus, still salvation by works and not by faith in the "Lord our Righteousness" was the essential principle of the religion of Judaism. The sect and several schools of the Pharisees continued to hold fast the Old Testament truths of the immortality of the soul and the resurrection of the body, taught not only by figures but by prospective facts according to the progressive development of the divine revelation, but the Sadducees and even the Essenes, who did not come into contact with Christ, following the philosophy of the Stoics and Epicureans denied the doctrines of resurrection and eternal life.

4. The ethics of rabbinical Judaism are so closely connected with its philosophy, theology and religious dogma, that it is difficult to discriminate between them and to define the special characteristics of their moral system. There is a specially close and even causal connection between ethics and theology, both natural and revealed, which we must keep in view in any analysis of the moral code of Judaism. It is, therefore, evident that the ethics of Judaism could not rise higher than the level of their fountain head in theology and religious dogma. We must read their morals not only in the light of what they regarded as the natural principles of Judaism but also of the three rival theories of virtue of the schools of Greece. Plato, the disciple of Socrates, taught that the essence of virtue lay in obedience to the will of God, expressed in the divine ideas and operations of the universe. The Epicureans went to the opposite extreme, and held that the chief good consisted in the pleasures both of the senses and the soul. The Aristotelians placed virtue in a certain mean between opposite passions according to the dictates of logic or reason. The Stoics contended that all morality lay in doing what was seen and felt to be right. It is, therefore, evident that the chief good of Aristotle was a mere abstract rule in accordance with the logical character of his whole philosophy—that Stoicism in respect of morals was intermediate between Platonism and Epicureanism, and that true virtue may be said to consist in obedience to the will of God as expressed in man's consciousness of right. The Sadducees and Essenes accepted the ethical principle of the Stoics, and taught that virtue is to be pursued for its own sake, and that it is its own and the only reward of human conduct, whilst the Pharisees followed Plato and held that morality lay in the imitation of God. And yet the moral code of their Rabbins generally laid more stress on mere outward obedience to the letter of the law than upon that spirit of love to God and man which is the principle of all morality, the fulfilling of the law, and more than all burnt-offerings and services. Judaism had sunk morally so low that its votaries looked more to the letter than to the spirit of the law, to appearance than to reality. Ethics signally followed the law of that decline or deterioration to which we have already referred. The Church of God had sunk to the lowest grade of degradation, and needed not only a reformer but a maker of new morals to mankind. The world must be taught that the grand morality is the love of God in Christ and of all humanity.

Accordingly the great Teacher of morals, who came not to destroy but to fulfil the law, contrasted the traditional doctrine of the scribes not only with his own teaching but also with that of the Old

Testament. He began by declaring in his sermon on the Mount that the righteousness which he required excelled in moral quality the righteousness of the scribes and Pharisees. It must be inward, vital and spiritual in contrast with the outward, legal and formal righteousness of the schools and sects. Then he went on to adduce special instances of their negative, naked and evasive doctrine of righteousness or obedience to the moral law. Some individuals, such as the scribe who was not far from the kingdom of God, might rise through the Scripture and the grace of God above the current creed or code, and teach fragments of true morality, but the great Master did not speak of persons but of the principles which they represented.

The scribes taught that the violation of the 6th commandment or murder lay merely in the actual fact of imbruing one's hands in his brother's blood, and made men amenable mainly to the criminal courts of the country, but the Lord declared that hatred is the spirit of murder and exposes men to the judgment of heaven. The 7th commandment also was interpreted or perverted as forbidding merely overt acts of criminal intercourse between the sexes, but Christ declared that all wanton sexual lust or concupiscence is adultery, that he who looks on a woman to lust after her has committed adultery with her already in his heart. The Mosaic law of divorce, which allowed a man to divorce his wife for "some uncleanness," was interpreted by the schools of Hillel, the rival of that of Shammai, to mean anything in a wife that might be offensive to a capricious or lascivious husband, but the great Master inculcated the primary law of marriage, and that the only valid ground of its dissolution is conjugal infidelity.

Even the law of rigid justice or retaliation, an eye for an eye and a tooth for a tooth, designed to place retribution in the hands of the public magistrate, was misinterpreted by some of the teachers of the law to justify personal and private vengeance. The natural instinct of retaliation was allowed thereby to overbear the rights of individuals to trial, the claims of public justice and the best interests of society, as well as the province of the courts of justice.

Even the primary and most sacred duty of loving and providing for parents according to the moral law, was recklessly set aside or suspended by the vicious doctrine of *Corban*, which was both a legal fiction and a lie, whereby a person could evade his obligation by simply saying that his spare money was all dedicated to the Lord as a gift for the service of the Temple.

We need not, therefore, wonder that the law, which requires the love of our neighbor, should have been perverted by a wicked gloss to imply and justify the hatred of enemies. The bigotry and bitterness

of the later Jews made them so odious to the Gentiles that they charged them with hatred of the human race. But the Lord drew out in contrast the full meaning of this moral precept of the law, and taught that the true morality is the love of God and man, and especially the love of enemies, a truth which neither the Jews nor Gentiles knew nor practised. We must add that the Massorah, or fence around the law, by which it was to be both expounded and defended, not only erected a new standard of doctrine, but a new code of merely ceremonial and conventional morality, directly antagonistic to the moral law founded on the nature and moral relations of the Creator and creature. It is clear, therefore, that the Jewish schools dealt with the mere letter of the law and not with the spirit of it, that they made its authority void by factitious fences, and taught for doctrines commandments of men.

We conclude these articles by drawing the following inferences from the subject discussed.

1. The rabbinical writings generally are a grotesque and motley mixture of fact and fiction, truth and error, wheat and chaff. Rationalists affirm that even the Canonical writings are imperfect in their form or phraseology, that the word of God lies in them, but that they are not the Word of God, that a considerable amount of chaff is mixed with the pure wheat of truth, which must be sifted and separated by the reason of the critic or of the common reader. They generally admit, however, that the chaff is nothing to the wheat, that there are but a few handfuls of the one to many bushels of the other, but in the Jewish writers generally from the close of the Canon downwards we find on the contrary merely a few grains of wheat to one bushel of chaff. The pure ore of the divine word is so covered and concealed by the *debris* of tradition, mystic allegory and vain philosophy as to be almost wholly hidden from view. We feel that we have come down from the rare air and bright sunshine of the hills of Lebanon and Zion to the dark caves and murky dales and marshes of the plains. We have descended from the sublime heights of divine wisdom to the low and loud-resounding caverns of human folly. It is like the downfall of Lucifer, son of the morning, the arch-angel fallen.

2. This marked inferiority of the rabbinical writings to the Canon of Scripture morally demonstrates the divine inspiration of the Old Testament in the same way as the writings of the apostolic and other Christian fathers prove the inspiration of the New. The descent in either case is so swift and sudden, and the gulf between them so wide and patent, that nothing can account for it but the divine authorship and authority of the Scriptures or God himself

speaking there, according to their own claims and the creed of all evangelical churches. The inspiration of the Scriptures may be proved in several ways, such as the testimony of the Church in all ages, the historical credibility of the Book itself, embracing all its ordinary and extraordinary facts or phenomena, the philosophical law or principle of causation that a perfect cause is necessary to a perfect effect, or that there can be nothing in the effect which is not in the cause, and above all, by the experimental evidence or witness of the Holy Spirit in the human heart, but these are not the evidences which we urge here. We point merely to the moral proof of inspiration as set forth in the Westminster Confession, "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, which is to give glory to God, the full discovery which it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof," arguments by which it doth abundantly evidence itself to be the Word of God.

3. The decline of the Jewish church doctrinally, morally and civilly, arose mainly from the decay of spiritual life, which led to a lamentable departure from the faith and worship of the Scripture, and to the adoption of a co-ordinate standard of truth, which practically made the Word of God subordinate to the law of tradition, and thereby set an example which the declining Church of Christ was not slow to imitate in another form, by subjecting the interpretation of the Bible to ecclesiastical authority. The grand cause of the declension and downfall of the Church of God in all ages, whereby history constantly repeats itself, has been the decay of spiritual life, the loss of first love, the evil heart of unbelief, leading away from the living God to seek satisfaction in senseless superstition and ritual observance, in sordid worldliness and sensual lusts.

TEXTUAL CRITICISM IN THE OLD TESTAMENT.

BY PROFESSOR H. P. SMITH, D. D.,
Lane Theological Seminary, Cincinnati, Ohio.

II. THE SEPTUAGINT VERSION.

The evidence of corruption so far considered gives very little help in the endeavor to remove corruption. Conjectural emendation is so uncertain, and is so purely subjective that it ought to be only a last resort. External evidence will be the main dependence of the critic. In regard to external evidence, however, we must notice that it should come through different lines of transmission in order to have the highest value. A thousand copies of the Hebrew Bible, if made to-day, will only enable us to restore their immediate progenitor. The fact, therefore, that the Hebrew MSS. are all of a single type, makes them of no value at all beyond the point at which they originated. For the restoration of the earlier text we must look to other sources. The most prominent among these is the Alexandrian translation commonly known as the Septuagint (or the LXX).

The importance of the LXX arises from the fact that it is older than the Massoretic recension—or at least, (lest we seem to prejudice the case) it is earlier than the point to which we can clearly trace the Massoretic method. To judge from the prologue to Ecclesiasticus, the translation was substantially completed before 131 B. C. It is then older by three centuries than any other source of knowledge concerning the Old Testament text. The first thing we discover about it is that it is different in many passages from the Hebrew. It therefore confirms what we have already suspected from indications in the Massora itself—that the text was corrupt before the Massoretic system was put in force.

As this is doubted by some—as there is reluctance to admit that the LXX translators could have had a different text from ours—it may be well to look at the sort of testimony given by a version. A version of course cannot restore the exact wording of its original.* Such cases as that cited in the foot-note are not uncommon, but a far larger number are of a different kind. The question we really have before us in the use of a version is—could the translation be got from the text before us or not? If not, then we have a various reading

* If the Greek has *kai êlre* for example, it would not determine whether the Hebrew had וידבר or ויאמר.

that ought to be considered. But it has been charged by some that the variations of the Greek are due to the caprice or ignorance of the translators. Whether this is so must be determined by examination of the evidence. The only caprice of which a professed translator is guilty must be freedom of rendering or intentional fabrication. We cannot suppose the authors of the LXX to have been guilty of the latter because their work enjoyed for so long a high reputation among the Jews even in Palestine. But they did not use the license of a translator even so far as they might. Their translation adhered too closely to the Hebrew idiom to be even tolerable Greek, and as any one can prove by experiment, this closeness of rendering generally enables us to decide without difficulty the Hebrew original. In a large part of the Bible we can translate the Greek back into Hebrew with scarcely a change in the order of words* Now if we find this scrupulous adherence to the Hebrew in places which verify our text it is simply begging the question to assert that variation elsewhere is due to caprice. The question of ignorance is still to be examined, and the answer will not be to the disadvantage of the translators. In obscure passages with an unvocalized text and without the help of grammatical study we expect them to stumble. But even here we are able to trace their error in such a way as to show what text they had before them. If we had the original LXX before us we could restore the Hebrew text from which it was made with comparative certainty. Even then we should have only begun the work of criticism, for after we are in possession of two varying copies of the same work, the whole question of the relative worth of each must be carefully studied before we can use them to reconstruct their common original.

But we have not even made a beginning of this beginning. The Greek original LXX became the source of a new stream of copies, all the more copious that this became the standard version of the whole Greek church. And here we are able (in striking contrast with the Hebrew) to trace the history of the text from external sources. The version, in the hands of copyists, became rapidly corrupted. In the third century of our era this corruption was openly acknowledged and means were taken to check it. This endeavor was made by different men, and their method was the natural one which we have already discovered in the case of the New Testament. From the copies in circulation a standard eclectic recension was made which should be

* An example may be taken at random,—say Gen. xxiv., 1: *Καὶ Ἀβραὰμ ἦν πρεσβύτερος προβεβηκώς ἡμερῶν καὶ κύριος ἠλόγησε τὸν Ἀβραὰμ κατὰ πάντα.* The Hebrew is וַאֲבֹרָהִם זָקֵן כָּל בְּנֵי מִיָּמָיו וַיְהִי בְרַךְ אֶת-אֲבֹרָהִם כָּל

the model for the future. Three such recensions were made as we have good reason to believe, not far apart in point of time. One of these was by Lucian who performed a similar office for the New Testament. Another was by Hesychius, of which we know little. The third was the celebrated Hexapla of Origen. These differing recensions, while useful for the times in which they were made, only brought increased confusion in the long run. The LXX has thus become itself an intricate problem for textual criticism.

For this new problem we have considerable material at hand. Lagarde enumerates some thirty (fragmentary) uncials, and the number of cursives is, of course, much larger. Among the cursives this author* has separated a single group which he supposes to represent the text of Lucian. He has, at any rate, restored for us the uncial MS. from which this group is derived† A few examples of the way in which even the oldest MSS. differ may not be out of place. These oldest MSS. are, of course, the Alexandrinus (A) the Vaticanus (B) and the Sinaiticus (S) along side of which I will put Lagarde's restored uncial, calling it L.

I Sam. i., 3. All the Greek copies before us agree in reading "and there were Eli and his two sons," while the Massoretic Text (MT) has "and there were the two sons of Eli." The Greek seems the more natural.

I Sam. i., 6. [*And her rival provoked her even with provocation in order to set her at naught*] for the Lord had not given her a son according to her affliction and according to the distress of her soul, and she was grieved [on account of this and wept] *because the Lord had shut her womb* in not giving her a son."

This is all contained in L. AB omit the words in brackets. MT has only the words in italics. The verse seems not to have been understood by the original translators, whose work was supplemented by the insertion of the first clause. We may see rhetorical expansion perhaps in the phrase "according to her affliction and according to the distress of her soul." I suspect, however, that there was some basis for it in the shape of a *K'tsarathak* (= like her rival?) which was misunderstood.

I Sam. i., 9. LA agree with MT in inserting "after drinking," which is not in B. The rule for such cases is that the insertion is more likely to have taken place than the omission and the shorter text is right. All the Greek copies have "and stood before Jehovah"

* Lagarde, *Librorum Veteris Testamenti Canoniceorum pars prior Græce*, Gottingæ, 1853.

† I may perhaps be allowed to refer to my own notices of Lagarde's LXX. in the *OLD TESTAMENT STUDENT* for September, and in the *Presbyterian Review* for April, 1884.

not in MT which would fall under the same rule, unless we suppose a motive (religious scruple) sufficient for the omission.

I Sam. I., 11. LA with MT have "and do not forsake thy servant" not found in B. The rule just given favors the shorter text. The clause not being in the original LXX it was inserted in A and B from the Hebrew. In this same verse the Greek has "until the day of his death" instead of "all the days of his life" of MT. It is impossible to decide between the two—which is practically of little moment. In the last part of the verse the Greek (or its original) has inserted "and wine and strong drink he shall not drink"—a case where similar passages which speak of the Nazarite's vow influenced the scribe.

I Sam. I., 13. L inserts "but the Lord heard her" after "but her voice was not heard"—rhetorical expansion.

I Sam. I., 14. Greek has "the *servant* of Eli" instead of Eli—an insertion designed to save the reputation of the venerable priest from the charge of harshness. In the same verse B has "put away thy wine," LA have "put away the wine from thee." and MT has "put away thy wine from thee." The first has probability in its favor. All Greek copies have "and depart from the presence of the Lord," omitted in MT (from religious scruple?)

I Sam. I., 19, 20. L has *orthrisantes de* where the others have *kai orthrizousi*—a case of change of wording to make better Greek. LB insert Elkana in one place, MT has it in another, and A in both. The Hebrew so often leaves the subject to be understood that we are tempted to think it was originally found in neither place. The same is true of the *wattahar* which is almost certainly wrong as it stands in MT with A, but which LB put at the end of verse 19 or beginning of verse 20.

I Sam. I., 22. L has "And Hannah did not go up *with him*, for she said to her husband [*I will not go up*] *till the boy go up* [*with me*] when I have weaned him, and he shall appear before the Lord and shall dwell there forever." The words in brackets are omitted by AB, those in italics are omitted by MT, which reads "until the boy be weaned and I bring him." If MT be original the insertions were of course made to clear up the obscurities. Even then it is difficult to account for the omission of *and I bring him*.*

I Chron. x., 1. "And Philistines fought against Israel and *the men of Israel* fled before the Philistines." L and MT agree in this reading. ABS omit the words in italics (probably rightly).

* I have relied upon Tischendorf with Nestle's collation of the Vatican and Sinaitic MSS. The latter, by the way, is defective in I Sam.

I Chron. x., 2. "And Philistines pursued after Saul and after his sons"—so SL with MT. The others omit *and after his sons*.

I Chron. x., 3. All the Greek MSS. insert *ponois*, not found in MT. Possibly the word *baqqesheth* [with the bow] was read *baqqa-shoth*.

I Chron. x., 5. LA with MT add "and he died" at the end of the verse. Duplication is especially easy here, for the next verse begins with the same word in the Hebrew.

I Chron. x., 7. AB have "and all Israel in the valley saw that Israel fled." L has "and all the men in the valley saw that Israel fled." MT = "and *all the men of Israel* in the valley saw that *they* fled." I suspect L to be the original.

I Chron. x., 11. ABS "all the inhabitants of Gilead." MT "all Jabesh Gilead." L "all the inhabitants of Jabesh Gilead." The original translators evidently mistook *yabhesh* for *yashabh*.

These variations which are only a part of those which occur in two chapters are sufficient to show the nature of the problem before us. They illustrate also the method of solving the problem. In each case we inquire what is the transcriptional probability, *i. e.* which of the readings is most likely to have given rise to the others? To answer this we have to consider two things—which would be most likely to be altered either (first) in order to make better Greek, or (secondly) to bring the Greek into greater conformity to the Hebrew (as we now have it). We discover that both classes of alterations are found. Having picked out the Greek reading which was earlier than the others, we again compare it with the Hebrew to see if it gives us a more probable text. I think careful consideration of the examples given will enable us to say :

(a) Of the Greek texts that of the Vatican MS. is nearest the original LXX because furthest from the MT.*

(b) L and A both show considerable alteration in the direction of the MT. L, however, oftener combines the new reading with the old, and it has oftener changed the Greek wording for the sake of elegance.

(c) While in the majority of cases our present Hebrew text approves itself as compared with that before the authors of the LXX, yet in a considerable minority the latter seems to bear the marks of originality.†

* It is much to be desired that we should have this text in some available form. The *Editto Romana* departs from it considerably, and the great work of Vercellone and Cossa is said not to be accurate—aside from its great expense.

† These conclusions are only stated tentatively, as based on a narrow induction. It must be

THE OTHER SOURCES.

No one of these is as important as the Septuagint, and the most of them have been studied very little as aids in textual criticism. They may be conveniently grouped under three heads.

1. *Jewish Sources.* The *Talmud* is the principal one among these, and it has sometimes been supposed to give various readings as in its citation of a verse it will often change one or more words saying "read not thus, but thus." On a closer inspection, however, these cases are seen to contribute nothing to the text. They are simply examples of the fanciful or strained exegesis of the Rabbis in their endeavor to base every doctrine or precept on some Scripture word. The *Midrash* is in the same strain, except that its aim is homiletical rather than legal. The *Targums* finally, while they show the results of Jewish exegesis, do not give any material for criticism. Targum, Midrash and Talmud are based on the Massoretic text, and testify to its existence as far back as they can be traced. This may be partly because in the general Massoretic tendency of Jewish study these productions were studiously conformed to the Hebrew as we know it.

2. *Ancient Versions.* Aside from the LXX the oldest of these is believed to be the Peshito, made directly from the Hebrew text. The Hexaplar Syriac is useful in restoring the text of Origen. The Old Latin made from the LXX was succeeded by the Vulgate of Jerome made from the Hebrew. The Peshito and the Vulgate, if we had them in their original form, would help us to the Hebrew text from which they were made. Unfortunately the Vulgate has been much corrupted by the influence of the Old Latin. The Peshito has very likely been revised into greater conformity with the *textus receptus* of the Old Testament as well as of the New. We possess a really critical edition of neither. The Hexaplar Syriac, the Old Latin, the Coptic with other secondary translations are to be used in the restoration of the LXX.

remembered, further, that the character of the Greek version differs very much in different books.

Lucian's text of the New Testament is said by Westcott and Hort to have been conflate, *i. e.* made up largely by combining two different readings in one, smoothing the language as might best be done. If what has been said above of Lagarde's text be true, it presents very similar phenomena—which confirms his conjecture that he has restored Lucian's recension.

The remains of Origen's Hexapla may be made to confirm the conclusions stated above. As is known, Origen distinguished by *asterisks* the portions which he inserted from the Hebrew, and by *obelisks* the phrases which were in the current Greek, but not in his Hebrew text. Such slight observation as I have been able to make shows that B is comparatively free from the corrections both of insertion and omission; A has nearly all the insertions, but retains a good proportion of what ought (according to O.) to be omitted; L retains all of the omissions, but has a large share of the insertions as well.

3. *Quotations.* Quotations by the Fathers play an important part in the criticism of the New Testament. Their use in regard to the Old Testament is limited, because scarcely any ecclesiastical writer of early times was acquainted with Hebrew. The two notable exceptions are Origen and Jerome, and from these we may doubtless yet learn much concerning the Hebrew text of their day. Two Jewish writers whose works have come down to us come within the same category—Philo and Josephus. Considerable difficulties are found, however, in making use of their works—difficulties that need not be dwelt upon here.

The object of this discussion is to give an idea of the kind and amount of work that still needs to be done before we can be sure of a thoroughly critical text of the Old Testament. This work would seem for the present to be of the first importance. Criticism of the New Testament text has made remarkable progress during this century. Let us hope that the Old Testament science is not to lag far behind.

SOME SUGGESTIONS AS TO BIBLE INTERPRETATION.

BY E. R. POPE, B. D.,

Morgan Park, Ill.

The Bible occupies a place in the literature of the world distinct from that held by any other volume. It contains the bulk of the literary productions of one race—the Hebrew; it lies at the foundation, permeates all the materials, forms the very cap-stone itself of the splendid literary structure reared by another race—the Anglo-Saxon; while other peoples the globe over acknowledge its surpassing merit.

The Bible holds a like position in religion. Among religious writings, this book stands preeminent; its morals are purer, its teachings nobler, its influence more notable than all other so-called sacred books. Where its precepts are honored, there progress in all that concerns man's betterment is found. Its followers are earnest and aggressive; and as the Book is known, men acknowledge its truth and become its devoted adherents.

The Bible claims supreme authority over men. It enters into the State, comes into the social circle, opens the door of the family, and penetrates the soul of each individual; everywhere declaring the true principles whereby all the relations of this life should be governed. This authority is demanded as a right, for the Book claims divine origin. It is a revelation, disclosing the One God, man's distance from him, and the bridge that spans the distance.

In view of the Bible's position and claims, the question of its interpretation is a most serious one. There is danger on each side. In our anxiety to find the true spirit that lies within, our dissecting knife may slip and sever the vital chord; the soul vanishing, the lifeless body only will remain. Or, on the other hand, in our excessive care not to impair the vitality of the Book, we may so bandage and incase it that no eye can penetrate the folds or recognize what is really within. We appreciate the difficulties that attend the subject, yet we would make some suggestions which, if carried out, we believe will lead to the truer understanding of God's Word.

I. SOME ERRORS TO BE SHUNNED.

1. The Bible should not be interpreted as a *mere record instructing men in history*. This is the rationalistic position. The Bible is merely a human production, the wonderful and miraculous must be eliminated, the divine element ignored, what remains interpreted by the ordinary laws of language. The naturalness of the Psalter, the rhetoric of Isaiah, the logic of Paul call forth the admiration of the followers of this school; the literary merits of the various books are recognized, but there is nothing beyond this. The book is interesting and instructive to such men solely as exhibiting the high development of the Jewish people in literature. The feeling with which these men regard the Book is similar to that of the scholar, who studies the classics of Greece and Rome, or of the antiquarian, who explores the monuments of Egypt and Akkad.

We leave, without argument, this method of interpretation, that is more defective in its omissions than in its contents; for the Bible does contain history,

but its real meaning cannot be ascertained when it is viewed from so low a plane.

2. The Bible should not be interpreted as a *compendium instructing men in science*. Often in years gone by, good men through mistaken ideas of God's Word have opposed real advance in knowledge. The Bible never has stood, and never will stand in the way of truth, man's interpretation may do so again, even as it has done in the past. Is evolution in its extreme positions true? We do not know. If, however, the scientist proves it, does that compel us to discard the Bible? It may necessitate change in interpretation, that is all; but let us hesitate to change, until we are assured of the necessity.

God has spoken to man in nature and in His Book. These do not, cannot contradict each other in the last analysis. They occupy distinct spheres, and are given to teach mankind different subjects. "The Hebrew people [were] of old divinely chosen to hold and teach the principles of true religion." Nature has other important truths for man, but they are not in the religious realm. Man by searching is to discover the principles concealed in nature and in the Book; but he must search in each for such as it contains, else his labor will be worse than useless. The Bible does not teach geology, chemistry, nor any of the sciences, and hence we should not expect to find in it instruction in those departments, nor should we interpret it as containing them.

3. The Bible should not be interpreted as a *text-book instructing men in theology*. Theology is a glorious science, the queen of all sciences, as it has been styled. It deserves the most careful study man can render; it calls forth all his power and demands all his energy. We revere the mighty list of holy men who have toiled in its service. Theological systems, however, are the work of men. Man takes the truths found in the Bible and arranges them in systematic form. We must not hold the *system* of divine origin, even though all its truths are. Sometimes, the thinker obtains an idea that apparently fills a gap in the system—and then the Bible is searched for confirmatory evidence. Passages from Exodus, Daniel, Mark are seized with eager hand, made to yield the same meaning—and thus, the doctrine is established! This is not the way to interpret God's truth. There is a growth in doctrine visible throughout the Word of God. Moses did not have so full an idea of God's purpose as did James. As Bernard well says in *The Progress of Doctrine in the New Testament*, "In the Old Testament the progress is protracted, interrupted, often languid, sometimes so dubious as to seem like retrogression. . . . Yet through it all the doctrine grows, and the revelation draws nearer the great disclosure. Then there is entire suspension. We turn the vacant page which represents the silence of 400 years,—and we are in the New Testament. Now again there is progress, but rapid and unbroken. Our steps before were centuries, now they are but years."

We welcome biblical theology, which considers the truths of the Word of God in the light of their historical development; we urge their systemization. But we deplore that exegesis which ignores the real meaning of the text, and looks upon the Book as given to prove pre-conceived doctrines rather than as the source from which every doctrine must flow.

4. The Bible should not be interpreted as an *oracle instructing men in conduct*. The Bible is given to guide men in conduct. The method, however, by which its help is to be obtained, is not like that of the Greeks, when they consulted the Delphic oracle. The Bible contains the words of good men and bad men; the words of God, and the words of Satan, much is recorded by way of warning. The

interpretation of the Book as an oracle ignores these facts. All is alike authoritative and must be implicitly followed. Am I in doubt? Open the Bible, and let the passage upon which my eye first lights, guide me. This is an easy method—but no good thing can be thus easily obtained. This is not using truth; it is perverting it. Every principle of common sense, every law of language, every thought of the words may be violated by such interpretation. This is bibliolatry in its worst form, it professes to honor, it really dishonors God. Man's fancy rules, imagination runs wild; theory flourishes while fact disappears. The principles beneath the words are what should guide men in their conduct; the words are but vehicles for conveying thought. We wish to know the mind of the Spirit. Not worshipping the words but applying ourselves to them that we may truly appreciate and understand the lessons they bring to us.

Have these negations taken the life from the Book? Not so. The Bible is more real, more living than before. We indicate now some of the considerations that must guide in the interpretation of God's Word.

II. SOME PRINCIPLES TO BE FOLLOWED.

1. In our interpretation of the Scriptures we should recognize its *human authorship*. The rationalist is right when he says the Bible is a product of man's genius; he is wrong when he stops there. The Christian is right when he says that the Bible has God for its author; he is wrong when he stops with that statement. The personal traits of the writers are seen ever and anon throughout the Book. Jeremiah and Ezekiel live on different thought-levels; Matthew and Luke do not regard our Lord from the same standpoint; Daniel and John each have glimpses of the world beyond, but how diverse their visions. To ignore the human element in the Bible is to lose much of its force, beauty and grandeur; to recognize it is to apprehend more fully the mind of its writers, and to find new wealth of meaning in its teachings. The Bible is God's book, expand that thought; the Bible is man's book, unfold that conception—then your grasp on the volume will be tightened, your appreciation of its meaning heightened.

2. While the human authorship is thus acknowledged, the *literary structure* of the Bible must also be recognized in our interpretation.

The poetic language of Jacob's blessing, the hymn of Deborah's triumph, the songs of David are not to be bound by those laws that regulate the interpretation of more sober prose. The extravagant fancy of the Eastern mind, to which truth is not truth unless magnified, must be recognized and flights of the imagination must not be taken for historic verities. The compact logic of Paul differs widely from the fervid rhapsody of John; to hold each by the same iron chain is to lose in large measure the force and spirit of both. Words change in meaning with revolving years, the same word as used by Micah may have an entirely different concept from that given to it by Nathan. The subject presented, the object in view, the whole drift of the poem, narrative or argument, all must be considered. God's Book is a composite volume, a great object-lesson put of record that we, as children, may learn our Father's will. We seek the root not the flower, which may be bright but will perish with the first frost.

3. From literary structure, we advance to the next principle, viz.: that the *historical setting* of each book must be recognized in its interpretation.

The political relations of Judah, Assyria and Egypt in the days of Isaiah, the disturbing elements in the early churches, to which Paul wrote his letters,

throw light on many a chapter of prophet and apostle, that otherwise would appear as a dark enigma. Without their historical setting, the prophetic books oft times appear as vapid dreamings; while considered as sermons preached with immediate purpose, and in knowledge of the needs of the people—they become words eloquent with power of rebuke or comfort. The Bible may be compared to a picture; without the background the picture is crude and unreal, that is needed to give relief and force to the whole; so, too, the historical setting is the background that imparts vividness and reality to the Word of God. Now the past is present and all gains in freshness and interest.

4. Last, but most important of all, the peculiar feature of the Book, its *spiritual aim* must be recognized.

Herein the Bible differs from other books. "Instruction in righteousness" is its aim. All that pertains to the spiritual welfare of man is its object. It reveals God as one regarding justice and loving mercy, it pictures man as guilty and condemned, it displays God's great purpose of redemption in Christ Jesus. This purpose seen in dimmest outline in Eden as the triumph of the good over the evil, reflected in shadowy form through patriarch, priest and prophet ever develops—its shadows ever lessening, its outline ever filling until it bursts in the grand full splendor of the Cross and the Resurrection.

We, looking backward, see God's purpose thus accomplished, and in this light much of the mystery is dissolved. What to Hebrew sage and people appeared as a flickering rushlight, to us blazes as the full-orbed sun at noonday. Here then is seen the aim of the Book in the Divine Man, the Lord Christ. This aim must guide our interpretation, forgetting it we are wanderers on the desert and all around is strange and dreary. The Bible is one, yet many; giving each book its value as an unit, they combine in one grand integer. "It is," to use the words of Dr. Briggs, "the unity of the ocean, where every wave has its individuality of life and movement. It is the unity of the continent in which mountains and rivers, valleys and uplands, flowers and trees, birds and insects, animal and human life combine to distinguish it as a magnificent whole from other continents. It is the unity of the heaven, where star differs from star in form, color, order, movement, size and importance, but all declare the glory of God."

By following these principles and avoiding these errors, God's Book will more readily yield its secrets, many of its mysteries will disappear—and its teachings will come to men with greater force. While He, who is its author, will be honored the more, as His Word is interpreted aright.

THE PREACHER A PROPHET.

BY REV. L. D. TEMPLE, B. D.,

Aurora, Ill.

The idea that prophecy is essentially predictive is widespread and popular. Every student of Old Testament prophecy will speedily learn that the prevalent view is a misconception. It may be said with a good degree of certainty that the chief functions of the prophet were to develop the germinal principles of the Mosaic law and to preach righteousness of life. Prophets were concerned with the past and present even more than with the future. Their work was of an ethical nature. Herein they differed from priests. Priests approach God on behalf of men, but prophets approach men on behalf of God. Even in prediction, for this is not to be excluded from the prophetic functions, their ultimate purpose was to denounce the evil and exalt the good.

Certain qualifications were essential to the making of a prophet. Not least among them was a proper temper of soul. This is a constitutional qualification. The prophet must have a spirit so attempered as to be able to receive revelations from God and to enter into God's thought, for prophecy is an organic not a mechanical process. As this is an inward preparation, so there must also be one prominent outward qualification,—the prophet's call. Like Amos he must hear a voice bidding him go and prophesy.

The beneficial results of the prophetic activity are, as J. S. Mill has shown,* not easily overestimated. In fact prophecy was the one living and progressive element in the Jewish church. By it the national conscience was often reawakened from its apathy, and the theocratic life maintained. Prophets also kept pointing with ever increasing distinctness to the Messianic-time, and prepared the people in some measure to enter upon it. As pastors and ministerial monitors they guided many Old Testament saints to heaven.

In important respects the functions of the Christian minister correspond to those of the prophet of Jehovah. In certain points the preacher is under obligation and in some he is privileged to be a prophet.

The preacher *must be a prophet* in point of receptivity. Just as common sense knows no automaton orators and Scripture no automaton prophets, so there can be no mechanical preacher. He must be genial to his message. The poet is born and not made. He possesses by nature a temper of soul suited to deal with poetical truth; and in like manner the preacher, being born from above, must have by a spiritual process a suitable temper of soul.

As a prophet the preacher must also attain to spiritual insight. It will be remembered that prophets were once called "seers." It is probably not presuming too much to say that this title refers not merely to foresight of coming things, but also to the power of discovering principles of truth and methods of Providence hidden from ordinary mortals. The world has its seers. They are the gifted few who discover profound secrets in nature, poetry or philosophy and,

* OLD TESTAMENT STUDENT, Vol. IV., p. 375.

with a tongue to speak them forth, make epochs in human progress. The prophets of the Hebrews had insight into wide-reaching truths, thereby entering into the needs and wants of men far beyond their own age. They also saw from their lofty height of spiritual imagination that the old East was built upon false principles and dead already in fact. In a similar manner the preacher should be a prophet that is a "seer" who sees into the inmost heart of things. By this power of spiritual insight he should grasp deep principles and distinguish between the essential and the transitory. This ability is to be gained primarily through the manifestation of the ineffable spirit when "sons and daughters shall prophesy;" but partly also through faith, meditation and prayer, the soul ascending to view the eternal.

The preacher must also be a prophet in the emphasis of what is fundamental. Against evil tendencies of every kind prophets emphasize fundamental truths. There were two danger-currents in Jewish life. The first was the tendency of the religious motive to lead to religious ruin. It was the impulse to rely upon forms, forgetting the moral in devotion to the ceremonial. Thus it may be that many a Pharisee may have lost his soul by the excess of his religionism alone. Forms were not then, and are not now, fundamental, but provisional. Except for the moral element, the truth, that was underneath the rite, the ceremony was valueless. The priests' function was the performance of rites, but the prophets' duty was to teach their meaning. By emphasizing the principle wherein lay the only value of the form the evil tendency was checked. There was a second danger-current in a popular inclination toward luxurious and selfish living. There are two methods now, and there were the same number then, by which it is sought to correct this evil. The one is the method of naturalism,—the teaching of a Chesterfield morality. The other is the prophetic method. To stem this tide prophets interpreted the character of God. They set forth his holiness, wrath and love, out of which come rebuke of sin most startling and motives to virtue most effective. The prophetic mantle places the preacher under obligation to make diligent investigation of divine things whether easy or hard to master, and to declare the truth in its wholeness whether pleasing or distasteful to hear. True prophets will never employ the methods of fashionable dilettanteism, but will be instant in the heralding of earnest doctrines big with reproof and instruction. Except from Christ, and he was a prophet, there has never been such faithful dealing with men's consciences as by the prophets of the Hebrews. When Samuel reproves the disobedient King Saul, or Nathan probes the conscience of a guilty David, they are not pursuing the methods of worldly wisdom or of Lord Chesterfield's ethics, but are performing the faithful offices of true prophets of God in every age.

While it is true of the prophets that they manifest simple adherence to a few great moral and religious principles, it should never be forgotten that they were keenly alive to the movements of their own day. Their principal labor was to influence the men of their own time—to awaken in them a spirit loyal to Jahveh. Hence the local coloring of their addresses. In the manner of the vigilant press of modern times they were always awake to the events of the hour, and were never slow to speak their mind on the religious bearing of daily occurrences. Like faithful watchdogs they kept eye on all surrounding nations, and often opposed with extreme boldness popular movements religious and political. Reasoning from the prophet to the preacher, we come to this homiletical rule—a

conclusion which common sense and ordinary observation might also suggest, that the preacher who exercises the largest influence for good is that man who, while holding fast to essential truths and giving them large place in his preaching, nevertheless as a wise tactician catching the spirit of John the Baptizer, adapts his efforts with a view to present needs and immediate results.

Prophecy, and all true preaching is prophecy, is essentially polemic, for prophecy deals with truth only. Truth in this world of error has no right to be at peace,—let it never hope to be! The prophets of God in every land awaken antagonism. With genuine prophetic imagination *Jesus set forth this truth* (John VII., 7), and by the uniqueness of his personality, put upon it the seal of authority forever. The Hebrew prophets possessed an elevation of soul which tended to and measurably did, hold them unmoved in the face of clamor,—an independence ideally striven for by them all, but perfectly realized by the Nazarene last and best of the line. It has fallen to the lot of many Christian preachers and may fall to the lot of many more, prophet-like to array themselves against wrong in high place and low, manifesting the duty and privilege of their independence by standing firmly to conviction, unyielding to solicitation and unabashed by violence. In the light of the prophet's life, we have not far to seek for the preacher's guarantee of ability to do this. It is a prophet's grasp of truth yielding confidence; a prophet's rest in God ministering peace; a prophet's expectation of ultimate triumph crystallizing in hope.

Just here there is a danger as recent occurrences in certain American churches have shown, of mistaking sheer wilfulness for Godly independence. Prophetic independence was not altogether self-directing. In the presence of God the prophet was humble; in the presence of his fellowmen his independence and conviction were both tempered by and maintained in the atmosphere of love. From denunciation Isaiah passes to encouragement. There is an enchantment about the independence of the prophet which awakens a spirit of emulation in the preacher, for independence is a high privilege. The aspiration needs to be cautious. He who while a preacher will yet be a prophet in this regard must first of all make sure that he possesses a prophet's temper of soul, spiritual insight and grasp of fundamental truths; and that his firmness is in the defense of essentials only. If he should fail in the attainment of these qualifications it would very likely prove that his resolute immobility was not the independence of a prophet but inexcusable selfwill.

The preacher is likewise privileged to be a prophet in authority. The age in which we live is one of drifting, for men are professing uncertainty about cardinal principles. The preeminent need of the times is positive and dogmatic teaching. Prophets are authoritative teachers in the name of God. In the *Ne'um yehowah* there was no uncertain ring. The preacher may speak as one having authority. Let him be conscious of God's call. The divine commission gives a foundation upon which he may build by the study of an infallible word. He systematizes intelligently for himself, discovers the pervasive harmony of the lively oracles, and lets the word take form within his soul. Like a mystic he meditates and prays. Then while his personal character continues to develop and his ministerial usefulness to extend, he is able to speak with a measure of authority continually increasing.

Through prediction the Christian preacher is privileged to minister hope. Hope is the soul's inspiration. But hope that is seen is not hope, and prediction

is needed to engender it. The necessity and advantage of this appears in the fact that pessimism is a widespread evil of our time. None of the prophets were pessimists. When they speak of the degeneracy of the present they turn at once to the golden age of virtue and peace to come. In an important sense they all have their backs to the present, their faces toward the latter days while they utter words of hope. They make the future a ground of consolation to the righteous. Prophecy is therefore a remedy for pessimism. To the preacher as a prophet the future wellbeing of the Church and of the individual believer as well, is matter of certainty, for the whole creation moves toward one *divine* event, be it far or near.

In an important respect the Christian preacher has better ground for predicting the future than the Old Testament prophet, for he inherits the triumphant experience of two thousand years.

If in his qualifications he is fitted for the office, and prophet-like performs his duties, the preacher will also be a prophet in his influence. If he succeeds in maintaining the prophetic elevation; if the prophet of Jehovah is in fact in the respects already indicated reproduced in the Christian preacher; if the professional spirit, the *esprit de corps*, of the latter recognizes and in that recognition actualizes its identity with the animating spirit of the former the preacher will then prove to be a central power for moral upbuilding and religious advance.

THE LAND OF UZ.

BY PROFESSOR FRIEDRICH DELITZSCH.

Translated and abridged: from Note in *Zeitschr. f. Keltischforschung u. Verwandte Gebiete*; Band II., Heft 1. By Rev. O. O. Fletcher, Ottawa, Ill.

Of the geographical site of the land of Uz, the scene of the poem Job, a three-fold description was for a long time under consideration. First of all, some of the declarations respecting the land of Uz found in the Book of Job itself. It says of Job (I., 3) that he had become great "before all the sons of the East," he and his countrymen belonged, therefore, to the Arabico-Aramaic tribes in the east and north-east of Palestine, to the races of the Syro-Arabian desert. And since it is related (I., 15) that the Sabæans had invaded Job's plough and pasture land, and (I., 17) that the Chaldæans had formed into three bands and fallen upon Job's camels, the land of Uz must have lain open to such predatory surprises, as well from the side of the Chaldæans as from that of the Sabæans (dwelling or thought to dwell in North Arabia). It was, consequently, on the edge of the great desert; and the statement (I., 19), "there came a great wind from the desert," agrees with this. This desert is the eastern portion of the Syro-Arabian desert which extends quite to the Persian gulf.

The approximate situation of the land of Uz was further to be determined with the aid of the other places in the Old Testament in which Uz is mentioned, especially the ethnological table which names Uz [Heb. 'ûç] as one of the sons of Aram (Gen. x., 23), as also Gen. xxii., 21, where Uz ['ûç] appears as the first-born of the sons of Nahor by Milcah, together with Buz and Kemuel, "the father of Aram." That the land of Uz was, according to this, a province standing in some sort of relation to Aram, may now be termed a universal assumption. The older view, which sees in Uz a Seirito-Edomite province, cannot be supported either by Gen. xxxvi., 28., where it would seem that another² but unisonant ('ûç) family name is given, or by Lam., iv., 21, where Uz or a part (?) of Uz appears in the mere temporary possession of Edom. Moreover, the land of Uz must have been rather extensive—note Jer. xxv., 20, "all the kings of the land of Uz." It must upon the whole have lain northwards from Idumæa, in the direction of the districts occupied by the Aramæans (and Arabians), north and north-east from the Sea of Gennesaret. Josephus also evidently held (Ant., i., 6, 4) to those determinations of the place which are given in the Old Testament, since he gives *Θισορ* as the founder of the people of the Trachonitis and of Damascus; likewise the "tradition" which may be traced back to Eusebius, and according to which Job was a native of Trachonitis, more particularly of the land of Sihon. Although the residence of Job in Batanæa was then pointed out, or even now the residence and tomb of Job are there shown in the most fruitful part of the Haurân Plain, the so-called Nuqra, and a little farther south the ruins of a monastery of Job, yet the tradition is not in itself so incredible as similar so-called "traditions." But

¹ [Some of the argument from the cuneiform texts is technical and not wholly within the province of THE STUDENT; hence much that is in itself interesting must be omitted. The translator's abridgement of passages is enclosed in brackets.]

² Such is the opinion also of *Merz*, for example; Article *Uz* in *Schenkel's Bibellexikon*.

despite the fact that it has been treated by Wetzstein in an exceedingly attractive and instructive manner,¹ it does not present security for absolute certainty: all it can claim is "preponderating probability." (Franz Delitzsch.)

In determining the situation of the land of Uz, the lands from which the friends of Job came, were at last brought into account. For so much might be assumed, as that the countries, if not immediately contiguous to Job's place of residence, were nevertheless not separated from it by boundless tracts, but were rather joined to it by a comparatively easy and tolerably regular intercourse. In sooth these designations of nationality lead only to the result obtained through the other instances: viz. that the land of Uz was to be found outside Edom, and likewise without the provinces which lay farther to the north, that it was situated therefore somewhat between the two. Job's friend Eliphaz came from Teman (II., 11), doubtless an Edomite district, as Jer. XLIX., 20, most plainly teaches, where the name Teman interchanges with Edom. This likewise follows from Gen. XXXVI., 11, where Teman is named as a grandchild of Esau and, indeed over and above this, as a son of Eliphaz (verse 10)—the last name is according to this pure Idumæan. Job's second friend comes from Shuah [Heb. Šû'h] (II., 11). The name Shuah does not occur elsewhere in the Old Testament except among the sons of Abraham and Keturah (Gen. XXV., 2); all these are names of representatives of Eastern (not merely East-Jordanic) peoples and tribes, down to those from Midian. Job's third friend Tophar is from Naamah, the situation of which is undetermined up to the present. And lastly Elihu is a Buzite (XXXII., 2); but the land Bûz appears closely connected with Huz [Uz Heb. 'ûç] in Gen. XXII., 21. Buz and Huz are, as we remarked above, sons of Nahor, according to this passage. In Jer. XXV., 23, it is intimately joined with the genuine Arabian dialects; nevertheless there is given us therein as little aid in the way of determining the more precise locality of Buz, as that of Uz.

This is the aspect of the question upon the ground of the Old Testament statements. We would now bring forward some new material from the cuneatic literature and submit the examination, material indeed not drawn from Assyrian texts unpublished or but recently published, but proffered by cuneiform monuments long known, especially the inscriptions of king Shalmaneser II. (860-824). As the later Assyrian kings, Sargon, Sennacherib, Asarhaddon, Asurbanipal, carried their expeditions and conquests into the distant territories between the Euphrates and North Arabia, so likewise had the kings Asurnasirpal and his son Shalmaneser long before crossed the Euphrates in the neighborhood of Carchemish, and borne the glory of the Assyrian arms even to the shores of the Mediterranean Sea and along the Orontes southward as far as Hamâth and the Lebanon, arousing the peoples dwelling near and far from their sense of security. Perhaps statements are to be found in the annals of these kings, which are capable of casting a little more light into that wide region that extends from the right bank of the Euphrates south-east to the Haurân and beyond to the Dead Sea.

In our work, *Wo lag das Paradies?* (p. 297 sq.), it has been already shown that the cuneiform literature knows of a land Sûhu on the banks of the Euphrates, somewhere in the neighborhood of the city Reşeph the present Ruşâfa, the famil-

¹ In his excursus, "The Monastery of Job in Hauran and the land of Uz," in *Delitzsch's Commentary on Job*: II., 385 sq. [Clark, Edin.].

iar desert station of the great Palmyra route. This word coincides with the Old Testament Shuah, Šûḥ, in sound and possibly also in fact. This land Sûḥu extended from above the mouth of the Belich to somewhere about the mouth of Châbûr; it lay, therefore, down the river from Carchemish and its region. Now what I stated in my *Paradies* merely as possible, I am at present in a position to establish as actual; namely, that the cuneiform land Sûḥu is the same with the Old Testament Shuah (Gen. xxv., 2), and therewith also with the native land of Bildad the friend of Job.

[On the great monolith of Shalmaneser is found an account of an expedition in which the Assyrian king overcame the kings of Carchemish, Sam'al and Patin, crossing the Orontes and capturing a stronghold of the latter.] The king of Patin had summoned the princes of the contiguous countries to an alliance. The land Sûḥu, which belonged to these neighboring districts, is wanting in this account; either because, as it seems it had lost its independency with respect to Assyria so early as Asurnasirpal's time, or it was named in the much-injured first line of the obverse. On the contrary, what is to me of high interest is that that land is named which also appears most closely joined to Shuah, in Gen. xxv., 2; namely, the land and people Ishbak, [Heb. Yišbâq], Assyrian Yasbûq. But if this identification is correct—and who would wish to controvert it?—then is the Hebrew Šûḥ [Shuah] shown to be the cuneiform Sûḥu, which was contiguous to Carchemish, Sam'al and Patin. The home of Job's friend Bildad was, therefore, that Euphrates district into which the great caravan road from Damascus past Tadmor to the Euphrates, led,—a little south-east of Balaam's home, Pethor.

The cuneiform texts are, however, not so definite respecting the land Bûz, whence Elihu came, as in the matter of the land Shuah. Still at the very outset so much as this is assured, the cuneatic literature makes mention of it. It has already been shown (*Wo lag das Paradies?* p. 306 sq.) that Hazo [Heb. H'zô] and Bûz are set in near relation to one another in the Old Testament (Gen. xxii., 21 sq.): together with Huz [Heb. 'Uç the same with Uz] as first-born, there appear Buz as second son and Hazo as fifth. So likewise does the cylinder of Asarhaddon name the lands Hazû and Bazû in the closest connection with each other. The coincidence of these two countries with the biblical Buz and Hazo seems to me not merely to have "great probability," but to be as certain and incontrovertible as any other such geographical combination. For in addition to their agreement as to sound there is the further circumstance that Hazû and Bâzu lie in the same region where we have been accustomed to seek not only Uz [Huz] but Buz. [This Asarhaddon inscription relates that the king—in an expedition which took him to Bâzu, marched about 600 miles over a desert country to the land Hazû, and about 75 miles farther to the land Bâzu, the distance being reckoned from Nineveh. This account does not, however, enable us to locate these lands with exactness]; because we do not know what course the Assyrian army took through Mesopotamia and afterward on the other side of the Euphrates. Despite this, two things are assured; (1) that the land Hazû and the somewhat more distant Bâzu must have lain beside or in the great Syro-Arabian desert; and (2) that they are to be sought in the direction of the Haurân. The latter may be concluded, indeed, from the statements which the cylinder of Asurbanipal, the son of Asarhaddon, makes in respect of the distance traveled by the army of Asurbanipal in the Arabian expedition. [A careful examination of this inscription] gives us about 637½ miles for the length of the march from Nineveh to Damascus.

This reckoning is merely approximate. And if we may now assume somewhat more or less, we have for the lands Hazû and Bâzu, the region east and south-east of Damascus, where it was long since concluded¹ that the land Buz, the home of Elihu, Job's friend, lay.

But what is to me of greatest moment is that I believe that the name and the land Uz itself can be shown to lie in the cuneatic literature. Upon the black obelisk of Shalmaneser [we read that on the occasion of an insurrection in the kingdom of Patin, the Assyrian king, having overthrown the usurper, set Sâsi, the son of an Uşsite or Uşite upon the throne]. Who is this Sâsi, the son of an Uşsite or Uşite, who is placed upon the throne of the land of Patin, he having of his own free will professed fealty to the king of Assyria? What sort of a land may this Uşsu or Uşu be, to which Sâsi belonged? Certainly a land which lay not too far from Patin, to the west and north-west of Aleppo,² a land therefore that similar to Sûhu and Yasburq [Shuah and Ishbak] had alliance and intercourse with Patin, that lay as did these beyond the Syro-Arabian Desert, since it is not otherwise referred to in the above-mentioned accounts of the Assyrian expeditions to Hamâth and Damascus. Does not the land of Uz very evidently suggest itself? If in the great battle near Quaqar, a town of the Hamâth district, in the sixth year of Shalmaneser, Egyptians, Arabians and Ammonites appear as allies of Damascus and Hamâth it cannot surprise us that one from the land of Uz, even though this lay in the Haurân, should hear of the victories of the Assyrian arms and offer voluntary homage, partly in order to protect his own land from an Assyrian invasion, partly to win for himself the vacant throne of another State.

According to this, the Assyrian cuneiform literature thoroughly corroborates, upon the whole, the most prevalent view as to the situation of the land Uz. Nevertheless it would appear to me worthy reflection, whether a somewhat more northern situation for this land, somewhere in the vicinity of Tadmor-Palmyra, might not fit the Old Testament statement⁴ quite as well at least as the Haurân region, and the results of the cuneiform investigation far better. A Uşite dwelling in the direction of Tadmor would seem to me a more fitting occupant of the throne of Patin than one from the region of Haurân. And also as concerns the countries of Job's friends, the Haurân appears to me too distant and too difficult of access from the land Shuah; while on the other hand the Nabatæans and Kedarites so early as Asurbanipal's time, carried their expeditions far to the north-east of Damascus, a land Uz in the hands of the Edomites about the time of the fall of Jerusalem, an Idumæan as the friend of the Uzite Job is not at all strange, even though this Uz had lain north or north-east of the Haurân.

¹ Chiefly because of Uz. In Job xxxii., 2, the LXX has the expressive addition to "Elihu the Buzite;" τῆς Αὐστρίβος Χώρας.

² The city 'Azaz, Assyrian Hazaz, belonged among other to Patin.

³ The connection would be put beyond doubt if unhappily it were not possible to read Uz-za-a instead of Uš-sa-a.

⁴ For according to Jer. xxv., 20, Uz was a great land; according to the genealogical table [Gen. x., 23.] the first among the sons of Aram.

JEWISH INTERPRETATION OF PROPHECY.¹

BY T. K. CHEYNE, D. D.,

Rectory of Tendring, Colchester, England.

I will not attempt a *Præparatio Evangelica* on a large scale, and will leave on one side the claimants of Messiahship, whose history would form an interesting chapter in a Christian apologia. Far be it from me to judge them, or to pretend to have sounded a deep psychological problem. Nor will I do more than indicate the deep and prophetic dissatisfaction with Judaism expressed in the Cabbalistic movement. The points of contact with Christianity in the Cabbala are undeniable; the movement itself is natural, and deserves sad, respectful sympathy, but it stands apart from the regular development of Jewish thought. The same remark applies to the Jewish movement in Persia towards Bâbism, the most modern outburst of nominally Mohammedan mysticism and, as you probably know, not without Christian affinities. And I must not attempt on this occasion to estimate the results of the preaching of Christian missionaries, and of the circulation of the New Testament, in various parts of the Jewish world. I will only quote two significant sayings, the one from an English, the other from a Russian Jew. The former, an intelligent inquirer, has reached this point, that "Christ may, indeed must, have been more than human; but between this concession and Deity (he says) there is an infinite gulf." The other, a devout man, well read in the Old and New Testaments, said, "although I am still far from believing Jesus to be the Son of God, yet I consider him my mediator with God," and I often say in my prayers, "This for the sake of Jesus of Nazareth," (that is, not for the sake of the inferior merits of the Jewish "fathers"). Such persons seem on the point of reviving a primitive Judæo-Christianity: dare we hinder them? Are we sure that the Hellenized theology of the Church of the Councils is not partly responsible for Jewish unbelief? I do not wish to see the Christian religion de-Hellenized; even for the Jews themselves a Hebraizing Christianity could perhaps only be a halting-point. The doctrine of the Logos, in its essence, is the postulate, not only of a deep historical philosophy, but of a complete Christian experience. It has yet to be proved that this conception is inconsistent with the Theism of the Hebrew prophets. But there is no doubt that the mental habits of a Jew almost compel him to think that it is. He interprets the prophets by the light of the Sh'mâ, forgetting that the great prophets were not preoccupied with the *monotheistic* idea of Deuteronomy, forgetting the *El-gibbor* of the first Messianic prophecy. While the prejudices of Judaism are what they are, is not a Judæo-Christian church a necessity? In the earliest times the Gentile Christians received their directions from Jerusalem; must the Jewish Christians in our time be dictated to by Leipsic or Canterbury? Such is the question which, during the past year, has been practically answered in the negative in the South Russian province of Bessarabia. I should have no excuse for not devoting a few moments to this

¹ From the University Sermon preached at St. Mary's, March 15, 1885.

remarkable because spontaneous Judæo-Christian movement, the official papers of which supply us with material as important as any of the rabbinical commentaries. Its object is the formation of Christian communities of Jewish nationality, repudiating the dogmatic forms of the Gentile churches, and retaining so much of the Law and of the national customs of the Jews as is not inconsistent with the spirit of the Gospel. Its leader, Joseph Rabinowitz, is not a Reform-Jew; he clings to the idea of a personal Messiah, not merely on biblical grounds, but because "the moral and spiritual wounds" of the Jews require a physician, and this physician, this national leader or Messiah, can, historically, be no other than Jesus of Nazareth. "Therefore," says the twelfth thesis of the programme, "our strong love to our Israelitish brethren obliges us to sanctify and reverence the name of Jesus our brother, devoutly learning his holy words, and taking the books of the New Testament into our houses for a blessing, and uniting them with all the sacred writings which our true wise men in all generations have left us for a blessing." The words "Jesus our brother" sound the keynote of this confession of faith, and contain the secret of the attractiveness of the movement. But another sentence of its leader, not included in the programme, is equally significant, "I first of all honored Jesus as the great man with a compassionate heart, afterwards as him who sought the good of my people, last of all, as him who has borne my sins."

The oldest church history tells us how on hearing certain things, the chief priests "were much perplexed concerning them, whereunto this would grow." (Acts v., 24, R. V.). But to Jews and Christians alike we may quote the saying, "Destroy it not, for a blessing is in it." (Isa. LXV., 8.) Yes, even to Jews. For all friends of Israel should hail with joy every spontaneous moral effort on the part of Jews. I for my part can greet with almost equal sympathy that phase of progressive Judaism which a young and fervent Israelite has so attractively pictured in the *Contemporary Review*. Those who think with him may surely in a very true sense be called disciples of Jesus; for they not only honor our Master, but have been morally influenced by his life. I claim them as prophetic heralds of a fuller discipleship, when "all Israel," in St. Paul's words—that is, all Israel worthy of the name, the "servant of Jehovah" in one of the two higher senses—shall be "saved." I know full well that this liberal or progressive Judaism has its own interpretation of the great Messianic prophecy of the Deutero-Isaiah. To it "the hope of Israel" is not the Messiah, but the realization on Israel's part of its own quasi-Messianic calling. The prophecy of a Messiah (that is, of a king Messiah, and to the Jews there is no other sense of the word) is regarded as only the temporary investiture of the belief in progress.¹ But the prophecy of a servant of Jehovah, who shall make known the truth to the Gentiles, is permanently and literally true of the people of Israel. For this beneficent object, and not to bear an imaginary punishment, the Jewish people has been so wonderfully preserved. The Talmud has had its day; its ordinances maintained its national peculiarities; but all that was good in it has passed into the life-blood of its people. Reformed-Judaism desires no return to Palestine, no exchange of prayer for sacrifice, no Messiah; it claims, indeed, a primacy, but only that claimed already for England by Milton, of "teaching the nations how to live." The theory of the Reform-Jews, both in its negative and in its affirmative aspects, is not so bold as it may seem. It is but the combination and development of teachings of emi-

¹ "Croyance au Progres" (M. J. Darmesteter).

nent rabbis, from Johanan ben-Sakkai to Maimonides and Joseph Albo: it does but represent the point at which the entire Judaism of the West is bound logically to arrive. The same right by which the Talmudic doctors adapted the Scriptures to *their* age appertains to the wise men of our own totally different age. The question is that of the legitimacy of doctrinal and ritual developments. We have long ago settled this for ourselves in the affirmative; can we quarrel with the Jews for taking a similar course? I criticise the development of Reform-Judaism, not as in principle unjustified, but as inadequate to the wants of the Jews. Take for instance its assertion of the Messianic functions of the Jewish people. I heartily concur with Jewish writers in opposing the theory that the Jews are under a curse for having rejected the true Messiah. Doubtless every nation must suffer the consequences of its own misdeeds, and, speaking historically, it was the rejection of that new creation of Judaism, called the Gospel, which involved the Jewish people in a complication of calamities. But must we not admit, that, upon the whole, the dispersion of the Jews has produced beneficial results both for themselves and for the world?

I will only now allude to the preciousness for the balance of truth of the vigorous Jewish protest against polytheism. Was not this a result which deserves to be called providential? And must we not sympathise with the heart-felt rhetoric of Jewish preachers, when they declare that the flames which reduced the temple to ashes were not less the ministers of God's will and the prophets of his wisdom than the men who once erected that holy house.¹ Truly, if "Messianic" be only another word for "beneficent in the moral and religious sphere," the Jewish people has often exercised Messianic functions. But how can we accept this for the fulfillment of the prophecies in the Deutero-Isaiah? For what is there upon such a hypothesis to justify the enthusiasm of the writer? and if a high ecclesiastical authority (Archbishop Benson) is right, and there are truths from the far East waiting to be worked into our view of the Gospel, why may not other Eastern races besides the Jewish be called Messianic? But if the term "Messianic" implies a commission to propagate the fullest and truest religion, can it be said that the Jews have taken up their privilege? Do they indeed even desire to do so? Here are two striking sentences which I myself heard fall from the lips of a learned Rabbi, "Of a truth! Jesus is a Savior of the Gentile world, seeing that ye, Gentile Christians, are the seal of his Saviorship in God! May then Christianity yet bring many thousands and millions of men to Christian worship, to the worship of the God first recognized and taught by Israel to mankind."² But if Israel claims the privilege, can it disembarrass itself from the responsibilities? The prophecy, "He shall bring forth judgment to the nations," is not exhausted by the most decided passive protest against heathen religions. I think that the most candid Jews would not deny the soundness of this objection. I think that they would be the foremost to reprove the spiritual pride which seems to lurk in so many Jewish utterances. Israel is not yet a Messianic people, but it may, and, if the visions of the prophets are to be realized, it must, become a Messianic people. Not that other nations are excluded; it is true in more than one sense, that—

"all men to be
Will make one people ere man's race be run."

¹ S. Holdheim, *Predigten*, 1., 102, referring to Maimonides.

² Dr. Schiller-Szinessy, *Exposition of Isa. lit.*, 13—liii., 12, p. 31.

The true Israel is a spiritual one, and embraces all, whether Jews or Greeks, who wrestle with God and for God. Christians of all nations are called upon to do Messianic work, but none have such gifts for this high calling as the Jews. Each nation has its own strength and its own weakness, and the strength of the Jews lies in their intensity and persistent energy. They are a born missionary nation; though as yet the best part of their mission has been obscured by their protest. But now, alas! the eye of the great protester is become dim, and his natural force abated; and before the Jewish nation can become the "lamp" to which an ancient doctor, or the "fountain" to which the great Berlin preacher, Solomon Holdheim, has compared it, it must gain a deeper intuition and a more abounding moral energy. Is it not this which the Deutero-Isaiah saw in vision, when he promised in the name of Jehovah, "I will pour water upon him that is thirsty, and floods upon the dry ground"? (Isa. XLIV., 3.) Christendom needs this, too, I am sure; but Israel as a nation, unlike Christendom, still needs to feel her need. Not a mere Reform-Judaism, drawing part of its vitality from the Gospel; not a mere orthodox Western Christianity, but a moral and spiritual new birth through Jesus, can be the climax of her history. "The sons of Judah have to choose that God may again choose them." (Mordecai.) But will God again choose them? Surely; "God hath not cast away his people whom he foreknew." (Rom. XI., 2.) As the old Hebrew sages have said, "a divine word, even though conditional is never recalled." "I am Jehovah, I change not: therefore ye sons of Jacob are not consumed." When Jacob's name was changed to Israel, he was a prophetic type of his descendants. In his people he will yet again wrestle with God, and at midnight he will prevail. The past and present sufferings of his race will be forgotten in the great, the second redemption. He will recognize in "Jesus our Brother" the true Savior and reconciler of Jew and Gentile; not the destroyer of his nationality, but its glorifier; the personal revelation of Him whose name is love. There are signs that Jacob's wrestling is soon to begin; can we, members of a Messianic Church, be unconcerned spectators? Can we, and dare we? For there is another strife beginning, and we need Israel's—that is, God's champion's help. As a progressive Jewish writer (J. Singer) has lately said, "the next generation will see one of the most serious crises of history—serious above all for the still undecided religious question." I join him in his recommendation of the study of the *origines* of Judaism and Christianity. God grant that, before the conflict rages fiercely, the Christian may learn to read the New Testament more in the light of the Old, and the Israelite the Old Testament more in that of the New. Then shall we become fellow-champions of a religion, the same in its essence, though not in all its forms—the same, that is, in the heart-worship of a self-revealing God, who has brought us near both to each other, and to himself by the sacrifice of his Son.

↳ EDITORIAL NOTES. ◀

Dr. Stebbins' Interpretation of the Balaam Narrative.—Our readers will be interested in the attempt of Dr. Stebbins to interpret the narrative of Balaam from a naturalistic standpoint. He has undoubtedly succeeded in presenting, most vividly, the times and surroundings of the story. After a study of this article one will be better prepared to form an opinion concerning the narrative; for the first and most important step in all interpretation is to acquaint one's self with the historical setting of the passage to be studied. The question arises, however, whether Dr. Stebbins has not gone too far. His estimate of Balaam's character may be correct, his portrayal of the relations existing between Israel and Moab may be historically accurate; but is there not one element which he has entirely failed to consider in his treatment of the subject? Does he not seem to have left entirely out of the account the fact, for it is a fact, and, indeed, an indisputable one, that in everything pertaining to Israel's career, there was manifested a special divine interposition? It is well, we believe, to emphasize the human element in Scripture; this element has been, and is, lost sight of by too many interpreters. And in just so far as it is lost sight of, there is a failure to grasp the true force and meaning of the Sacred narrative. But while giving due consideration to this element, we must not forget the other, the divine element. Not to appreciate this is attended with many serious consequences.

Dr. Stebbins is known, the world over, for his able defense of the Mosaic authorship of the Pentateuch. His ability as a critic and as an interpreter is conceded by all. His views, therefore, upon the subject under consideration, while as a whole they are not likely to be accepted by many who hold to a strict theory of inspiration, are nevertheless entitled to a respectful and thoughtful consideration.

Rev. Dr. Cheyne and the "Hittites."—We print with pleasure the following letter, received just too late for the April number. The warning which it contains is one to which we may well give heed. In his recent book, *Assyriology: Its Use and Abuse in Old Testament Study*, Prof. Francis Brown considers, none too strongly, the same danger. He says: "First results are provisional. Early translations are approximate only. Some detail, at first unperceived or misunderstood, may change the scope of a whole inscription. And, more than this, to see the newly discovered facts in their right relations—to perceive their meaning when combined with other facts, and to work them all together into one compact, enduring structure, is not a matter for the first day, or first week." What is true of Assyriology, is pre-eminently true of "Hittology."

TENDRING RECTORY, COLCHESTER, March 21, 1885.

To the Editor of THE OLD TESTAMENT STUDENT.

Pray allow me to correct an inadvertence of your contributor "J. A. S." on p. 159 of the OLD TESTAMENT STUDENT, Dec., 1884. He apparently supposes that I regard the Old Testament references to the Hittites as all unhistorical, whereas it is only *certain references* which I have, in the article "Hittites" in the

Encyclopædia Britannica, described as to all appearances not historically accurate. Is the Old Testament everywhere contemporary with the events?

Pardon me for also correcting a reference to *The Empire of the Hittites* at p. 228, Jan. 1885. My friend, Prof. Sayce, is far too unaggressive, far too conscientious, to have indulged in such arrogant and offensive language towards me as that which Mr. Wright has fallen into in your extract. My article *Hittites* is trustworthy up to its date, and not diametrically opposed to Mr. Wright's views on the subject of the Hittites, though speculations on the reading of the Hittite inscriptions were not as yet in existence. On the subject of Old Testament criticism, my ideas differ, no doubt, from those of Mr. Wright, but have at least a right to be respectfully treated. This is not the first unprovoked aggression Mr. Wright has made upon me. I beg, sir, that you will not identify yourself with his reactionary principles. Scholars ought by this time to have learned mutual respect.

Yours truly,

T. K. CHEYNE, D. D.

P. S.—It seems at present more likely that Mr. Wright will have to recall some of *his* hypotheses than that I shall have to change *my* view of the "Hittites" of Genesis. May I reiterate a warning (see OLD TESTAMENT STUDENT, 1884, p. 76) against accepting too hastily the apologetico-historical conclusions of writers of the school of Mr. Wright? It is too common to suppose that the bearings of archæological discovery are *altogether* favorable to the minute accuracy of every one of the numerous historical passages in the Old Testament. This is surely not the case. Recent cuneiform and recent Egyptian discoveries alike have results as curious as they are interesting, and which only inveterate conservatives can regard as favorable to the old traditionalism.

The Fulfillment of Prediction.—Little is made of the prophetic element in Scripture by many, because for so large a portion of it definite fulfillment cannot be satisfactorily asserted. On the other hand by those who make much of the prophetic element, even the smallest details of a given prophecy are found to have been fulfilled. Here are two classes of Bible-interpreters. The one class examine a prophecy, find no clear fulfillment of it in history, regard the whole subject as vague and unsatisfactory, and consequently drop it, preferring to give attention to those portions of Scripture which may be studied, as it would seem, to greater profit. The other class examine the same prophecy, find (or fancy that they find) the most remarkable fulfillment even to minute details, regard the prophetic portions as, in fact, the most important in the Bible, and drop all else. The great majority of Bible students belong to one or the other of these classes. Where is the mistake?

The examination in both cases is an examination of the surface. They look merely at the outside. The first class make up their minds, from a superficial study, that certain things must have taken place in order to satisfy the words of the prediction. They cannot discover that exactly *these* things have happened. Then uneasiness follows, and interest in the subject is lost. The second class scour through history, find, here and there, events which answer the conditions, and regard *these* as a fulfillment of the prediction; or, in much the same fashion, they interpret those applications made in the New Testament, as fulfilling, for the first time and the last, the passages in the Old Testament to which they correspond. Both of these classes may be termed *literalists*. They are both wrong. They both do great damage to the cause they would serve, the former by their seeming lack of faith, the latter by their actual lack of common sense.

Bible-students must learn to recognize the fact, that, however far-seeing, the prophetic fore-sight was comparative blindness; that, however clear, the inspired

thought was necessarily clothed in language which even the divinely illuminated prophet himself often failed to comprehend; that, however specific, the prophetic word took on the coloring of the times in which it was uttered. We must not be literalists. Let us in every case ascertain the fundamental meaning intended to be conveyed, the underlying principle, which, for the sake often of obscurity, the divine purpose permitted to lie concealed. This being found, let it be compared with the principle underlying those events which are claimed to be fulfillments of prophecy. *E. g.*, the prophet Zechariah (IX., 9) calls upon the daughter of Jerusalem to rejoice, for "beloved, thy King cometh unto thee: he is just, and having salvation (*better*, saved); lowly (*better*, afflicted), and riding upon an ass, and upon a colt the foal of an ass." The literalist reads Matt. XXI., 1-10, and exclaims, What a remarkable fulfillment;—a fulfillment to the *letter*. He means by this that the specific event narrated by Matthew is that which the prophet had in mind. But how narrow is such a view. A closer study of the passage would have shown him that the prophet was describing, by a suggestive picture, the peaceful character of the Messiah's advent. He is to come without pomp, without ostentation; "he shall not cry, nor lift up, nor cause his voice to be heard in the street;" or as the context itself explains it (verse 10), "he shall speak peace to the heathen." What a characteristic prophecy,—fulfilled in the life of the Savior, viewed as a whole. Without doubt, the event narrated in Matt. XXI., 1-10, is a part of the fulfillment, for in a peculiar sense the peaceful reign of the Messiah is here illustrated; but let us not belittle prophecy by supposing that the prophet referred exclusively to this. If this specific event had never happened, the prophecy would have been as truly fulfilled.

This is but a single example, and not by any means the best that might have been selected. Our thought is simply this: It is wrong, and injurious to the interests of Bible study, on the one hand to look for a *literal* fulfillment of every prophecy; on the other hand to find in what is mere coincidence, a fulfillment, or in what is but, at best, a partial fulfillment the entire fulfillment. Let us not look for fulfillment in the letter, but in the spirit. The latter is higher, nobler, more convincing. The adoption of this canon of interpretation would solve many scriptural difficulties, otherwise insoluble.

→BOOK NOTICES←

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

EDERSHEIM'S MESSIANIC PROPHECY AND HISTORY.*

Dr. Edersheim has given us a book which treats a subject at once difficult and important. His treatment is necessarily a condensed one; it covers a long period and, for the most part, discusses principles. The standpoint of the writer is the conservative one. His work is in many respects eminently satisfactory. Touching the relation of Christianity to the Messianic idea in the Old Testament, he says: "Christianity in its origin appealed to a great Messianic expectancy, the source and spring of which must be sought not in the post-exilian period, but is found in the Old Testament itself. The whole Old Testament is prophetic. Its special predictions form only a part, although an organic part of the prophetic Scriptures; and all prophecy points to the Kingdom of God and to the Messiah as its King. The narrow boundaries of Judah and Israel were to be enlarged so as to embrace all men, and one King would reign in righteousness over a ransomed world that would offer to Him its homage of praise and service. All that had marred the moral harmony of earth would be removed; the universal Fatherhood of God would become the birthright of redeemed, pardoned, regenerated humanity; and all this blessing would center in, and flow from, the Person of the Messiah." Our author accepts the following principles: that prophecy always starts from the times of the prophet; that the fulfillment is wider than either hearers or speakers had perceived; that it had always a meaning and a lesson to those who heard it; that the prophets were not merely foretellers of future events, but the reprovers, reformers and instructors of their times. In explaining this two-fold activity he says: "When the prophet foretells, he presents the future in the light of the present: and when he admonishes or reproves, he presents the present in the light of that future which he sees to be surely coming."

Notwithstanding the explanation given in the preface, we fail to see that the order of the book is a logical one. He takes up in one lecture, for example, (1) the Kingdom of God the leading idea in the Old Testament; (2) the form in which prophecy was presented to successive generations; (3) the relation between prophecy and fulfillment; (4) the character of prophetism; (5) the development of heathenism by the side of Israel. Another lecture discusses (1) some principles in regard to prophecy and fulfillment; (2) certain special prophecies; (3) the biblical terms applied to prophets; (4) the functions of the "Sons of the prophets"; (5) some prophecies in the New Testament.

* PROPHECY AND HISTORY IN RELATION TO THE MESSIAH; the Warburton Lectures for 1880-1884, with two appendices on the arrangement, analysis, and recent criticism of the Pentateuch, by Alfred Edersheim, M. A., Oxon., D. D., Ph. D. New York: A. D. F. Randolph & Co. 1885. Pp. xxi., 389. Price, \$2.50.

The same topic comes up repeatedly in different lectures, being discussed partly in one place and partly in another. As an apology for the many repetitions it is said that the lectures extended over four years. But why did not the author revise his lectures and thus make them more valuable?

The old view as to the etymology of the word *nabhi* (prophet) is adopted, viz., that the prophet was so filled with Divine Inspiration that it "bubbles up" out of his speech. That view, however, which makes the word mean "speaker," is certainly preferable, and is better in accordance with a true idea of prophecy.

The writer appreciates the relation sustained by questions of "criticism" to the subject under discussion. He gives two entire lectures, and two appendices to the composition and date of the Pentateuch.

The last three lectures, in which the Messianic idea as indicated in the Apocrypha, the different movements of national life in Palestine in their bearing on the Messianic idea, the teachings of the Pseudepigraphic writings concerning the Messiah, and the last stages of Messianic prophecy are treated, are especially interesting and valuable.

Why will publishers issue a book without a single index?

USE AND ABUSE OF ASSYRIOLOGY.*

This volume gives us in printed form the annual discourse delivered by Dr. Brown before the students and faculty of Union Theological Seminary, September 18, 1884. Assyriology has been more or less misused in defending the Old Testament: (1) There has been *overhaste in its employment*. Scholars have, in many cases, been too eager to announce what seemed to be discoveries; writers have accepted and used these announcements before they have been shown to be true. Theories and suggestions have been allowed too much influence. (2) There has been, on the other hand, a disposition to *refuse to accept the clear facts* brought to light by this study. An Assyrian statement is discovered which does not accord as fully as one would have it, with a corresponding biblical statement. For the sake of harmonizing the two statements, a meaning is forced upon the former which is by no manner of means warranted. It is wrong to "hail with eagerness well-attested historical documents when they say what you want them to say, but to discredit them with all your might when their utterances are troublesome to you." Dr. Brown speaks words deeply significant when he says "It is a pity to be afraid of facts." (3) It is also an abuse of Assyriology to *ignore the new problems* which it raises. Without a doubt it smooths over many old difficulties, but it gives rise to many new ones. These must be recognized by the Bible-student; they must be discussed from an unprejudiced standpoint. The discoveries of Assyriology, for example, must lead to a renewed discussion of the early narratives in Genesis. Were these narratives revealed directly to their human author? Were they handed down from antiquity under miraculous supervision? Do they belong to the common stock of popular Semitic tradition, cleansed

* ASSYRIOLOGY, ITS USE AND ABUSE IN OLD TESTAMENT STUDY; by Francis Brown, Associate Professor of Biblical Philology in the Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1885. Pp. 96. Price, \$1.00.

under the special influence of God? Or, how shall we explain their present appearance and form? To ignore these questions is an abuse of Assyriology.

But the *uses* of Assyriology in the study of the Old Testament are numerous and important: (1) It gives the Old Testament literature a *new setting* by teaching us the racial connections of the nation whose literature it was. (2) It shows the *essential differences* between the Hebrew and other nations of antiquity. The student of Assyriology soon discovers the absence of that spirit which characterizes Hebrew literature. "There is a truth of spiritual conception, a loftiness of spiritual tone, a conviction of unseen realities, a confident reliance upon an invisible but all-controlling power, a humble worship in the presence of the Supreme Majesty, a peace in union and communion with the one and only God, and the vigorous germs of an ethics reflecting his will, which makes an infinite gap between the Hebrew and his Semitic brother "beyond the river," that all likeness of literary form does not begin to span." (3) Assyriology furnishes many positive historical confirmations of Hebrew history. It stamps the Hebrew annals as honest and accurate, and to this topic the writer devotes nearly one-half of the discourse.

In this notice, we have aimed merely to sketch the outline of the book, using often the writer's own language, hoping that those under whose eye the notice may fall, will be led to read the book itself. Many essays and papers have been published on this, now fruitful, theme. But for the general reader, who desires to know something concerning the relation of this new science to the Word of God, there is no treatment, so far as we know, which presents the subject so clearly and forcibly, so critically and satisfactorily. For one who desires to read more widely, the Bibliography with which the volume closes, is worth far more than the price of the book.

➤SEMITIC➤AND➤OLD➤TESTAMENT➤BIBLIOGRAPHY.◀

AMERICAN PUBLICATIONS.

- BROWN, FRANCIS. Assyriology: Its Use and Abuse. New York: *Scribner's Sons*. Pp. 96.....\$1.00
- EDERSHEIM, A. Prophecy and history in relation to the Messiah: the Warburton Lectures for 1880-'84; with two appendices on the arrangement, analysis and recent criticism of the Pentateuch. New York: *A. D. F. Randolph & Co.* Pp. 391.....\$2.50
- PUSEY, E. B. The Minor Prophets with Commentary. Vol. I. Hosea, Joel, Amos, Obadiah and Jonah. New York: *Funk & Wagnalls*. Pp. 427..\$3.00

FOREIGN LITERATURE.

- BARCLAY, S. M. The Self-Revealing Jehovah of the Old Testament the Christ of the New Testament. London; *Nisbet*. Pp. 317.....7s 6d
- BIGGER, S. L. L. Elijah, the Prophet of Fire. Dublin: *Hodges*. Pp. 130..2s 6d
- CHEYNE, T. K. Jeremiah, Vol. II. Pulpit Commentary. London: *Kegan Paul, Trench & Co.* Pp. xv, 413.....15s
- CLERMONT-GANNEAU, CH. Les fraudes archéologiques en Palestine suivies de quelques monuments phéniciens apocryphes. Paris: *Leroux*. Pp. 357...5fr.
- ENGEL, M. Die Lösung der Paradiesfrage. Leipzig: *O. Schulze*. Pp. xii, 195 M.4
- FILLION, M. L. CL. Atlas d'histoire naturelle de la bible d'après les monuments anciens &c. Paris: *Delhomme et Brigent*. Pp. vii, 116.....20fr.
- GALLOWAY, W. Dissertations on the philosophy of the creation and the first ten chapters of Genesis, allegorized in mythology &c. Edinburgh: *Gemmell*. Pp. 678.....12s 6d
- GOODHART, C. A. Lessons on the Book of Proverbs. London: *Sunday School Institute*. Pp. 102.....6d
- GUENEAU DE MUSSY, N. Etude sur l'hygiène de Moïse et des anciens Israélites. Paris: *Delahaye et Lecrosnier*. Pp. 16.
- HEILIGSTEDT, A. Præparation zum Propheten Jesaja mit den nöthigen die Uebersetzung u. das Verständniss des Textes erleichternden Anmerkungen. Halle: *Anton*. Pp. 156.....M.2.20
- HULL, E. Mount Seir, Sinai, and Western Palestine; being narrative of a scientific expedition. London: *Bentley*. Pp. 222.....10s 6d
- LAOURNAN, FR. Du Brahminisme et de ses rapports avec le Judaïsme et le Christianisme. Pondichery, 1884. Pp. xiii, 492.....12fr.
- MEINHOLD, J. Die Composition des Buches Daniel. Inaug.-Diss. Greifswald, 1884. Pp. 87.
- PAILLOUX, X. Monographie du temple de Salomon. Paris: *Roger & Chernovitz*. Pp. 410, 25 plates. Prix de subscription.....100fr.
- PARKER, J. The People's Bible: Discourses upon Holy Scripture. Vol. I. Genesis. London: *R. Clarke*. Pp. 384.....8s
- REVILLE, A. Prolegomena of the History of Religion. Trans. from French by A. S. Squire. Introduction by Prof. F. Max Müller. London: *Williams & Norgate*. Pp. 210.....10s 6d

- SACK, J. Die Religion Altisrael's, nach den in der Bibel enthaltenen grundzügen dargestellt. Leipzig: *Friederich*. Pp. vii., 178. M.3
- SAYCE, A. H. Introduction to Ezra, Nehemiah and Esther. London: *Religious Tract Society*. 2s 6d
- VIGOUROUX, F. La Bible et les découvertes modernes en Palestine, en Egypte et en Assyrie. Avec 124 plans. 4^eédit: revue et augmentée. 2 vol. Paris: *Berche et Tralin*. Pp. 527, 634.

RECENT ARTICLES.

- DICKERMAN, L. The Deities of Ancient Egypt. *Andover Review*. Apr., '85.
- OSGOOD, HOWARD. Prehistoric Commerce and Israel, *Baptist Quarterly Review*, Apr., '85.
- CURTISS, S. I. Sketches of Pentateuch Criticism. *Bibliotheca Sacra*, Apr., '85.
- CHAMBERS, T. W. The Ethics of the Old Testament. *Christian Intelligencer* Apr. 29, '85.
- LYON, D. G. Assyrian Study: Its Bearing on the Old Testament. *Christian Register*, Apr. 9, 16, '85.
- RIGGS, J. F. The Hittites—A Study in Biblical Geography and Antiquities. *Christian Thought*, Apr. '85.
- WHITEHOUSE, F. C. Where is the Land of Goshen. *Ibid.*
- NICOLL, W. R. Old Testament Notes. *Expositor*, Feb., '85.
- CURTISS, S. I. Recent American Literature on the Old Testament. *Ibid.* Apr. '85.
- PARKER, J. The Second Book of Moses. *Ibid.*
- BUSCH, W. König Saul. *Mittheilgn. u. Nachrn. f. d. ev. Kirche in Russl.*, Nov. '84.
- REDFORD, R. A. Studies in the Minor Prophets: Joel II., III. *Monthly Interpreter*, Jan. '85.
- DEANE, W. J. The assumption of Moses. *Ibid.*, Mar., '85.
- ROBION, F. Recherches récentes sur la religion de l'ancienne Egypte. Partie I. La Théologie égyptienne. *Le Museon*, Jan., '85.
- WILSON, R. D. Hebrew Lexicography and Assyriology. *Presbyterian Review*, Apr., '85.
- PERROT, G. Le rôle historique des Phéniciens. *Revue Archeologique*, Nov., '84.
- EVANS, E. P. Christian Hermeneutics and Hebrew Literature. *Unitarian Review*, Apr., '85.
- HODGE, D. M. The First Two Chapters of Genesis. *Universalist Quarterly*, Apr., '85.
- BUHL, F. Einige textkritische Bemerkungen zu den kleinen Propheten. *Ztschr. f. d. alttest. Wiss.*, 1885, No. 1.

REVIEWS.

- CHEYNE, T. K. The Prophecies of Isaiah. (By C. A. Briggs.) *Presbyterian Review*, Apr., '85; *Bibliotheca Sacra*, Apr., '85.
- CHURTON, W. R. Apocryphal Scriptures. *Athenæum*, Mar. 21, '85.
- DAVIDSON, A. B. The Book of Job. (By C. A. Briggs.) *Presbyterian Review*, Apr., '85; *Advance*, Apr. 2, '85; *Bibliotheca Sacra*, Apr., '85; *Baptist Quarterly Review*, Apr., '85.
- NAVILLE, E. The Store-City of Pithom and the Route of the Exodus. (By J. A. Paine.) *Independent*, Apr. 16, '85.
- RAWLINSON, GEORGE. Egypt and Babylon. *Reformed Quarterly Review*, Apr., '85; (By J. P. Taylor.) *Andover Review*, Apr., '85.

❖THE❖OLD❖TESTAMENT❖STUDENT❖

VOL. IV.

JUNE, 1885.

NO. 10.

THE OLD TESTAMENT DOCTRINE OF THE SPIRIT OF GOD.

BY REV. P. A. NORDELL,

New London, Conn.

The Old Testament doctrine of the Spirit centers in the significance and use of the word *ru(a)h*. It is the only word through which the Hebrew mind gave expression to its conception of that energy which penetrates and moulds not only the concrete forms of external nature, but the entire intellectual and spiritual life of man. A comprehensive biblico-theological apprehension of this doctrine must rest, therefore, upon a clear understanding of the meaning and use of this word. It occurs altogether 369 times. Among these occurrences there are about 75 in which the word is either directly connected with Elohim or Jehovah by the construct state, or else by means of suffix pronouns, or the context is directly referred to him. There are, beside these, 10 or 15 passages where the reference is somewhat doubtful.

The primary meaning of *ru(a)h* is wind, like the Greek *pneuma* and the Sanscrit *atma*. It designated alike the gentle evening zephyr, the *ru(a)h hayyom*, Gen. III., 8, and the violent hurricane, the *ru(a)h gedholah vehazaq*, 1 Kgs. XIX., II. It was used primarily, then, to describe that *invisible force* which is felt by us, and the effects of which are perceived in the physical world. The vital breath was also identified with *ru(a)h*, but as this was expired at death it became associated with the idea of life itself, with the *anima* as distinguished from the *animus*, and was more fully, though tautologically described as the *ru(a)h hayyim*, Gen. VI., 16. Accordingly the *ru(a)h bene ha'adham* is the spirit of the sons of man that goeth upward, and the *ruah habbehema* is the spirit of the beast that goeth toward the earth (Eccl. III., 21). In general it became the designation of the inner spiritual life of man, and of its various manifestations through the emotions, intellect, will, and conscience. From this conception of the

living principle in man as *ru(a)h* the transition was short and natural to that Infinite Spirit whose energy, invisible and illimitable like the wind, creates and perpetuates the visible order of the universe. In each advance in meaning the underlying conception of the word is still that of an invisible, immaterial force, cognizable through its effects. Such, in brief, is the Hebrew usage of the word. A closer analysis of its etymology, or of its use in cognate languages, affords no aid in determining the psychological conception of spirit in the Hebrew mind. We pass, then, to an examination and classification of the passages where the word stands in immediate connection with the divine activity. A glance shows that they fall into three general classes: The Divine Spirit in relation to the Cosmos; in relation to Man; and in relation to God himself.

THE DIVINE SPIRIT IN RELATION TO THE COSMOS.

There are several passages in the Old Testament where the active work of creation is directly or indirectly attributed to the Spirit of God. Such is Gen. I., 2: "And the Spirit of God brooded on the face of the waters." It would be rash to pronounce definitely on the nature of the activity here indicated by the word *merahepheth*. Certainly it does not mean vivifying in the sense of incubation, a meaning which smuggles into the word the entirely foreign idea of a "world-egg." Nor does it describe a mechanical blowing of the wind over the primeval ocean, for this would be wholly inadequate to the production of the subsequent effects. On the contrary, it points to the Spirit of God as a constructive, life-imparting energy transforming the formless waste, the *tohu*, into a habitable world, and evolving by the accessory divine act of volition the accompanying manifoldness of organic life. No reference to creation is made in Job XXVI., 13, sometimes quoted in this connection, but to the wind, the physical representative of the Spirit, which scatters the clouds after a tempest, and makes the heavens serene. In the 104th psalm, the psalm of creation, there is, however, a very explicit reference to the agency of the Divine Spirit in creation. To the poet's eye, "the existence, passing away, and origin of all beings is conditioned by God. His hand provides everything: the turning of his countenance toward them upholds everything; and his breath, the creative breath animates and renews all things. The spirit of life of every creature is the disposing of the Divine Spirit ['Thou sendest forth thy Spirit, and they are created,' verse 30], which hovered over the primordial waters and transformed the chaos into the Kosmos" (Delitzsch *in loc.*). In Job XXXIII., 4, the creation of man is directly referred to the Spirit. "The

Spirit of God hath made me, and the breath of the Almighty hath given me life." Here the two-fold origin of man's life is distinctly asserted in harmony with Gen. II., 7. For his life is not merely the life of the animal which individualizes the breath of the Divine Spirit already existing in matter, but it is in a peculiar sense a *neshama*, "an inspiration directly coming forth from God the personal being, and therefore forming a person" (Del. *in loc.*).

The activity of the Spirit in the cosmos is displayed not only as a creating energy, but as preserving, perpetuating, upholding the order already brought into existence. "Thou takest back their breath, they expire, and return to their dust" (Ps. CIV., 29), points as unmistakably to the upholding activity of the Spirit, as the next verse—"Thou sendest forth thy Spirit and they are created, thou renewest the face of the ground"—points to the Spirit's originating, creating activity. He is the cosmical basis of life.

THE DIVINE SPIRIT IN RELATION TO MAN.

The Spirit of God, in the next place, enters into a variety of relations with the life of man. He is in him the source and principle of life in common with the organic kingdoms below him. He is the "fountain of lives," *hayyim*, to whom they return again at the moment of death (Eccl. XII., 7). While it may not be possible to exclude entirely from this and similar passages (Ps. CIV., 29, Job XXXIV., 14), a conception of the spirit of life in man as in some sense an emanation from the Spirit of life in God, yet it must not be inferred that the Old Testament identifies the two. The Divine Spirit is indeed conceived of as the final cause of all life, not as pantheistically immanent or indwelling as Spinoza ventured to affirm, "*cum antiquis omnibus Hebraeis*," but as transcendent, passing over into other forms of life; and these, although of necessity dependent on their original source, are not identical with it, but distinct individualities. We perceive, moreover, in such a passage as Job XXXIII., 4, already quoted, a sharp antithesis between the free creating Spirit of God and the free created spirit of man. In Zech. XII., 1, it is said that Jehovah "forms the spirit of man within him." Personality is set over against personality: "The Spirit lifted me up, and took me, and I went bitterly, and in the heat of my spirit; and the hand of the Lord was strong upon me" (Ezek. III., 14). This individuality of the human spirit is still further emphasized in the use of the plural *ruhoth*, wherein men are contemplated as individual entities, and not as temporary segregations of one common spirit.

However sharply this antithesis may be drawn, the Spirit of God

nevertheless remains the original source to which every endowment of man's physical, mental and moral life is referred. This Divine energy becomes in Bezaleel a "spirit of God in wisdom, and in knowledge, and in all manner of workmanship," *Exod. XXXI., 3*; in Joseph a spirit of wisdom in the interpretation of dreams, *Gen. XLI., 38*; in Caleb a spirit of wisdom in counsel, *Num. XIV., 24*; in Othniel and Gideon a spirit of courage in battle, *Judg. III., 10, XIII., 24*, and of rulership among the tribes, *VI., 34*; in Samson a spirit of extraordinary physical strength; and in David a spirit of skill in poetry and song, *2 Sam. XXVIII., 2*. To the Hebrew mind every form of physical power, artistic skill, and intellectual activity became the exhibition of this one Divine energy operating in manifold variety of forms. Is not the source of all extraordinary wisdom and genius traceable to the direct influence of the Divine Spirit upon the human, as enunciated in *Job XXXII., 8*, "It is the spirit [of God] in man, even the inspiration of the Almighty that giveth him understanding"? Especially in the Theocracy the presence and influence of this Spirit was recognized in raising up deliverers, and in bestowing upon them and others in authority the necessary endowments and qualifications for their office. So also the Spirit is represented as coming upon Saul and David when they were anointed by Samuel to be kings over Israel.

In the later history of the monarchy the influence of the Spirit is seen most strikingly in connection with the peculiar phenomena of prophecy. The prophets were conscious of being moved by a power above and external to themselves. This power enabled them not only to discern the drift and outcome of complex social, political and religious movements in which they themselves were actors, but to penetrate the distant future and reveal movements and events of which there were no signs in the horizon of their own times. This cannot be explained as mere political sagacity, or "vague presentiment, or pious deductions from the moral government of God"; for no felicitous intuition, or scientific prevision, or co-ordination of social or political laws has enabled the astutest statesmen of that or any subsequent age to forecast the future with the bold and unerring precision characteristic of the Hebrew prophets. This peculiar endowment was the gift of that Divine Spirit who transported the prophet to supernatural altitudes from which he surveyed the unfolding of divine purposes in nature and in history. From these altitudes his eye swept over intervening centuries and beheld Him who fulfilled in himself the Levitical types and shadows, who became the "end of the law for righteousness unto all who should believe," and of whose kingdom, embracing a restored and spiritual Israel, there should be no

end. Thus we are told that "the Spirit of the Lord came upon Azariah, the son of Oded; and he went out to meet Asa" with warnings and promises from God, 2 Chron. XV., 1-2. Ezekiel also, XI., 5, attributes his prophetic power to the Spirit of the Lord which "fell upon" him. Sublimely conscious of his relation to the eternal medium of prophecy, Isaiah exclaims, "The Lord and his Spirit hath sent me." Where *veruho* is to be taken as *nominative*, and not accusative, "The Lord hath sent me and his Spirit," *i. e.* accompanied by his Spirit. Micah speaks of himself, in contrast with the false prophets, as filled with power, and judgment, and strength by the Spirit of God "to declare unto Jacob his transgression, and to Israel his sin" (III., 8); and Zechariah (III., 12) represents the people as making their heart like adamant, lest they should hear the word which the Lord of Hosts had sent in his Spirit by the former prophets.

In this connection we may note a distinction in the use of the phrases *ru(a)h 'elohim* and *ru(a)h yehova(h)*. The latter applies exclusively to the operations of the Spirit within the Theocracy. The former is often used in the same restricted sense, but, being more comprehensive, it is used also to describe the cosmical and ethnical relations of the Spirit. Hence we find that creative activity is uniformly ascribed to the former but never to the latter; and accordingly it is the *ru(a)h 'elohim* that constrains Balaam the Midianite against his will to become a medium for the revelation of the will and purpose of God.

Such was the extraordinary effect of the Spirit on the prophet that at times his mere presence would, by a species of spiritual contagion, cast those near him under a powerful prophetic influence, as in the case of Saul's messengers, 1 Sam. XIX., 20-21; at other times, as in the case of Saul himself, the recipient of the Divine Spirit was so overpowered by it as to fall into a trance-like condition in which he remained a day and a night. Whether this effect was of the same nature as that witnessed at the present day in seasons of strong religious excitement is not altogether clear.

The phrase "the hand of the Lord" is synonymous with "the Spirit of God." We have seen that the fundamental understanding of *ru(a)h* in the Hebrew mind was wind or invisible power, a dynamic force exhibiting its presence by its effects. The hand, on the contrary, is an active visible instrument whereby volitional power is exerted, and as such it became to the oriental mind the symbol of power. The transition from the invisible force to the visible symbol was easily made. "The hand of the Lord was upon Elijah" 1 Kgs. XVIII., 46), as he ran before Ahab to the royal residence in Jezreel.

Sometimes it happened that "the hand of the Lord" could not work at once through the prophet's consciousness, which needed a certain measure of preparation or clarification, whereby it was fitted to receive and transmit the revelations of the Spirit. In the case of Elisha this necessary preparation was made through the use of sacred minstrelsy and song. "Bring me a harper: and it came to pass as the harper harped that the hand of the Lord came upon him" (2 Kgs. III., 15), and he began to prophesy. This form of metonymy is a favorite with Ezekiel. He repeatedly represents "the hand of the Lord" as "upon," or "with" him. This expression passes over also into the New Testament usage.

Brought into such extraordinary relations to the divine energy, the prophet becomes emphatically the man of the Spirit. He is the medium through whom the Spirit speaks, hence also he is called *nabhi*, the passive form indicating that he does not speak from himself, but as "the instrument of another." The influence of the Spirit upon the prophet exalted him in every intellectual and spiritual capacity, transforming the man and renewing the heart (1 Sam. x., 6-9). "Thus prophecy was also an anticipation of the *kaine ktisis* of the new covenant,—a circumstance which explains the saying of Moses, Num. XI., 29, 'Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.'" (Oehler.)

The Spirit is furthermore represented as participating in God's covenant relations with Israel. When Israel went up out of Egypt God put "his holy Spirit within him" (Isa. LXIII., II). After the close of the wilderness wanderings "the Spirit of the Lord caused him to rest" (Isa. LXIII., 14) in the fruitful land of promise. Notwithstanding Israel's repeated lapses into idolatry, God's holy Spirit is never wholly withdrawn from them: "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you" (Hag. II., 5). When the nation returns from its captivity, the Spirit of the Lord will "lift up a standard" against the overwhelming force of the enemy, and lest the people might imagine that their success and prosperity resulted from their own strength, Zerubbabel is reminded at the laying of the foundations of the second temple, that it was to be completed not by Israel's might nor power, but "by my Spirit, saith the Lord" (Zech. IV., 6). With the restored Israel God enters into a new covenant: whereby "My spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of

thy seed's seed, saith the Lord, from henceforth and forever" (Isa. LIX., 21).

While Gen. VI., 3, "My spirit shall not always strive with man" shows the Spirit of God in an ethical relation to man as hindered and obstructed by the sinful autonomy of the race, yet of his effective agency in the sanctification of the righteous we perceive no intimations in the Pentateuch. First in the Psalms this doctrine is clearly announced, while its full development is found only in the prophets and in the New Testament.

THE DIVINE SPIRIT IN RELATION TO GOD.

We pass, thirdly, to a consideration of those passages from which we may gather something as to the Spirit's relation to God. And here we perceive that God gives the Spirit. "Thou gavest also thy good Spirit to instruct them" (Neh. IX., 20), and also withdraws his Spirit when provoked by man's sin. "Take not thy holy Spirit from me" is David's prayer in the fifty-first psalm. God sends his Spirit also to apostate Israel to testify against them through the words of the prophet (Neh. IX., 20).

That the Spirit not only is divine, but is God, may be inferred from Ezek. III., 24-27. "Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, go, shut thyself within thy house, But when I speak with thee, I will open thy mouth and thou shalt say to them [the rebellious house of Israel]. Thus saith the Lord God," etc. Here the Spirit who enters into the prophet and speaks with him explicitly identifies himself with the Lord God. From this and other passages where his activity is manifestly that of a person, such as sending prophets, lifting up a standard, being vexed, fighting against Israel, setting Ezekiel on his feet and speaking to him, we may legitimately infer his personality. As a personality there are also divine attributes ascribed to him. He is omnipresent, Ps. CXXXIX., 7; good, Neh. IX., 20, Ps. CXL., 10; holy, Ps. LI., 11 (13), Isa. LXIII., 10, 11, and as such he is also "the source of an ethically right spirit in man"; he knows the future, Ezek. III., 24, and is wholly independent of human control, Isa. XL., 13.

In relation to the Messiah it is said, "The Spirit of the Lord shall rest upon him," Isa. II., 2, and "I have put my Spirit upon him," Isa. XLII., 1, and again "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach the Gospel to the poor, Isa. LX., 1. In these passages the Messiah is three times spoken of as endued with the Spirit of the Lord, and hence his words and his works may

be known to be from Jehovah. Accordingly the New Testament representations of the Spirit are primarily in the theocratic and Old Testament fashion. He is represented as being begotten by the Holy Spirit, endued with the Spirit according to prophecy, led, restrained by, and baptized into the Holy Spirit.

We have thus passed in review the chief passages in the Old Testament which refer to the Spirit of God. It remains to present several

DEDUCTIONS FROM THE PRECEDING FACTS.

A. The Hebrew conception of the Spirit of God was not that of a Personality, but of a divine energy.

We find the word *ru(a)h* at the very beginning of the Hebrew literature, where in connection with the narrative of creation we are told that the *ru(a)h 'elohim* moved or brooded upon the face of the waters. The phrase must already at that time have received its fixed religious signification. For a revelation of the existence and activity of a Divine Spirit could not be reduced to writing until a nation's language was sufficiently advanced in culture to receive and express the conceptions imparted in a special revelation. And yet we must not overlook the fact that all abstract conceptions are not primarily abstract, but concrete. As thought and speculation advance, the mind passes gradually from the concrete, material substance to the ideal concept. Every abstraction is built on a sensuous substratum. Now while it is true that the word *ru(a)h* has its physical or sensuous side, it has also its purely dynamic or spiritual side. The one has ever suggested the other. The unseen wind has ever been to the human mind a symbol of that invisible spirit which is even mightier in its effects. To understand *ru(a)h* as "wind," and so to translate it, is too materialistic; we need not, on the other hand, project upon the word a refined Aristotelian abstraction which evacuates it of all sensuous affiliations.

The exact nature of the activity displayed by this cosmical potency cannot, as already intimated, be deduced with any certainty from the word *merahepheth*. From the antithesis between the Spirit and the formless, homogeneous chaos it may be gathered that he is in some way a constructive, architectural force in the unorganized *thehom*. This finds support in the meaning of the word *bhara'* compared with *'asah* and *yatsar*. The first of these is used exclusively to designate creative acts proceeding from God, and as such is properly used in Gen. 1., 1, where the act of creation is referred to Elohim himself. But after the introduction of the *ru(a)h 'elohim* in the second

verse the verbs *'asah* and *yatsar*, which are essentially constructive or formative in meaning, are employed in describing the nature of those operations whereby the possibilities and potencies included in the first creative act were developed in constantly increasing manifoldness and complexity of product. And yet the Spirit is more than a Demiurge who fashions a world out of the unformed material ready at hand. The Spirit is conceived of as an energy immanent in nature, in history, in thought, interpenetrating and moving the world with the fullness of divine life, but itself remaining free, unhampered, undefiled by the cosmical relations into which it enters. "He is," as Rothe says (*Ethik.* I., 124), "the active agent in creation and in the government of the world, by whose might God penetrates at every instant the play of finite causes, and is omnipotently present at every moment at all points in his unlimited domain." By thus postulating the free Spirit of God as the immanent and active agent in creation, the Hebrew mind found a true starting-point from which a satisfactory solution of the rise and origin of all things may proceed. In so doing it escapes the perils both of a polytheistic cosmogony which knows not how to reconcile the antagonistic elements in the kingdom of nature, and of a pantheistic hylozoism in which the half-conscious soul of the world is never able to cast away entirely its material garment and emerge into the light and freedom of the kingdom of the Spirit. In this conception of the Spirit as free energy transcendent over the abyss of matter, and at the same time immanent in it as an organic principle of life, we touch the point where the Hebrew thought sharply differentiated itself from every form of deism on the one hand, or of pantheism on the other. For the doctrine of an absolute divorce between God and the world finds as little support in Hebrew thought as that of God's identity with the world. Greek thought in its highest reach never worked its way beyond the conception of a powerful Demiurge imprisoned in the world, and gradually fighting his way to self-consciousness. On the contrary, the first verses of Genesis revealing the Divine Spirit as both transcendent and immanent, and the world both as *creatura* and *natura*, furnish what heathenism has never yet discovered, viz., a starting-point both natural and supernatural from which a satisfactory philosophical survey of the universe may proceed.

B. From the Hebrew conception of the Divine Spirit just noted, it follows, in the next place, that the Divine Being himself is conceived of as an absolute spirit. It is true that the Old Testament nowhere gives a direct affirmation of this truth. The purposes of the Old Testament revelation did not include this. It is nevertheless funda-

mental to its conception of God, which excludes from the divine existence every trace of corporeity. He is not simply a spiritual force, but a spirit self-conscious and self-determined.

C. The Old Testament does not reveal but suggests the doctrine of the trinity. We must not forget that one purpose underlying the revelation given to Israel was to impress a sense of the divine unity in distinction from the polytheistic beliefs and practices of surrounding nations. During the long twilight from the giving of the law on Sinai to the full glory of the Gospel day, Israel's watchword seemed to be, "Hear, O Israel, the Lord thy God is one God." From their entrance into the land of promise, alike under the theocracy and the monarchies, Israel's besetting sin was a falling away from the worship of the one God into the worship of many Gods. This idolatrous tendency was finally and forever checked by the severe discipline of the captivity. Until this doctrine of the divine unity had thus become ineradicably fixed in the Jewish mind, a revelation of the doctrine of the trinity must have been premature, and might have been disastrous. Not until this primary monotheistic conception of God had been established beyond controversy were they prepared for its development into the higher conception of trinity in unity. Hence we may not look for an unmistakable revelation of this obscure and mysterious doctrine in the Old Testament. Indeed this doctrine is not one of direct revelation either in the Old Testament or in the New. It is nowhere in Scripture formulated or put into explicit statement. From first to last it is an indirect or inferential revelation, and subject, perhaps more than any other doctrine, to the conditions of history.

We must not conclude, however, that the doctrine of the trinity is wholly foreign to the Old Testament Scriptures because not fully developed there. Every mature doctrine of the New Testament is found germinally even in Genesis. In the progress of revelation this doctrine, like all others, gathered strength and fulness, even though its true nature remained unrecognized until its efflorescence in the summer-radiance of the new dispensation. Reading the Old Testament, *a posteriori* in the light of the New, it is easy to see how this doctrine runs through it, obscured, indeed, but not hidden by the greater prominence of other truths. Hence those passages in the Old Testament which seem, when viewed from the standpoint of the New, to teach unmistakably though inferentially the personality of the Spirit, must be interpreted as personifications of that divine energy which has its source in the free, personal life of God. To introduce the doctrine of a personal Divine Spirit into the Old Testament would be an unwarranted prolepsis in respect to an ontological distinction

in the divine nature, a distinction which is at best only half revealed in the New.

D. The doctrine of the Spirit is peculiar to the divine revelation. Rueckert affirms (*Com. on Corinthians*, Vol. I., p. 80) that "the biblical conception of *pneuma* is wholly unknown in Hellenism, and is first announced to the world in Christianity." This is not strictly true. For this conception of the Spirit is already found in the Old Testament, which contains a very full and explicit revelation of the Spirit as one and singular, operative in the sphere of created phenomena, and yet clearly distinguished alike from them and from everything else designated by the word *ru(a)h*. Without an acknowledgment of this fact the rest of revelation cannot be understood, and it ceases to be of any practical use. The one hundred-fourth psalm is "a psalm of nature," as Delitzsch happily calls it, "but such as no poet among the Gentiles could have written. The Israelitish poet stands free and unfettered in the presence of nature as his object, and all things appear to him as brought forth and sustained by the creative might of the One God" (Del. *in loco*). But the heathen mind at once loses itself in a degrading polytheism, or in an attenuated pantheism. It loses God in the world, or the world in God. Not even Plato was able to rise to the idea of a divine, self-existent, omnipresent Spirit, creating, upholding, and directing the universe of conscious and unconscious being. For such a conception the human mind is wholly dependent on a supernatural revelation. It is found nowhere outside of the Bible or the literature inspired by it. And thus, as Kleinert most forcibly remarks, "we perceive from this that the doctrine of the Spirit of God becomes in the Old Testament the mightiest vehicle for a monotheistic contemplation of the world."* Nor is there any need, as he further suggests, of an imagination reveling in mythological fancies either to spiritualize, or to solve, the manifoldness of superficial phenomena by attributing them to a manifoldness of life-imparting divinities.

E. We perceive, finally, that in the Old Dispensation the Spirit in relation to man was conceived of as an external guidance or investiture, rather than as an indwelling power. This is clearly shown by the manner in which the Spirit is represented as *coming upon, resting upon, falling upon* those who became its recipients. Isaiah speaks of "putting on" the Spirit (XLII, 1). The Spirit's relation to man as an external investiture is unmistakably indicated in Isa. XXX., 1, "Woe unto the rebellious children that. . . . cover with a covering, but

* ZUR ALTTESTAMENTLICHE LEHRE VOM GEISTE GOTTES. *Jahrbuecher fuer Deutsche Theologie*, 1867, p. 8.

not with my Spirit, that they may add sin unto sin." From this it will be seen that the peculiar New Testament doctrine of the indwelling Spirit was not reached in the progress of Old Testament revelation. Expressions that seem to indicate the contrary are either prophetic, or they refer to the revival of courage or the renewal of physical strength. In some of these prophetic passages the vast superiority of the coming dispensation is clearly set forth in that the Spirit is no longer to be regarded as an external covering or investiture, but an indwelling Spirit of holiness, interfusing and commingling itself with the mind of the believer. "Then. . . . will I put my Spirit within you, and cause you to walk in my statutes" (Ezek. XXXVI., 27). Indeed among the prophets Ezekiel seems to attain the clearest, almost evangelical, apprehension of the Holy Spirit's ethical relations to man as an inward cleansing, regenerating, illuminating power. For among the pre-eminent blessings of Christ's kingdom he perceives the fulfillment of the promise, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," XXXVI., 26.

It does not follow because the operation of the Spirit during pre-Christian times was conceived of as external to and separate from the mind, that this operation was in reality different from that of later times. It was the same operation differently apprehended. The Spirit could not impart himself in his fulness until after the completion of the Messiah's earthly mission. To this the mission of the Spirit was supplementary. His work, while doubtless identical under both dispensations in regenerating and illuminating the souls of men, was, by its very restrictions under the Old, prophetic of those mighty tides of self-communication which characterize the later and distinctive dispensation of the Spirit.

SUNDAY SCHOOL LESSONS FOR THE THIRD QUARTER, 1885.

BY PROFESSOR W. J. BEECHER, D. D.,

Auburn Theological Seminary, Auburn, N. Y.

If a Sunday School teacher, making many and grievous mistakes in matters of criticism and interpretation, yet so teaches the Bible as to build up moral and spiritual character in those whom he instructs, his teaching is a success, even though it include the doing of some harm as well as of good. If a teacher should do perfect critical and hermeneutical work, but should not so teach as to build up spiritual and moral character, his teaching would be an utter failure. Much more is a partially successful attempt at critical work, on the part of a Sunday School teacher, to be counted as a failure, if it be made at all a substitute for the exerting of influence in the way of character-building. There is some real danger that the search for a better standard of mental work upon the Bible may thus be so perverted as to result in evil and not in good. It would not be surprising if many teachers have actually had an uncomfortable experience of diminished power, resulting from the very attempt to do better work.

The endeavor to be more careful and critical in Bible study is, nevertheless, one which Sunday School workers ought to make. As a mere matter of morals, we have no right to be contented with untrue interpretations of Scripture, nor with anything less than the best understanding of Scripture to which we can attain. In seeking this, we shall doubtless be sometimes compelled to give up interpretations which habit has rendered very dear to spiritually-minded persons; but for every blossom thus lost, we shall gather a whole cluster of ripened fruit.

How far a Sunday School teacher ought, in the coming quarter, to attempt to make his class understand the history of Israel, for the period of which the lessons treat, and the character of the biblical literature which contains the history, depends upon his own qualifications and upon the character of the class. He ought to do nothing of the kind except as he can make it increase, instead of diminish, the power of the ethical and spiritual truths which he draws from the lessons. In some cases, and to some extent, he can do this. In more cases, and to a greater extent, he ought himself to seek to understand the literary and critical facts concerning a lesson, not that he may teach them, but that he may be enabled to bring out the religious lessons more truly and vividly; and especially, that he may avoid

teaching, in the name of religion, that which both he and his pupil may afterward find to be untrue.

We are justified, therefore, in hoping that the presentation of a few points concerning the history from which the lessons of the quarter are selected, and concerning the sacred literature in which the history is recorded, will be of real use to many Sunday School workers. First, then, as to the literature, and then, as to the history.

I. All the lessons are from the one literary work known to us as the books of 1 and 2 Kings. It is commonly said that the division into two books was unknown in the Hebrew text, till comparatively recent times; but the evidence generally cited for this proves only that the Hebrew text treated the two books as one work,—whether as existing in one part or in two parts, is uncertain and unimportant. This work brings up the history to the time after the accession of Evil-Merodach king of Babylon, in the thirty-seventh year of the Captivity of Jehoiachin, king of Judah, and therefore, to the latter half of the seventy years of the exile in Babylon, 2 Kgs. XXV., 27–30. Hence the work itself was not completed till after that date. Tradition says that Jeremiah wrote it. The reasons for and against this tradition may be found in the introductions to the commentaries on Kings, or in the articles on Kings in the Bible dictionaries. There is, at least, no sufficient reason for rejecting the tradition. The date just mentioned was sixty-six years after the beginning of Jeremiah's career as a prophet, Jer. XXV., 3. If he wrote the Book of Kings, therefore, he probably wrote most of it much earlier than the last few verses.

One who reads the book through for that purpose will see, even in the English, and much more distinctly in the Hebrew, that it is largely made up of long passages transcribed from earlier works. I suppose that few would now dispute the statement that these earlier works were originally, to speak in general terms, those mentioned in our present books of Chronicles, namely, "The Acts of Nathan the Prophet," "The Prophecy of Ahijah the Shilonite," "The Vision of Iddo the Seer upon Jeroboam the Son of Nebat." "The Acts of Shemaiah the Prophet," "Iddo the Seer for genealogy-making," 2 Chron. IX., 29; XII., 15, etc. Mr. Joseph Hammond, in his introduction to the *Pulpit Commentary* on Kings, follows the lead of many distinguished scholars in holding that these works, and others like them, had been condensed and compiled by some one into larger works, known as the books of the Chronicles of Israel, or of Judah, and that the author of Kings copied so much of them as he had occasion to use from these larger works. But why should he not have copied directly from the prophetic monographs? It is not absolutely necessary to a historian

that his sources shall first be worked over into a composite book of reference, before he himself is permitted to use them. To this it is replied that the author of Kings mentions as sources "The Book of the Acts of Solomon," 1 Kgs. XI., 41, and elsewhere mentions no sources except the books of Chronicles, mentioning these many times. But we certainly get the impression from 1 Chron. XXVII., 24, that "The Chronicles of King David," there mentioned, were records kept by government, and we get the same impression as to the meaning of the word "Chronicles," wherever the term is so used as to be defined by the context; and if the Chronicles cited by the author of Kings were public records, that might account for the author's mentioning them, while he said nothing as to the other sources whence he drew. It is said that these Chronicles cannot have been public documents, because the stories of the prophets, as found in the Books of Kings, are not the sort of material of which public records are generally composed. But would this author's use of the public records prevent his using other sources? He may have taken materials of one sort from the writings of the prophets, and materials of another sort from public records. He refers to the Chronicles, moreover, not merely as sources whence he has taken facts, but as repositories of additional information. Mr. Hammond says, indeed, that the public records of Israel must have perished when the capital was destroyed; but it is sufficient to reply that the Moabite stone and the library of Sennacherib have survived the destruction of the capitals of Moab and Assyria, even to our own times. The statement that the books of Kings are largely made up of extracts from earlier prophetic writings is doubtless true; but it is also true that they may contain extracts and additional statements taken from public records, and from other sources.

The teacher should have distinctly in mind these facts as to the structure of the book, because other facts concerning any passage, and even the meaning of the passage, may depend upon them. If we accept the statements of the books of Chronicles at their face value, the original prophetic works used by the compiler of Kings are of all dates from the times of Solomon onward. When, therefore, one argues, for example, that the books of Samuel are of the same date as the books of Kings, because the two have certain literary peculiarities in common, the question becomes important whether the literary peculiarities cited are those of the author of Kings, or those of some earlier production copied by him. In 1 Kgs. VIII., 8, and 2 Chron. v., 9, it is said of the Ark, or of its staves, that they are in their place in the Temple "unto this day." The passage is one which the author of

Chronicles copied from Kings, or from the source whence the author of Kings copied it. It seems certain that "unto this day" does not here mean to the time when the Book of Chronicles was written. Does it mean to the time when the Book of Kings was written, or only to the time when the document here copied into that book was written? Or in any case where the phrase "afterward," or some similar phrase occurs, is it the language of the author of Kings, expressing the order in which the events occurred, or is it merely a part of the phraseology of an earlier work, which has lost its former meaning by being separated from its original context? These instances are enough to show that the peculiar structure of the book may become an important factor in our study of it, and ought, therefore, to be kept in mind.*

II. We turn to the history recorded in the Book. With the space at our command, we will not particularize, but only call attention to three general facts, of peculiar importance to one who would intelligently study this history. In treating these facts, we shall have occasion to illustrate somewhat further what has already been said as to the importance of clear ideas respecting the structure of the book.

1. The *geography* of these lessons is of vital importance. Unless the teacher is conscious of being able, at sight, to point out on the map the principal physical features and the principal political divisions and localities of Egypt, Palestine and Mesopotamia, he ought at once to go to work to acquire this ability. There is scarcely a lesson of the coming quarter which can be intelligently grasped, without such geographical knowledge. We shall have occasion to illustrate this as we take up the other two general facts.

2. A second fact of immense importance in connection with these lessons is that the Bible records omit entirely, or else barely mention, certain events in the history, some idea of which is very needful to our understanding of the other events.

This peculiarity might be accounted for by supposing that the sources whence the historian drew had been partly destroyed, and that he used only what he had. Or it is sufficiently accounted for by the fact that the author's purpose is not to give a complete political history of the nation, but rather to give those parts of it which bring out the lessons he wishes to teach, as to God's dealings with them and with mankind. But the peculiarity exists, however we may explain

* Let it be understood, once for all, that there is no conflict between these statements and any of the accepted forms of the doctrine of inspiration. One who holds to verbal inspiration holds that God so influenced the author of Kings, in all these processes, that his completed work, in the words in which he left it, is the word of God.

it. Certain events are scarcely mentioned in this history, which were politically of the greatest importance, and must have had a powerful influence in determining the events which are recorded in detail. If we ignore this, we fail to understand the history in its true connection and proportions.

First among these events is the disintegration of Solomon's kingdom. Study the geography of this matter. Some sixty years, probably, before Solomon's death, David had made a succession of conquests by which he became master of an empire extending from Egypt to the Euphrates. The account makes the impression that, on the whole, he and Solomon governed this empire well, developed and consolidated it, and drew immense resources from it. In Solomon's time, we learn from 1 Kgs. XI., that there were disturbances among the tributary peoples in Edom and Damascus; but every one seems to understand from the account that the integrity of the empire was maintained as long as Solomon lived, and that, commercially and otherwise, it was blessed with great activity and prosperity. The time was long enough for the different parts to become strongly knit together.

Here is one edge of a great gap in the history. The other edge is marked by the fact that the combined kingdoms of Jeroboam and Rehoboam covered, not the region from the Mediterranean to the Euphrates, but only a little tract east and west of the Jordan, not greatly different from that conquered by Moses and Joshua. Not a word is said, in the accounts of the Disruption, as to what became of the rest of the empire. In the course of the history of the next hundred years, we gradually and incidentally pick up the information that the different Syrian and Hittite peoples had, at some time, resumed their independence. But the accounts of what occurred in Jeroboam's time are silent as to what became of Solomon's empire, except in that small section of it where Israel had originally settled. Yet this was politically a much more important matter than many which are described in detail.

Another event in the history, of perhaps even greater importance, though the Book of Kings devotes but a single sentence directly to it, is the family alliance between Ahab and Jehoshaphat. But we shall be better qualified to look at each of these events, when we have considered a third general fact, namely, the chronology of the period.

III. The *chronology* is of course important. If we can place the events here recorded in the order of time in which they occurred, and can assign to each the length of time which belongs to it, we can obtain such an understanding of them as is otherwise impossible. But

one need only glance at the introductions in the leading commentaries on the Book of Kings, or at the articles on Kings in Smith's Bible Dictionary and elsewhere, to see that there is a very strong opinion among scholars that the chronological numbers in this part of the Bible are untrustworthy. Against this opinion the present writer argued somewhat at length, in an article published in the *Presbyterian Review* for April, 1880. If we were naming our calendar years by the name of our ruling sovereign, we might call the year 1885 the first year of Cleveland, or the fourth year of Arthur, or the fifth year of Arthur, or the fourth or fifth year of Garfield. Counting in both 1881 and 1885, Arthur was President five years; counting but one of them, he was President four years. The apparent discrepancies in the chronology of the Book of Kings mainly arise from precisely similar ambiguities in the use of language. No processes of adding the numbers, or of distributing the supposed errors, will help us here; but it is possible to *tabulate* the numbers in such a way that the numbers of one series will show how the numbers of the other series are to be taken. As a matter of fact, the mere process of making such a table removes every difficulty, and shows that there is no need of rejecting any chronological numeral found in the Books of Kings. If any one objects to this that we should expect an author to have some uniform method of numerical expression, the reply is that, as a matter of fact, authors are accustomed to allow themselves some liberty in such matters; and even if they were not, we have in this book, sometimes the usage of the author of Kings himself, and sometimes that of one of the older writers from whom he has transcribed.

Jeroboam and Rehoboam began their separate reigns at the same time. Joram of Israel and Ahaziah of Judah were put to death by Jehu at nearly the same time. Hence the reigns in Israel, from Jeroboam to Joram cover precisely the same period of time with the reigns in Judah from Rehoboam to Ahaziah. A separate chronological period is marked out by these circumstances, and it is, nearly, the period covered by the quarter's lessons. The problem of the chronology of this period is an affair of simple arithmetical tabulation, which every person should perform for himself. Correctly performed, it gives the following results:

The 22 years of Jeroboam (1 Kgs. XIV., 20)	were the years	1-22 of the Disruption.
" 2 " " Nadab (1 Kgs. XV., 25)	" " "	22-23 " "
" 24 " " Baasha (1 Kgs. XV., 33)	" " "	23-46 " "
" 2 " " Elah (1 Kgs. XVI., 8)	" " "	46-47 " "
" 12 " " Omri (1 Kgs. XVI., 23)	" " "	47-58 " "
" 22 " " Ahab (1 Kgs. XVI., 29)	" " "	58-79 " "
" 2 " " Ahaziah (1 Kgs. XXII., 51)	" " "	78-79 " "
" 12 " " Joram (2 Kgs. III., 1)	" " "	79-90 " "

The twelve years of Omri are counted from the time when he claimed to be king, and not from the later date given for his accession, after his rival Tibni was disposed of, namely, the close of the 30th of Asa (Jos. Ant. VIII., XII., 5), which was the beginning of the 31st of Asa (1 Kgs. XVI., 23), these years being the 50th and 51st of the Disruption. Further, if these numerals are correct, the reigns of Nadab and of Elah were for only fractions of years; and Ahaziah, except for a fraction of his last year, was coregnant with his father Ahab.

The 17 years of Rehoboam (1 Kgs. XIV., 21) were the years 1-17 of the Disruption.
 “ 3 “ “ Abijah (1 Kgs. XV., 2) “ “ “ 18-20 “ “
 “ 41 “ “ Asa (1 Kgs. XV., 10) “ “ “ 21-61 “ “
 “ 25 “ “ Jehoshaphat (1 Kgs. XXII., 42) “ “ “ 62-86 “ “
 “ 8 “ “ Jehoram (2 Kgs. VIII., 17) “ “ “ 83-90 “ “
 “ 1 year of Ahaziah (2 Kgs. VIII., 26) was the year 90 “ “

Correct tabulation shows that the first year of Abijah began with the beginning of the 18th of Jeroboam (1 Kgs. XV., 1), but the first year of Asa with the *close* of the 20th of Jeroboam (1 Kgs. XV., 9). There are several similar instances. Additional numerals are given in the Septuagint, after 1 Kgs. XVI., 28, which, if trustworthy, indicate that Jehoshaphat, previous to the beginning of his own twenty-five years,—not during his twenty-five years, as the Septuagint author seems to suppose—was coregnant with Asa his father for some five years. The numerals given above show that Jehoshaphat's son Jehoram was for some years coregnant with him. Assuming the truth of 2 Kgs. I., 17, there had been an earlier arrangement for associating Jehoram with Jehoshaphat, which had for some reason been given up.

In the first two lessons for the quarter, covering substantially the twelfth chapter of 1 Kgs., the teacher will be confronted with the difficulties respecting the age of Rehoboam at his accession. That he was “young and tender-hearted” is affirmed by his son Abijah, according to 2 Chron. XIII., 7. The histories give us the impression that Solomon was a young boy when he came to the throne, and not a father of a family. They also give us the impression that Solomon's first foreign wife was the daughter of Pharaoh, that he did not begin the practice of marrying many foreign wives till the later and less glorious years of his reign, and therefore that the son of Rehoboam's Ammonite mother can hardly have been a man grown at Solomon's death. But we are told in both Kings and Chronicles that Rehoboam was 41 years old when he began to reign. If he was 41 at Solomon's death, he was 1 year old at Solomon's accession; and the impression we have received from the history needs extensive revision at many points.

The fashionable way out of this difficulty is to correct the numeral, making it 21 instead of 41. But the 41 is attested by absolutely all the trustworthy copies and versions of Kings, Chronicles, and Josephus. Moreover, if Rehoboam was then but 21, he would have been just 41, if living, when his grandson Asa came to the throne; and Asa forty years later, was an old man, 1 Kgs. xv., 23. Clearly, the remedy thus proposed is worse than the disease.

A hint at the true solution of the difficulty may be found in the blundering statement, so often repeated, that Rehoboam had been on the throne a year or more before the insurrection under Jeroboam. It is clear that the seventeen years of the reign of Rehoboam did not begin before the twenty-two years of that of Jeroboam; for Abijah succeeded in the eighteenth year of Jeroboam. This idea of an interval of a year or more comes from the account which is added, in the Septuagint, to 1 Kgs. xii., 24. That account says that Jeroboam, after Solomon's death, and before his own return to Palestine, had married an Egyptian princess, who had borne him a son. But the interval thus indicated, instead of being a little more than a year, may have been many years. The same account says that Rehoboam was 16 years old when he became king, and reigned twelve years in Jerusalem. If, therefore, this account asserts that there was an interval between Rehoboam's succeeding Solomon and his becoming king of the separate kingdom of Judah, it seems also to assert that the interval covered the 25 years, while he was advancing from 16 to 41 years of age. On this supposition, the 12 may be a misreading for 42 (42+16 equals 58, the age of Rehoboam at his death), or he may have been dethroned during thirteen years of the twenty-five. Thus interpreted, this account would not only solve the difficulties concerning the age of Rehoboam, but would supply the interval of time which we have above found to be needed for the disintegration of Solomon's empire. In the present state of the evidence, it would not be correct to insist upon this explanation, especially in its details. We may recover, from some source, information on the points which have been omitted by the sacred historian. If we ever learn just what occurred between the death of Solomon and the assembly at Shechem, we may be confident that no further explanations will be needed. Meanwhile, it is helpful to us to have this idea of the matter clearly in our minds.

Our understanding of all the remaining ten lessons of the quarter depends more or less on our understanding of the relations which existed between Omri of Israel and his son Ahab, on the one hand, and the kings of Judah, on the other. Probably most readers of the Bible suppose themselves to know that Ahab married Jezebel, after he

came to the throne, and that, late in his reign, he and Jehoshaphat contracted an alliance; and even if they have got so far as to understand that this alliance was the marriage of Jehoram the son of Jehoshaphat with Athaliah, daughter of Ahab and Jezebel, they have still neglected to correct their dates, or have otherwise failed at all to grasp the great significance of this event. As Ahaziah was 22 years old at his accession, early in the nintieth year of the Disruption, this marriage must have been as early as the sixty-seventh year of the Disruption,—the tenth year of Ahab, and the sixth of Jehoshaphat. As Athaliah was then old enough to marry, the marriage of Ahab and Jezebel must have occurred some years before Ahab became king, and must represent the policy of his father Omri. We know of three children of this marriage, Joram, Ahaziah, and Athaliah, all named for Jehovah, though the Baalite Jezebel was their mother. On these hints imagination could fill up a sketch of an attempt to reunite the two kingdoms, under some future prince of the blood of David; could account for it (if it be a fact), that the 45th Psalm was written by a prophet of Judah to grace the marriage of Jehoram and Athaliah; could picture the wily Jezebel, managing to make the alliance the means of perverting Judah and her prince to Baal, rather than of reclaiming Israel to Jehovah; could thus account for the burst of prophetic wrath in which Elijah suddenly appears upon the scene; could trace the intrigues by which Ahaziah of Israel and Jehoram of Judah were simultaneously associated with their fathers, on their respective thrones, a worshipper of Baal being thus placed next in succession in each kingdom; could account for Jehoshaphat's reforms, and the disappearance of Jehoram from the throne; could bring to light the plottings by which Jehoram was enabled violently to resume his position, and cut off all his brothers; could explain the pitiful weakness of Jehoshaphat in the presence of enemies, as contrasted with the mighty armies he is said to have had. These sketches of imagination are not facts of history; but facts essentially like these are implied in what little we know as to the alliance between Jehoshaphat and the house of Omri. He who fails to recognize that events of this character are implied in the history as recorded, lacks an important means of insight into the events which are expressed in the record.

It is possible, by the patient and accurate examination of details, in biblical history, for one to reach a point where he can commonly give one satisfactory explanation of a difficulty, instead of guessing among half a dozen possible explanations; and where he can bring before his mind accurate pictures of the events, in their proper order

and true proportion, each throwing light upon the others. The fact that we have not yet attained to this does not render our study of the Bible unprofitable; but we must not be contented with any lower standard of attainment.

NOTES FROM ABROAD.

BY IRA M. PRICE, M. A.,

Leipzig, Germany.

The student of the Old Testament and Semitic departments is by no means forgotten in the book announcements of the last two months.

The Royal Stenographic Institute in Dresden will soon publish the Tironian Psalter from a MS. now in the ducal library at Wolfenbuettel, under the editorship of Dr. O. Lehmann. The whole work will contain an introduction, treating of the Wolfenbuettel MS. and the other six known copies of the Tironian Psalter, the original text on 238 autograph tables, a transliteration, and notes indicating the passages in which it deviates from the readings of the Vulgate. The publication of this old text of the Psalms will not only interest all Old Testament students, but will shed light on the theological beliefs among the Church Fathers.

The 24th fully revised edition of Gesenius-Kautzsch's *Hebraeische Grammatik* will shortly appear.

In a short review of Naville's work: *Store City of Pithom and Route of the Exodus*, the *Literaturblatt* sums up the findings and results of Naville's work at Tell-el-Markhutof bei Tell-el-Kebir as follows: "Not only the sanctuary of the god Tum, which was called Pi-tum (dwelling of Tum), but also a considerable number of chambers, built of large bricks, were unearthed. The peculiarity of these chambers is that they have no door and window openings. In these chambers Naville recognizes the store-houses which the Israelites built for Pharaoh. 'And they built,' says Exod. I., 11b, 'for Pharaoh treasure-cities, Pithom and Raameses.' That the former city only is dealt with here, is evident from the inscriptions found by it. Further investigation shows that Pithom was situated in the region of Thuku, and that Thuku is identical with Succoth, the first halting-place in the exodus of Israel. If these suppositions are true, then, in the first place, Brugsch's theory, according to which the Israelites went by the

northern way and the Serbonian bog to Syria, would fall; and in the second place, we would be compelled to fall back on the old view that the exodus took place over the *wady* Tumlat, and the passage through the sea near lake Timsah."

The death of Prof. E. Trumph, the veteran Semitic scholar of the University of Munich, is reported. Within the last 27 years he has published, rather written, not less than fourteen works, of different sizes, on various oriental topics. Among these, the most prominent treatises are on Arabic and Ethiopic, while two grammars, one on the Pasto, or language of the Afghans, and the other on the Sindhi language compared with the Sanskrit, occupy a by-no-means mean place.

The sale, by auction, of Prof. Lenormant's library, of upwards of 10,000 volumes, occurs this and next week in Paris. That such a library, collected and culled by such a scholar, should be scattered as it were, to the four winds of heaven, is to be regretted, especially by American scholars. While the purchase of such a library, as a whole, by any European institution or public library would be but the *duplicating* of works already on their shelves, in the case of almost any American institution or library it would be the purchase for the *first* time, of more rare and valuable works than the efforts of any average higher-institution librarian of America could collect in 25 years. Such libraries as this one are not always the collections of one man's labor alone, but often represent the work of a whole line of scholars. The sagacity and far-sightedness of these scholars in their own interests, being, of course, superior to that of any librarian in the interest of the public, have succeeded in bringing together some works that are rarely found even in European public libraries. Where are our wide-awake American librarians? Where are the library endowments of our higher institutions of learning? Where are the men who intend to endow our libraries? There is scarcely a department of learning in which there is not every year one or more valuable private libraries of specialists thrown upon the European book-market. Let our American enterprise and short-hand method of surmounting obstacles, display itself as well in the purchasing of valuable libraries as in anything else.

Friederich, in Leipzig, will soon publish, from the pen of Abel, the Egyptologist, *Einleitung in ein Ägyptisch-Semitisch-Indo-europäisches Woerterbuch*. The editor will undertake the solution of a significant and often asked question, and will try to make the advance of Egyptology effective in establishing, rather discovering, a common etymology for the three Caucasian races. The etymological worth of

Egyptian is put alongside that of Sanskrit. The work will appear in three parts.

The Journal of Royal Asiatic Society, Vol. XVII., part I., of ensuing year, contains a valuable article by G. Bertin, on the "Assyrian and Akkadian Pronouns." Not a little light is also thrown on the Semitic pronoun in general. The article is accompanied by two lithographed plates of hitherto unpublished inscriptions.

Where was the "Garden of Eden? Mr. Engel, of Dresden, finds it 195 miles E. S. E. of Damascus on an oasis of the desert called *er Ruhbe*. President Warren, of Boston University, "*locates* it at the North Pole."

Bagster & Sons have recently issued "William Tyndale's Five Books of Moses, called the Pentateuch. Being a Verbatim Reprint of the edition of MCCCCXXX." By the Rev. J. I. Mombert, D. D. This is supposed to be the earliest translation of the Hebrew Scriptures into English, and perhaps the basis of King James Version. The Grenville library contains the only perfect copy in existence; though there are four or five imperfect copies in different European libraries. The editor gives in the introduction a sketch of Tyndale's life, and his qualifications for the work attributed to him, among other matters of interest.

LEIPZIG, May 7th, 1885.

THE AUTHORIZED VERSION AND THE REVISED VERSION.

Some of the more Important Texts of the Old Testament Texts in Parallel Columns.

GENESIS I., 1-5.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

¹ Or, *was brooding upon.*

1 In the beginning God created 2 the heaven and the earth. And the earth was waste and void;

and darkness was upon the face of the deep: and the spirit of God ¹ moved upon the face of 3 the waters. And God said,

4 Let there be light: and there was light. And God saw

the light, that it was good: and God divided the light 5 from the darkness. And God

called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

GENESIS IV., 6-8; 22-24.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

6 And the LORD said unto Cain, Why art thou wroth? and why 7 is thy countenance fallen? If

thou doest well, ¹ shalt thou not be accepted? and if thou doest not well, sin coucheth at the door: and unto thee ² shall be his desire, and thou shalt rule

8 over him. And Cain ³ told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

¹ Or, *shall it not be lifted up?* ² Or, *is its desire, but thou shouldst rule over it.* ³ Heb. *said unto.* Many ancient authorities have, *said unto Abel his brother, Let us go into the field.*

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

¹ Or, *an instructor of every artificer.* ² Or, *copper* and so elsewhere.

22 And Zillah, she also bare Tubal-cain, ¹ the forger of every cutting instrument of ² brass and iron: and the sister of Tu-

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

¹ Or, *I will slay.* ² Or, *to my wounding, and a young man to my hurt.*

23 bal-cain was Naamah. And Lamech said unto his wives: Adah and Zillah, hear my voice;

Ye wives of Lamech, hearken unto my speech:

For ¹I have slain a man ²for wounding me,

And a young man for bruising me.

24 If Cain shall be avenged sevenfold,

Truly Lamech seventy and sevenfold.

GENESIS VI., 3, 4.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

3 And the LORD said, My spirit shall not ¹strive with man for ever, ²for that he also is flesh:

³yet shall his days be an hundred and twenty years. The

⁴Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown.

¹ Or, *rule in.* Or, according to many ancient versions, *abide in.* ² Or, *in their going astray they are flesh.* ³ Or, *therefore.* ⁴ Or, *giants.* See Num. xiii., 33.

GENESIS IX., 25-27.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

¹ Or, *their.* ² Or, *he shall.*

25 And he said,
Cursed be Canaan;
A servant of servants shall he be unto his brethren.

26 And he said,
Blessed be the LORD, the God of Shem;
And let Canaan be ¹his servant.

27 God enlarge Japheth,
And ²let him dwell in the tents of Shem;
And let Canaan be ¹his servant.

GENESIS XIV., 22, 23.

22 And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

¹ Heb. *El Elyon*. ² Or, *maker*.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, ¹God Most High, ²possessor of heaven

23 en and earth, that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich;

GENESIS XV., 1, 2.

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

¹ Or, *thy reward shall be exceeding great*. ² Heb. *Jehovah*, as in other places where God is put in capitals. ³ Or, *go hence*. ⁴ The Chaldee and Syriac have, *Eliezer the Damascene*.

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, ¹*and* thy exceeding great reward.

2 And Abram said, O Lord ²GOD, what wilt thou give me, seeing I ³go childless, and he that shall be possessor of my house is ⁴Dammesek Eliezer?

GENESIS XVI., 13.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

¹ Or, *Thou God seest me*. ² Heb. *El rot*, that is, *God of seeing*.

13 And she called the name of the LORD that spake unto her, ¹Thou art ²a God that seeth: for she said, Have I even here looked after him that seeth me?

GENESIS XX., 16.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

¹ Or, *he*. ² Or, *before all men*.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, ¹it is for thee a covering of the eyes to all that are with thee; and ²in respect of all thou art righted.

GENESIS XXX., 18.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

¹ Heb. *sachar*.

18 And Leah said, God hath given me my ^hhire, because I gave my handmaid to my husband: and she called his name Issachar.

DEUTERONOMY XX., 19, 20.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee until it be subdued.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee? Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

DEUTERONOMY XXXII., 1-5; 11, 12; 26, 27; 35, 36.

1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect; for all his ways are judgement: a God of truth and without iniquity, just and right *is* he.

1 Give ear, ye heavens, and I will speak;

And let the earth hear the words of my mouth:

2 My doctrine shall drop as the rain,

My speech shall distil as the dew;

As the small rain upon the tender grass,

And as the showers upon the herb:

3 For I will proclaim the name of the LORD:

Ascribe ye greatness unto our God.

4 The Rock, his work is perfect; For all his ways are judgement:

A God of faithfulness and without iniquity,

Just and right is he.

5 They have corrupted themselves, their spot *is not the spot* of his children: *they are* a perverse and crooked generation.

¹ Or, *corrupted themselves, they &c.* ² Or, *but a blot upon them.*

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the LORD alone did lead him, and *there was* no strange god with him.

¹ Or, *Spreadeth abroad her wings, taketh them, beareth them on her pinions.*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

5 They have ¹dealt corruptly with him, *they are* not his children, ²*it is* their blemish; *They are* a perverse and crooked generation.

11 As an eagle that stirreth up her nest,
That fluttereth over her young,
¹He spread abroad his wings,
he took them,
He bare them on his pinions:
12 The LORD alone did lead him,
And there was no strange God with him.

26 I said, I would scatter them afar,
I would make the remembrance of them to cease from among men:
27 Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this.

35 Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.
36 For the LORD shall judge his people,
And repent himself for his servants;
When he seeth that *their* power is gone,
And there is none *remaining*,
shut up or left at large.

DEUTERONOMY XXXIII., 1-7; 20, 21.

1 And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5. And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies.

1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said,
The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of ¹holy ones:
At his right hand ²was a fiery law unto them.

3 Yea, he loveth the ³peoples;
All ⁴his saints are in thy hand.
And they sat down at thy feet;
Every one ⁵shall receive of thy words.

4 Moses commanded us a law,
An inheritance for the assembly of Jacob.

5 And ⁶he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.

6 Let Reuben live, and not die;
⁷Yet let his men be few.

7 And this is *the blessing* of Judah:
and he said,
Hear, LORD, the voice of Judah,
And bring him in unto his people:
⁸With his hands he contended
⁹for himself;
And thou shalt be an help against his adversaries.

¹ Heb. holiness. ² Or, was fire, a law. Or, as otherwise read, were streams for them. ³ Or, tribes. ⁴ Or, their holy ones. ⁵ Or, received. ⁶ Or, there was a king. ⁷ Or, and let not his men. ⁸ Or, Let his hands be sufficient for him. ⁹ Or, for them.

20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

20 And of Gad he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

¹ Or, chose. Heb. saw. ² Or, a ruler's portion. ³ Or, to.

JUDGES V., 1-7; 10; 14; 21, 22; 28-30.

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

¹ Or, quaked. ² Or, the caravans ceased. ³ Heb. crooked ways. ⁴ Or, the villages were unoccupied.

21 And he ¹provided the first part for himself,
For there was ²the lawgiver's portion reserved;
And he came ³*with* the heads of the people,
He executed the justice of the LORD, [rael.
And his judgements with Is-

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the LORD.

3 Hear, O ye kings; give ear, O ye princes; [LORD;
I, *even* I, will sing unto the I will sing praise to the LORD, the God of Israel.

4 LORD, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped, [ter.
Yea, the clouds dropped wa-

5 The mountains ¹flowed down at the presence of the LORD,
Even yon Sinai, at the presence of the LORD, the God of Israel.

6 In the days of Shamgar the son of Anath,
In the days of Jael, ²the high ways were unoccupied,
And the travellers walked through ³byways.

7 ⁴The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

¹ See ch. xii., 15. ² Or, *Lawgivers*. ³ Or, *staff of the scribe*.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings of their mighty ones.

¹ Or, *thou hast trodden down strength*.

28 The mother of Sisera looked out at a window, and cried through a lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariot?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

¹ Heb. *steps*. ² Or, (*Yet she repeateth her words unto herself*). ³ Or, *dye'd garments*.

10 Tell *of it*, ye that ride on white asses, ye that sit on rich carpets, And ye that walk by the way.

14 Out of Ephraim *came down* ¹they whose root is in Amalek; After thee, Benjamin, among thy peoples; Out of Machir came down ²governors, And out of Zebulun they that handle the ³marshall's staff.

21 The river Kishon swept them away, That ancient river, the river Kishon. O my soul, ¹march on with strength.

22 Then did the horsehoofs stamp By reason of the pransings, the pransings of their strong ones.

28 Through the window she looked forth, and cried, The mother of Sisera *cried* through the lattice, Why is his chariot so long in coming? Why tarry the ¹wheels of his chariots?

29 Her wise ladies answered her, ²Yea, she returned answer to herself,

30 Have they not found, have they not divided the spoil? A damsel, two damsels to every man; [colours, To Sisera a spoil of ¹divers colours of embroidery, Of ¹divers colours of embroidery on both sides, on the necks of the spoil?

PSALM III.

1 LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God; for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

1 LORD, how are mine adversaries increased!

Many are they that rise up against me.

2 Many there be which say ¹of my soul,

There is no ²help for him in God. [Selah

3 But thou, O LORD, art a shield about me;

My glory, and the lifter up of mine head.

4 I cry unto the LORD with my voice,

And he answereth me out of his holy hill. [Selah

5 I laid me down and slept;

I awaked; for the LORD sustaineth me.

6 I will not be afraid of ten thousands of the people,

That have set themselves against me round about.

7 Arise, O LORD; save me, O my God;

For thou hast smitten all mine enemies upon the cheek bone.

Thou hast broken the teeth of the wicked.

8 ³Salvation belongeth unto the LORD:

Thy blessing be upon thy people. [Selah

¹ Or, to. ² Or, salvation. ³ Or, Victory.

PSALM IV., 7, 8.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace and sleep; for thou, LORD, only makest me dwell in safety.

7 Thou hast put gladness in my heart,

More than *they have* when their corn and their wine are increased.

8 In peace will I both lay me down and sleep:

For thou, LORD, ¹alone makest me dwell in safety.

¹ Or, in solitude.

PSALM V., 3.

3 My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

3 O LORD, in the morning shalt thou hear my voice;
In the morning will I order *my prayer* unto thee, and will keep watch.

PSALM IX., 5, 6, 7; 9.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

5 Thou hast rebuked the ¹nations, thou hast destroyed the wicked,
Thou hast blotted out their name for ever and ever.

6 ²The enemy are come to an end, They are desolate for ever;

³And the cities which thou hast ⁴overthrown,

Their very memorial is perished.

7 But the LORD sitteth *as king* for ever:

He hath prepared his throne for judgement.

¹ Or, *heathen.* ² Or, *O thou enemy, desolations are come to a perpetual end.* ³ Or, *And their cities thou hast overthrown.* ⁴ Heb. *plucked up.*

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

9 The LORD also will be a high tower for the oppressed,
A high tower in times of trouble;

PSALM X., 3, 4, 5.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

3 For the wicked boasteth of his heart's desire.

And ¹the covetous renounceth, *yea*, ²contemneth the LORD.

4 The wicked, in the pride of his countenance, *sait*, He will not require *it*.

All his thoughts are, There is no God.

5 His ways are ³firm at all times; Thy judgements are far above out of his sight:

As for all his adversaries, he puffeth at them.

¹ Or, *blesseth the covetous, but contemneth &c.* ² Or, *revileth.* ³ Or, *grievous.*

PSALM XVI., 1—4.

1 Preserve me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

1 Preserve me, O God: for in thee do I put my trust.

2 ¹I have said unto the LORD, Thou art ²my Lord: I have no good beyond thee.

3 ¹As for the saints that are in the earth,

⁴They are the excellent in whom is all my delight.

4 Their sorrows shall be multiplied that ⁵exchange *the Lord* for another *god*:

Their drink offerings of blood will I not offer,

Nor take their names upon my lips.

¹ So the Sept., Vulg. and Syr. The Hebrew text as pointed reads, *Thou hast said, O my soul.*
² Or, *the Lord.* ³ Or, *Unto.* ⁴ Or, *And the excellent....delight; their &c.* ⁵ Or, *give gifts for.*

PSALM XIX., 7, 8; 12, 13.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

¹ Or, *from the proud.*

7 The law of the LORD is perfect, restoring the soul: The testimony of the LORD is sure, making wise the simple.

8 The precepts of the LORD are right, rejoicing the heart: The commandment of the LORD is pure, enlightening the eyes.

12 Who can discern *his* errors? Clear thou me from hidden *faults*.

13 Keep back thy servant also ¹from presumptuous *sins*. Let them not have dominion over me: then shall I be perfect, And I shall be clear from great transgression.

PSALM XX., 7—9.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

7 Some *trust* in chariots, and some in horses: But we will make mention of the name of the LORD our God,

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

8 They are bowed down and fallen:

But we are risen and stand upright.

9 ¹Save, LORD:

Let the King answer us when we call.

¹ Or, as some ancient versions have, *O Lord, save the king; and answer &c.*

PSALM XXII., 21; 29.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

21 Save me from the lion's mouth; Yea, from the horns of the wild oxen thou hast answered me.

29 All the fat ones of the earth shall eat and worship: All they that go down to the dust shall bow before him, Even he that cannot keep his soul alive.

PSALM XLII., 3, 4.

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

3 My tears have been my meat day and night, While they ¹continually say unto me, Where is thy God?

4 These things I remember, and pour out my soul ²within me, How I went with the throng, and ³led them to the house of God,⁴ With the voice of joy and praise, a multitude keeping holyday.

¹ Heb. *all the day.* ² Heb. *upon.* ³ Or, *went in procession with them.*

PSALM LXXII., 14, 15, 16.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

14 He shall redeem their soul from ¹oppression and violence;

And precious shall their blood be in his sight:

15 And ²they shall live, and to him shall be given of the gold of Sheba:

And men shall pray for him continually; [day long.

²They shall bless him all the

¹ Or, *fraud.* ² Or, *he.*

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

¹ Or, an handful. ² Or, land.

16 There shall be ¹abundance of corn in the ²earth and upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.

PSALM LXXXIV., 5, 6.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of *them*.

6 *Who* passing through the valley of Baca make it a well; the fain also filleth the pools.

¹ Or, balsam trees, Heb. Baca. See 2 Sam. v., 23.

5 Blessed is the man whose strength is in thee; In whose heart are the high ways to *Zion*.

6 Passing through the valley of ¹Weeping they make it a place of springs; Yea, the early rain covereth it with blessings.

PSALM XC., 10, 11, 12.

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom:

10 The days of our years are three score years and ten, Or even by reason of strength four score years; Yet is their pride but labour and sorrow; For it is soon gone, and we fly away.

11 Who knoweth the power of thine anger, And thy wrath according to the fear that is due unto thee?

12 So teach us to number our days, That we may get us an heart of wisdom.

PSALM CX., 3; 6.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

3 Thy people ¹offer themselves willingly ²in the day of thy ³power:

⁴In the beauties of holiness, from the womb of the morning, [youth.

⁵Thou hast the dew of thy

¹ Heb. are freewill offerings. ² Or, in the day of thy power, in the beauties of holiness: from dc.
³ Or, army. ⁴ Or, in holy attire. According to another reading, On the mountains of holiness.
⁵ Or, Thy youth are to thee as the dew.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

¹ Or, The places are full of &c. ² Or, hath filled. ³ Or, Hath stricken. ⁴ Or, over a wide land.

6 He shall judge among the nations,
¹He ²shall fill *the places* with dead bodies;
 He ³shall strike through the head ⁴in many countries.

ISAIAH I., 4, 5; 13.

4 Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD: they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

¹ Or, Why should ye be stricken any more? ye will revolt &c. ² Or, every.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged *and gone* backward.

5 ¹Why will ye be still stricken, that ye revolt more and more? ²the whole head is sick, and ²the whole heart faint.

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity; even the solemn meeting.

¹ Heb. an oblation of vanity. ² Or, I cannot away with; it is iniquity, even the solemn meeting.

13 Bring no more ¹vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—² I cannot away with iniquity and the solemn meeting.

ISAIAH VII., 14-16.

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

¹ Or, the. ² Or, maiden. ³ Or, is with child, and beareth. ⁴ That is, God is with us. ⁵ Or, Curds. ⁶ Or, that he may know.

14 Therefore, the Lord himself shall give you a sign; behold, ^{1a} ²virgin ³shall conceive, and bear a son, and shall call his name ⁴Immanuel. ⁵Butter and honey shall he eat ⁶when he knoweth to refuse the evil, and

16 choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken.

ISAIAH IX., 5.

5 For every battle of the warrior *is* with confused noise and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

¹ Or, every boot of the booted warrior.

5 For ¹all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.

ISAIAH XL., 3; 9, 10.

3 The voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a highway for our God.

¹ Or, that crieth in the wilderness, Prepare ye the way &c. ² Or, level.

3 The voice of one ¹that crieth, Prepare ye in the wilderness the way of the LORD, make ²straight in the desert a high way for our God.

9 O Zion, that bringest good tidings; get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

¹⁰ Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

¹ Or, O Zion, that bringest good tidings. ² Or, O Jerusalem, that bringest good tidings.

9 ¹O thou that tellest good tidings to Zion, get thee up into the high mountain; ²O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompense before him.

ISAIAH XLI., 2, 3.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

¹ Or, whom righteousness calleth to its foot, Or, whom righteousness meeteth whithersoever he goeth. ² Or, he maketh as the dust their sword, as the driven stubble their bow.

2 Who hath raised up one from the east, ¹whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings; ²he giveth them as the dust to his sword, as the driven stubble to his bow. He pursueth them, and passeth on safely; even by a way that he had not gone with his feet.

ISAIAH XLII., 13, 14.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

¹ Or, *zeal.* ² Or, *destroy and devour.*

13 The LORD shall go forth as a mighty man; he shall stir up ¹jealousy like a man of war: he shall cry, yea, he shall shout aloud; he shall do mightily

14 against his enemies. I have long time holden my peace; I have been still, and refrained myself; *now* will I cry out like a travailing woman; I will ²gasp and pant together.

ISAIAH LII., 13-15.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him; for *that* which has not been told them shall they see; and *that* which they had not heard shall they consider.

13 Behold, my servant shall ¹deal wisely, he shall be exalted and lifted up, and shall be very

14 high. Like as many were astonished at thee (his visage was so marred ²more than any man, and his form more than the

15 sons of men,) so shall he ³sprinkle many nations; kings shall shut their mouths ⁴at him: for that which had not been told them shall they see; and that which they had not heard shall they ⁵understand.

¹ Or, *prosper.* ² Or, *from that of man, and his form from that of the sons of men.* ³ Or, *stattle.*
⁴ Or, *because of.* ⁵ Or, *consider.*

ISAIAH LIII., 1-3; 7, 8, 9.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

1 Who hath believed ¹our report? and to whom hath the arm of

2 the LORD been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; ²and when we see him, there is no beauty

3 that we should desire him. He was despised, and ³rejected of men; a man of sorrows, and acquainted with ⁴grief: and ⁵as one from whom men hide their face he was despised, and we esteemed him not.

¹ Or, *that which we have heard.* ² Or, *that we should look upon him; nor beauty &c.* ³ Or, *for-saken.* ⁴ Heb. *sickness.* ⁵ Or, *he hid as it were his face from us.*

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

7 He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that is before her shearers is dumb; yea, he opened

8 not his mouth. ¹By oppression and judgement he was taken away; ²and as for his generation, who *among them* considered that he was cut off out of the land of the living? for the transgression of my people

9 ³he was stricken. And they made his grave with the wicked, and with the rich in his ⁴death; ⁵although he had done no violence, neither was any deceit in his mouth.

— ¹ Or, from. ² Or, and his life who shall recount? for he was cut off &c. ³ Or, to whom the stroke was due. ⁴ Heb. deaths. See Ezek. xxviii., 8, 10. ⁵ Or, because.

ISAIAH LX., 5.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

¹ See Ps. xxxiv., 5.

5 Then thou shalt see and ¹be lightened; and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

DANIEL IX., 24-27.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two

24 Seventy weeks are decreed upon thy people and upon thy holy city, ¹to finish ²transgression, and ³to make an end of sins, and to ⁴make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and ⁵prophecy, and to anoint ⁶the most

25 holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto ⁷the anointed one, the prince, shall be ⁸seven weeks:

¹ Or, to restrain. ² Or, the transgression. ³ Another reading is, to seal up. ⁴ Or, purge away. ⁵ Heb. prophet. ⁶ Or, a most holy place. ⁷ Or, Messiah, the prince, Or, an anointed one, a prince. ⁸ Or, seven weeks, and three-score and two weeks; it shall be &c.

weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

and three score and two weeks, it shall be built again, with street and moat, even in troublous times. And after the three score and two weeks shall the anointed one be cut off, and ¹shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and ²his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and ³for the half of the week he shall cause the sacrifice and the ⁴oblation to cease; and ⁵upon the wing of abominations *shall come* one that maketh desolate; and even unto the consummation, and that determined, shall *wrath* be poured out upon the ⁶desolator.

¹ Or, *there shall be none belonging to him.* ² Or, *the end thereof.* ³ Or, *in the midst of.* ⁴ Or, *meal offering.* ⁵ Or, *upon the pinnacle of abominations shall be dec.* ⁶ Or, *desolate.*

HABAKKUK II., 5.

5 Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

¹ Or, *And also because his wine.... he is a haughty man.* ² Or, *he shall not abide.* ³ Heb. *Sheol.*

MALACHI I., 3; 10.

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

5 ¹Yea, moreover, wine is a treacherous dealer, a haughty man, and ²that keepeth not at home; who enlargeth his desire as ³hell, and he is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples.

3 Yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and *gave* his heritage to the jackals of the wilderness.

10 Oh that there were one among you that would shut the doors, that ye might not kindle *fire* on mine altar in vain! I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

➤SEMITIC➤AND➤OLD➤TESTAMENT➤BIBLIOGRAPHY.◀

AMERICAN PUBLICATIONS.

- BENSON, L. S. *Philosophic Thought in all Ages; or, the Bible Defended from the Standpoint of Science.* New York: *L. S. Benson.* Pp. 180.....\$1.25
 CHAMBERS, T. W. *A Companion to the Revised Old Testament.* New York: *Funk & Wagnalls.* Pp. 269.....\$1.00
 PUSEY, E. B., *The Minor Prophets; with Commentary, explanatory and practical.* Vol. 2. New York: *Funk & Wagnalls.* Pp. 504.....\$3.00

FOREIGN PUBLICATIONS.

- HUGHES, L. *Analysis of First Book of Samuel. With Notes, Critical, Historical and Geographical.* London: *Haywood.* Pp. 160.....2s
 KONIG, F. E. *Falsche Extreme in der Neueren Kritik d. Alten Testaments.* Leipzig: *Hinrich's.* Pp. 19.....M—.80
 LYALL, W. R. *Propædica Prophetica; or, the Use and Design of the Old Testament Examined.* London: *Paul Trench & Co.* Pp. 446.....10s 6d
 PARKER, J. *The People's Bible, Discourses upon Holy Scripture: Vol. 2. The Book of Exodus.* London: *R. Clarke.*.....8s
 RANDOLPH, W. *Analytical Notes on the First and Three Last of the Minor Prophets.*.....7s 6d
 SCHNIED, F. *De inspiratione bibliorum vi et rationis.* Brixen: *Weger.* Pp. x, 443.....M.7.20
 SCHRADER, E. *The Cuneiform Inscriptions and the Old Testament. Translated by Rev. O. C. Whitehouse.* Vol. I. London: *Williams & Norgate.* Pp. xxxii, 309.
 SCHWARTZ, W. *Indogermanischer Volksglaube. Ein Beitrag zur Religionsgeschichte der Urzeit.* Berlin: *Seehagen.* Pp. xxiv, 280.....M.8
 UNGEWITTER, O. *Die landwirtschaftlichen Bilder und Metaphern in den poetischen Büchern des Alten Testaments.* Königsberg, 1885, Pp. 43.
 VOLCK, W. *Die Bibel als Kanon.* Dorpat: *Karow.* Pp. 54.....M.1.60

RECENT ARTICLES.

- CLARKE, W. B. *The Song of Solomon.* *Andover Rev.,* June, '85.
 BOURQUIN, A. *Brahmakarma on Rites sacrés des Brahmanese traduit du Sanscrit et annoté.* *Annals du Musée Guimet* VII., 1884.
 REID, W. J. *The Principles Involved in the Lot.* *Evangelical Repos.,* Apr., '85.
 PICK, B. *The Book of Jubilees and the Old Testament.* *Independent,* Apr. 23, '85.
 HALL, I. H. *The Revision as Affecting Old Testament Quotations,* *Ibid.,* May 28, '85.
 SMITH, W. R. *On the Forms of Divination and Magic Enumerated in Deut.* xviii., 10, 11. *Journal of Philology,* No. 26.
 DERENBOURG, H. *Les mots grecs dans le livre biblique de Daniel.* *Melanges Graux,* 1884.
 HALEVY, J. *Les principes cosmogoniques, Pheniciens Ποδοξ et Μώρ.* *Ibid.*

- RAWLINSON, G. Biblical Topography. I. The Site of Paradise. *Monthly Interpreter*, Apr., '85.
- WHITELAW, F. The Patriarchal Times. I. The Creation of the World. *Ibid.*
- GRAETZ, H. Eine massoretische Studie ueber Versabtheilung im Pentateuch und in den übrigen biblischen Büchern. *Monatsschr. f. Gesch. u. Wiss. d. Judenthums*, No. 3, 1885.
- BIRCH, W. F. Zion, the City of David. *Palestine Exploration Fund*, Jan., '85.
- HULL, E. and GREENE, J. B. The Route of the Exodus. *Ibid.*
- OLIPHANT, L. Round Mount Carmel. *Ibid.*
- PORTER, J. L. The Tribes of Gilead: Their Character and Influence. *Pulpit Treasury*, Apr., '85.
- CHAMBERS, T. W. Prophet versus Priest. *Ibid.*, June, '85.
- SAYCE, A. H. The Siloam Inscription. *Ibid.*
- BRUSTON, C. Les deux Jéhovistes. *Revue de Theol. et de Philos.*, Jan., '85.
- MOSAPP, H. Zur alttestamentlichen Lehre von der Sündenvergebung. *Theol. Stud. aus Wuerttemb.*, 1885, No. 1.
- HOUTSMA, M. TH. Habakuk II., vs. 4 en 5 verbeterd. *Theol. Tijdschr.*, Mar., '85.
- MATTHES, I. C. Het bock Joel. *Ibid.*, Jan., Mar., '85.
- CAMPBELL, E. D. The Utilization of the Original Texts of the Scriptures. *United Presbyterian*, Apr. 2, 9, 16, 23, '85.
- LATHAN, R. History of English Versions of the Psalms. *United Presbyterian* May 14, '85.
- DELITZSCH, FRDR. Assyriologische Notizen zum Alten Testament. I. Das Land Uz. II. Der Name Benhadad. *Ztschr. f. Keilschriftforschung*, Nos. 1 and 2, 1885.
- DELITZSCH, FRDR. Assyriologische Notizen zum Alten Testament. II. Der Name Benhadad. *Ibid.*, Apr., '85.
- REVISED O. T.:—Prof. Howard Osgood, Prof. P. Schaff, Prof. J. Strong, Prof. J. DeWitt, Dr. T. W. Chambers, Prof. C. A. Aiken, in *Sunday School Times*, May 23; Prof. C. M. Mead in *Andover Rev.*, June; Rev. R. P. Smith, D. D., Prof. G. E. Day, Prof. Howard Osgood, Prof. John DeWitt, Rev. T. W. Chambers, D. D., in *Independent*, May 21, '85; Howard Crosby, D. D., in *Advance*, May 28, '85; Rev. A. W. Patton, in *Northwestern Christian Advocate*, May 27, '85, *Athenæum*, May 16, '85; Prof. J. P. Peters, in *National Baptist*, May 28, '85.

REVIEWS.

- BISSELL, A. P. Law of Asylum in Israel. *Bibliotheca Sacra*, Apr., '85.
- CHAMBERS, T. W. A Companion to the Revised Old Testament. *Independent*, May 28, '85.
- DEWITT, J. Praise-Songs of Israel. *Sunday School Times*, May 2, '85.
- EDERSHEIM, A. Prophecy and History in Relation to the Messiah. (By T. K. Cheyne). *Academy*, May 16, '85.
- FERRIERE, E. Paganisme des Hébreux. (By M. Vernes). *Revue Critique*, No. 1, 1885.
- GRILL, J. Der 68. Psalm. (By W. Nowack.) *Deutsche Litztg*, 1884, No. 29.
- HENDERSON, A. Palestine. (By I. P. Taylor.) *Andover Rev.*, June, '85.
- PUSEY, E. B. The Minor Prophets. Vol. I. (By C. C. Starbuck.) *Ibid.* June, '85.

GENERAL INDEX.

A Recent Theory of the Garden of Eden.....	1
Analysis of Rabbinical Judaism.....	345, 396
Ancient Egyptians, Dogma of the Resurrection among the.....	267
Anderson, Prof. S. T., "I am that I am".....	310
Archæology and Comparative Religion, Studies in.....	19, 59, 105, 162, 213
Balaam, the Story of.....	385
Beecher, Prof. W. J., The Old Testament in the Sunday School.....	308
Sunday School Lessons for the Third Quarter, 1885.....	445
Bible Interpretation : How and How Not.....	114
Bible Interpretation : Some Suggestions as to.....	409
Biblical Criticism, Gains and Losses of Modern.....	157
Bibliographical Notes.....	78, 119
Bibliography. Semitic and O. T.,.....	46, 95, 142, 191, 240, 287, 335, 383, 431, 475
Bissell, Prof. E. C., The Old Testament in the Sunday School.....	299
Blackall, Dr. C. R., The Old Testament in the Sunday School.....	306
Blessing of Jael, The.....	12
Book of Hosea, The.....	193
Book of Job, Some Astronomy in.....	358
Book of Joel, The.....	261
Book Notices : Bartlett, Sources of History in the Pentateuch, 91; Bissell, Law of Asylum in Israel, 332; Boehl, To the Law and to the Testimony, 40; Bovet, Egypt, Palestine and Phœnicia, 188; Brown, Use and Abuse of Assyriology, 429; Cheyne, Hosea, 380; Clark, Israel in Egypt, 93; Edersheim, Messianic Prophecy and History, 428; Geikie, Hours with the Bible, Vol. VI., 329; Harkness, Assyrian Life and History, 44; Headley, Sacred Mountains and Scenes, 93; Hellmuth, Biblical Thesaurus, Vol. I., 94; Hopkins, The Scriptural Idea of man, 239; Hurlbut, Manual of Biblical Geography, 285; King, Moab's Patriarchal Stone, 188; Lagarde, Septuagint, 37; Lenormant, Chaldean Magic, 92; Lowe, Commentary on Zechariah, 82; Lowell Hebrew Club, The Book of Esther, 331; Mielziner, Jewish Law of Marriage and Divorce, 234, 236; Mombert, Tyndale's Pentateuch, 330; Müller, Sacred Books of the East, 138; Plumptre, Ecclesiastes, 381; Rawiez, Der Traktat Megilla nebst Tosafat, 42; Rule, Oriental Records, 329; Sayce, Fresh Light from the Ancient Monuments, 44; Thomson, the Great Argument, 141; Thomson, The Land and the Book, 237; Tomkins, Times of Abraham, 286; Vincent, the Expositor in the Pulpit, 45; Wood, How the Bible was Made, 141; Wright, The Hittite Empire, 189.	
Brendkamp, Prof. C. J., The Covenant and the Early Prophets.....	123-353
Burnham, Prof. S., The Value of the Old Testament for the Work of the Pastor.....	97, 151, 257

Brown, Prof. Francis, A recent Theory of the Garden of Eden.....	1
Central Problem of Old Testament Discussion, The.....	241
Cheyne, Rev. T. K., Recent Advances in Biblical Criticism in their Relation to the Christian Faith.....	73
Jewish Interpretation of Prophecy.....	421
Comparative Religion, Studies in Archæology and.....	19, 59, 105, 162, 213
Comparison of Texts—Old and New Versions.....	457
Contributed Notes: The Old Testament in the Sunday School, <i>T. W. Chambers</i> , 370 A New Translation of Isaiah, <i>XLI.</i> , <i>W. H. Cobb</i> , 133; A Question, <i>Howard Crosby</i> , 279; George Henry August Ewald, <i>W. W. Everts, Jr.</i> , 182; Ernst Wilhelm Hengstenberg, <i>W. W. Everts, Jr.</i> , 222; Place of Incense in the Mosaic Ritual, <i>W. W. Everts, Jr.</i> , 29; Gustav Friedrich Oehler, <i>W. W. Everts, Jr.</i> , 181; Gamaliel ben Pedahzur, Fermented or Unfermented Wine? <i>B. Felsenthal</i> , 131; Use of Wine by the Jews, <i>B. Felsenthal</i> , 184; Genesis v., 29, <i>W. R. Harper</i> , 279; Throwing the Slipper, <i>G. Lansing</i> , 182; The Significance and Richness of Genesis, <i>G. F. McKibben</i> , 86; Maimonides's Creed, <i>A. Meyrowitz</i> , 83; The Date of Deuteronomy, <i>O. M.</i> , 317; Adam's "Helpmeet," <i>P. A. Nordell</i> , 368; The Old Testament in the Sunday School, <i>B. Pick</i> , 368; The Book of Wisdom and Ecclesiasticus, <i>E. R. Pope</i> , 314; Johann Reuchlin, <i>E. R. Pope</i> , 223; 1 Samuel II., 35, <i>S. B. Randall</i> , 316; Some Practical Hints, <i>O. S. Stearns</i> , 30; Biblical Interpretation as an Ideal, <i>W. O. Stearns</i> , 28; Critic and Historian, <i>J. W. Weddell</i> , 224; The Hebrew Language, <i>R. F. Weidner</i> , 371.	
Correlation of the Old and New Covenants, The.....	252
Covenant and the Early Prophets, The.....	123, 353
Crafts, Rev. W. F., The Old Testament in the Sunday School.....	306
Crosby, Dr. Howard, The Old Testament in the Sunday School.....	308
Curtis, Prof. E. L., The Blessing of Jael.....	12
Delitzsch, Prof. Friederich, The Land of Uz.....	417
Denio, Prof. F. B., The Work of the Prophets.....	49
Dodd, Prof. T. J., The Explanation of Numerical Difficulties.....	171
Dogma of the Resurrection among the Ancient Egyptians, The.....	267
Editorial Notes: Continuation of Our Symposium, 378; Department of the Old Testament in the Seminary, 186; Dr. Stebbins' Interpretation of the Balaam Narrative, 425; Expedition to Babylonia, 36; The Fulfillment of Prediction, 426; How to Learn to Interpret, 231; In-stituté of Hebrew, 282; Is Rawlinson a Reliable Authority? 378; The Jewish Attitude, 187; Light on the Old Testament, 283; Minute Accuracy of the Old Testament, 36; Neglect of the Minor Prophets, 283; Old Testament History in the Sunday School, 88; Opposition to Old Testament Study in the Sunday School, 326; Optional Studies in the Seminary, 379; Our Symposium, 326; Prophecy and Poetry, 89; Questions of Criticism; how and by whom shall they be settled? 134; Resolutions, 35; Rev. T. K. Cheyne, 88; Rev. Dr. Cheyne and the "Hittites," 425; Revised Old Testament, 230; Semitic Work in the German Universities, 379; Shall we Study Biblical Theology? 89; Study of Prophecy, 185; Summer Instruction, 326; Summer Schools of Hebrew, 35, 327; Translation and Interpretation, 186.	

Elliott, Prof. Chas., The Book of Hosea.....	193
The Book of Joel.....	261
Felsenthal, Rabbi B., Bible Interpretation: How and How Not.....	114
Foster, Prof. R. V., Some Astronomy in the Book of Job.....	358
Fulfillment of Prophecy in the New Covenant, The.....	66
Gains and Losses of Modern Biblical Criticism.....	157
Galatians III., and Genesis XVII., 6-8.....	103
Garden of Eden, A Recent Theory of the.....	1
General Notes: Assyrian Domestic Affairs, 328; Chaldæan Imprecations, 82; Character of Isaiah, 82; Cheyne's Translation of Psalm XC., 321; David's Fight with Goliath, 81; Empire of the Hittites, 32, The Four Greater Prophets, 179; Hittite Empire, 227; Inscrip- tion from a Tomb at El-Kab, 226; Letters and Posts of the Ancients, 374; Luther and the Old Testament Canon, 376; Noble Thoughts in the Edenic Story, 175; Non-Messianic Interpretations of Isaiah III., 129; The Phœnician Ritual, 322; The Prophetic Order, 375; Rabbin- ical Sayings Concerning Marriage, 180; Samuel's Schools of the Prophets, 177; Summer-School Studies, 228; Time of Abraham's Birth, 174; Unity of the Nineteenth Psalm, 320; Zechariah's Times and the Occasion of his Mission, 179.	
Genesis XVII., 6-8 and Galatians III., 16.....	103
Gerhart, Prof. E. V., The Old Testament in the Sunday School.....	304
Green, Prof. W. Henry, The Old Testament in the Sunday School.....	300
Gurney, F. J., The Translation of Proper Names.....	210
Haley, Rev. J. W., Bibliographical Notes.....	78, 119
Hansen, Rev. M. G., The Name Lucifer.....	71
Harper, R. F., Notes From Abroad.....	25, 128
Hermeneutics and the Higher Criticism.....	294
Hermeneutics, Studies in Old Testament.....	202, 245
Hosea, The Book of.....	193
"I am that I am".....	310
Indo-European Culture, Semitic and.....	170
Interpretation, Some Suggestions as to Bible.....	409
Jael, The Blessing of.....	12
Jewish Interpretation of Prophecy.....	421
Joel, The Book of.....	261
Johnson, Prof. Herrick, The Old Testament in the Sunday School.....	301
Land of Uz, The.....	417
Landis, Prof. J. P., Matter—Eternal or Created?.....	145
Lucifer, The Name.....	71
MacArthur, Rev. R. S., Old Testament Study for Homiletic Use.....	289
Matter, Eternal or Created.....	145
Moorehead, Prof. W. G., Universality of Serpent-Worship.....	205
New Covenant, The Fulfillment of Prophecy in the.....	66
Nordell, Rev. P. A., The Old Testament Doctrine of the Spirit of God... Notes From Abroad.....	433 25, 128, 276, 364, 454
Numerical Difficulties, The Explanation of.....	171
Old and New Covenants, The Correlation of the.....	252
Old Testament Discussion, The Central Problem of.....	241

Old Testament Doctrine of the Spirit of God, The.....	433
Old Testament Hermeneutics, Studies in.....	202, 245
Old Testament Study for Homiletic Use.....	289
Old Testament, Textual Criticism in the.....	337, 402
Old Testament in the Sunday School, Use of the.....	299
Osgood, Prof. H., Dogma of the Resurrection Among the Ancient Egyptians.....	267
Pfanstiel, Rev. A. A., Gains and Losses of Modern Biblical Criticism....	157
Pierret, P., Dogma of the Resurrection Among the Ancient Egyptians ..	267
Pope, E. R., Some Suggestions as to Bible Interpretation	409
Preacher a Prophet, The.....	413
Price, I. M., Notes From Abroad.....	276, 365
Prophecy, Jewish Interpretation of.....	421
Prophecy in the New Covenant, Fulfillment of.....	66
Proper Names, The Translation of.....	210
Prophets, The Work of the....	49
Rabbinical Judaism, Analysis of	345, 396
Recent Advances in Biblical Criticism in their Relation to the Christian Faith.....	73
Schodde, Prof. G. H., The Central Problem of Old Testament Discussion..	241
The Old Testament in the Sunday School.....	302
Scott, Rev. James, Genesis xvii., 6-8 and Galatians iii., 16.....	103
The Correlation of the Old and New Covenants.....	252
Analysis of Rabbinical Judaism.....	345, 396
Semitic and Indo-European Culture.....	170
Semitic and O. T. Bibliography.....	46, 95, 142, 191, 240, 287, 335, 383, 431, 475
Serpent-Worship, Universality of.....	205
Smith, Prof. H. P., Textual Criticism in the Old Testament.....	337, 402
Smith, Dr. J. A., Studies in Archæology and Comparative Religion	19, 59, 105, 162, 213
Some Astronomy in the Book of Job.....	358
Spirit of God, the Old Testament Doctrine of the.....	433
Stebbins, Dr. R. P., The Story of Balaam.....	385
Studies in Archæology and Comparative Religion.....	19, 59, 105, 162, 213
Studies in Old Testament Hermeneutics.....	202, 245
Sunday School Lessons for the Third Quarter, 1885.....	445
Temple, Rev. L. D., The Preacher a Prophet.....	413
Terry, Prof. M. S., Studies in Old Testament Hermeneutics.....	202, 245
Hermeneutics and the Higher Criticism.....	294
The Old Testament in the Sunday School.....	307
Textual Criticism in the Old Testament.....	337, 402
Translation of Proper Names, The.....	210
Trumbull, Dr. H. Clay, The Old Testament in the Sunday School.....	308
Universality of Serpent-Worship.....	205
Value of the Old Testament for the Work of the Pastor.....	97, 151, 257
Vincent, Dr. J. H., The Old Testament in the Sunday School	301
Von Orelli, C., The Fulfillment of Prophecy in the New Covenant.....	66
Williams, Rev. E. F., The Old Testament in the Sunday School.....	304
Work of the Pastor, Value of the Old Testament for the.....	97, 151, 257

Erk R. P.



UNIVERSITY OF MINNESOTA
walt.cls v.4

The Old Testament student.



3 1951 002 790 612 Z

UNIVERSITY OF MINNESOTA

student



1 002 790 612 Z

UNIVERSITY OF MINNESOTA
walt,cls v.4

The Old Testament student.



3 1951 002 790 612 Z